

ATHARVAVEDA SAMHITĀ

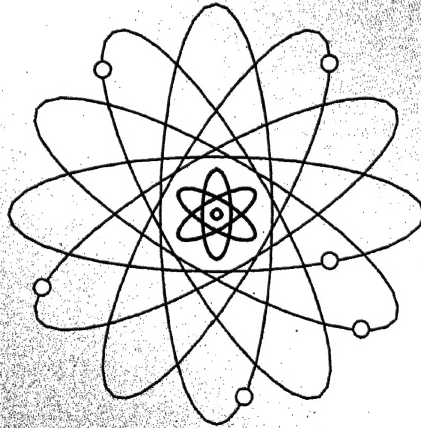
अथर्ववेद-संहिता

AN ENGLISH TRANSLATION
OF THE VEDIC VERSES

English Translation according to

W.D. WHITNEY
and
BHĀṢYA OF SĀYAṆĀCĀRYA

[ENCLUDING 20TH KĀṆDA]



Edited by

K.L. JOSHI

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Vol. I

[KĀṆḌAS 1-6]

Parimal Sanskrit Series No 55

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SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES
& INDEX OF VERSES

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AN INTRODUCTION TO ATHARVAVEDA SAMHITĀ

IMPORTANCE AND UTILITY

The Vedas are the most important records of the religion and the institutions of the Aryans. The last and the latest Veda is the Atharvaveda. This Veda is not included in the Trayīvidyā, which proves its late origin. Alike every division or segment of Veda, Atharvaveda has its some characteristic on the basis of which a number of Veda learned persons consider it unique. The branches of the Vedas have their own particular directions but when we talk of Atharva Veda, it appears as it has embedded the corpus of life with all meanings in its ambit. The most cryptic mysteries of universe, the divine prays, applications of offerings (Yajñīya), cure for the ailments, marriage, reproduction, family, social pattern and self-protection etc. all aspects of the universe and the human life are embedded with it. Pure science with the cryptic knowledge is include with others streams of Veda but simultaneous to cryptic streams of the knowledge and science, Atharvaveda is an applied science too.

Out of The four Ṛtvijas (performer of the offering as suggested by the Ṛṣis for executing perfectly the offering ceremonies with an objective to make the life full of pleasure and free from the pains and sorrows; the principal Rtvija Brahmā is directly related to this very Veda. The place of Brahmā among the Rtvijis of Council of offering is at the top. 1 e he is chairperson. The responsibility assigned to Brahmā is to supervise the methods of offerings and rectify the errors. He can only handle such particular liability when all Vedas are well learnt to him. He should also possess a strong will power too. It has been stated in Gopatha Brāhmaṇa at 1. 3 2 that - "Only a part of offering is processed by application of the three Vedas. The second part of it, is processed by Brahmā through the application of mind or mental power.

Aitareya Brā (5. 33) declares that there are two routes for executing the offering- first is Vāk (speech) and the other is मनस्

(mind) Three Vedas (Rk, Yaju, Sāma) processes one part of offering through the speech and the other part is processed by Brahmā through Brahmvēda (Atharvaveda) applied through the mind. This Veda mainly contains mantras used in witch-craft or sorcery, in the curing of diseases, for destruction of enemies etc.

Actually, Atharvaveda describes the application of both type of ceremonies viz. Peaceful affirmation and the witchcraft (Abhicārikā) ceremonies. A particular importance of such application has been accepted for the king. The king requires performing the Śāntika-Paustika deeds and Tulāpurusa Mahādāna etc.¹ The priest should be expert in application of Atharva hymn and Brāhmaṇa. It has been mentioned in Atharvaparīṣṭa² that the nation where resides the priest, expert in Śāntikarma and well learned to Atharvaveda, attains accession- to without any fear of invasions and disturbances. "Hence, it is necessary for a king that he should honour daily with pray, donation and respect to the priest well learned to Atharvaveda and commander of his sensory organs.

Perhaps a certain number of Ācāryas have accepted it as the first Veda on the premise of this very significance that Atharvaveda holds. Jayant Bhatta in his Nyāya Mañjarī (Page 237- 38) has accepted it as the first Veda among the total four Vedas. Nāgārjuna Khanda to submit while accepting it as the first Veda- "As Atharva is mainly used for the accomplishments of all worldly acts, it is called as the first Veda. As it is fruitful for this material world, it would have perhaps due to this reason, called the first Veda. The other three Vedas, having their metaphysical blessings and fruits, they come in the second number, while writing the Introduction to Atharvaveda composed by him, Ācārya Sāyana observes in the introduction of this Veda that the three earlier Vedas are for spiritual ends while the fourth and last Atharvaveda is for both worldly and higher purpose.

SEVERAL NOMENCLATURE OF ATHARVA VEDA

The Vedic literature, Atharvaveda is addressed with a number of names such as- Atharva Veda. Amṛta Veda. Atmaveda, Amgiro

1. पुरोहित यथा अथर्वमन्त्रब्राह्मणं पारगम् (म०पु०)

2. AP 4.6 see Bhāṣa of Sāyana

Veda, Atharvāṅgīrasa, Bhṛgvaṅgīrasa, Ksātra, Bhāisajya and Chando-Veda etc

The Atharvaveda presents its own name as Atharvāṅgīrasah along with names of other Vedas³ While interpreting the term "Atharva" Nirukta of Yāska at 11 2 18 states- "Tharva" root is applied in the meaning of rudeness, curvy, dynamically, violence etc Hence, the term "Atharva" is meant by attainment of the stability of mind with exercising modesty and non-violence It leads to the conclusion that its negation must necessarily mean one who is deprived of movement, that is to say a stable being

Atharvaveda is also addressed as Brahma Veda Actually, this Veda is determined for the use of Brahmā, the chairperson of Offering Council (Yajña Samsada) It has been prescribed that Brahmā should be well learned with four Vedas but outstanding knowledge in Atharvaveda is unavoidable for him as Brahmaveda contains all that which is separately found in four Vedas⁴

On account of the priority of the Brahmakarma of Brahma, it is construed as Brahma Veda Atharvaveda has been addressed as Brahmaveda in Gopatha Brāhmaṇa, Chāndogya upaniṣad etc scriptures too

The most ancient name of Atharva is Atharvāṅgīrasa Veda too This composite word seems containing the two words i e "Atharvā" and "Angirā", two clans of Rsis As the sage Atharvan born in the family of Angirā had given this Veda in the present form, it is called Atharvāṅgīrasa Veda

One more thing to be noted is that the hymns of Atharvan are with the deeds of peace and confirmation and the hymns of Angiras are witchcraft (Abhicārika) As the peace and confirmation hymns fall first and only than the witchcraft hymns come, the name of this Veda as Atharvāṅgīrasa (Atharva + Angīrasa) is therefore, outright Here Bloomfield states the distinction between said two sets He says that Atharvaṇa mantras are for the good purposes while Angīrasa mantras are for the evil.

Atharvaveda is also addressed as "Bhṛgvaṅgīrasa Veda" too. This appellation seems to bring out the importance of two priests

3 Yasmāddrco apātaksan Yajuryasmādapākaśan sāmāni yasya lomāni
atharvāṅgīraso mukham X 7 20

4 Go Brā 1 5, 15

Bhṛgu and Aṅgīrasa Bhṛgu was the disciple of Aṅgīrā The Rṣi Bhṛgu had played an active role in propagation and publicity of Atharva Veda It was therefore, addressed as Bhṛgvāṅgīrasa Veda and the supremacy among all ⁵

In addition to the appellation mentioned above some more names are also given to the Atharva Veda. This appellation is perhaps unknown to many Vedic scholars Atharva itself shows this in the text.⁶ In Chandāmsi- Atharva 11 7. 24 it is addressed as *Chandaveda* and *Rcāh Sāma Yajurmahī-* Atharva 10 7 14, as *Mahīveda* In Śata Brā 14 8. 14, as *Ksātra Veda* and in Atharva, 11. 6. 14, it is addressed as *Bhaiṣajya Veda*. All these names of Atharva Veda, make very clear the wide enunciated topics of it, but here a significant question arises, why only the name 'Atharvaveda' came into vogue? Here Dr. Karmabelkar gives the scholarly statement that "This title is abbreviated form of the oldest and original title 'Atharvāṅgīrasah' which with probability, not only includes the names of the two ancient mythical sages but also represents their very characteristic representations and contributions In the later period, the name Bhṛgu replaced the name Atharvan and the Atharvaveda came to be known as 'Atharvāṅgīrasah' and finally this title was shortened into the convenient and handy title 'The Atharvaveda'⁷

Of course, the name Atharvan, Angīrasa and Bhṛgu also occur in the R̥gveda many times but there they designate only some mythic personages, nowhere do they refer to any kind of literary composition In the period of the Brāhmaṇa literature the position of the Atharva appears to have swung in a bewildering manner, for sometimes it is referred to while at other times it is neglected. At one place Śatapatha Brā. omits the name of this Veda,⁸ but at some places this text speaks for this Veda by its very name⁹ Besides this, some of the Śrautasūtras also mention the name of this Veda.¹⁰

5 Go Bra 1 3 4.

6 A V 11 6.14

7. Atharvavedic civilisation p 2

8 1 1.3 2 3

9. 11 5 6.4-8

10 Sāmkhyāyana Śrautasūtra 16 2 2 Ā.Ś S 10 7.1

SUBJECT MATTER OF THE ATHARVA-VEDA

Many scholars of Vedīc literature like Macdonell, Bloomfield etc. categorised the hymns of Atharvaveda in different classes as the hymns are meant to secure long life (Āyusya-sūktāni), to get good wishes of the deities in many household manner (Pustikāni), to ward off misfortune (Mṛgārā sūktāni), to pardon the misdeeds (Prāyaścittāni-sūktāni), to obtain the kingship (Rājakarmāni-sūktāni), as well as Abhicārikāni sūktāni and Bhaisajya sūktāni are classified with their subject matter. Besides all these, a class of hymns of cosmogonic and theosophic category occupies a good place in the Atharva-Veda. The subject matter of these mantras is Brahmanvīdyā character of Rohita (Cosmogonic power), Kāla (time) Prāna and Kāma (love). Kāla is described such as an important personality as the creator, controller of the heaven, midsky and earth.

According to Kauśika Sūtra, there are fourteen topics worth description in Atharva Veda. These are- 1 Ceremonies and offerings, 2 Paustika deeds, 3 Anista-nivārana and Śāntikarma, 4 Prosperity, 5 Administration, 6 Accession to and accomplishment, 7. Education, 8. Harmony-sense of unity, 9 Pharmaceutical, 10 Witchcraft applications, 11 Women Welfare, 12 Interior decoration, 13 Provision for regret, 14 Prediction. A broad description was added with these topics worth elucidation. On the basis of such elucidation made subsequently, the fourteen topics increased to twenty nine. The names of the topics were given as-

- 1 Pākayajña, 2 Medhājanana, 3. Brahmacarya Siddhi, 4. Promotion of villages and cities, 5 Prosperity of son, wife, subjects and animals etc, 6 Harmony- spirit of unity, 7. Ruling (Rāja karma), 8. Śatru Sadana, 9 Victory in war, 10 Seizure of weapons, 11. Dazzling of army (Sainya Stambhana), 12 Protection of Army (Sainya Pariraksana), 13. Concept of Victory and Defeat, 14 Deeds of Army commanders etc, 15 Policy of spying Army (Sainya Bhedanīti), 16. Reinstatement of King (Reestablishment), 17. Deed of regret, 18 Promotion of agriculture etc., 19 Accession to family, 20 Pharmaceutical deeds, 21 Ceremony, 22 Conference- means of victory, 23. Vrst i-Prayoga, 24. Deeds for accession to (Abhyudaya Karma), 25.

Commercial activities, 26 Discharge of debt, 27 Abhicāra Nivārana, 28 Āyusya Karma and 29 Offering ceremonies

The Atharvaveda Samhitā has been divided in two sections- 1 Kāndas, Sūktas and hymns and 2 Kāndas, Anuvākas, Prapāthakas, Sūktas and hymns. The entire subject matter on Atharvaveda is arranged in twenty Kāndas. A division of Kāndas, Sūkta and hymn only appears easy and universally accepted. It seems that the second section has been made for the convenient recitals as it incorporates Anuvāka, Prapāthaka, Sūkta and hymns. It is not so popular today and not so convenient. The Atharvaveda can be divided in four parts from the angle of composition.

(i) First division - (from 1 to 7 Kāndas) - There are small Sūktas in this section. In every sūkta of first Kāndas, there are 4 hymns, 5 hymns in second, 6 hymns in third Kāndas, 7 hymns in fourth Kānda and 8 hymns in fifth Kānda. There are at least 3 hymns in each Sūkta of seventh Kāndas. A majority of Sūktas in seventh Kānda have only one or two hymns.

(ii) Second division (from 8 to 12 Kāndas) - All these Kāndas have large Sūktas but the topics of each Kāndas and sūktas bear different subject.

Prthvī Sūkta is existed at the beginning of twelfth Kānda. There are 63 hymns and the geographical sites and political principles have been described herein.

(iii) Third division (from 13 to 18 Kāndas) - Uniformity in subjects lies in all sūktas in each Kānda of this part. There are hymns related to metaphysics in thirteenth Kānda. The fourteenth Kānda bears hymn related to the marriage. There are metaphysical hymns relating to the offerings of Vratyas in fifteenth Kānda. The sixteenth Kānda bears hymns of removing the nightmares. The seventeenth Kānda a sūkta and thirty hymns in which Sammohana hymns (Enchanting hymns) is also existed. There are hymns relating to funeral and offering for the appeasement of incestors in eighteenth Kānda.

(iv) Fourth Part (19 to 20 Kāndas) - The nineteenth Kānda contains the hymns relating to cure, medicine, growth of the nation and metaphysics. The twentieth Kānda bears the 11 hymns relating to Soma-yāga. A majority of hymns are from R̥gveda or have nexus with the hymns of R̥gveda.

It can be concluded that the hymns of Atharvaveda lay down the following three main topics

(i) Pharmaceutical viz proposition of the medicines for relieving the ailments, (ii) Immortality viz laying down the means that can keep the death at bay (iii) Brahman, viz laying down the supreme knowledge (see Go Bra 1 3 4) The author of Atharva Pañisista has stated in a single sentence while enunciating the magnificence of the hymns in Atharva Veda- "All industry will achieve success with the due knowledge of hymns in Atharva Veda" The descriptive topics The scope of topics worth description is very wide Ācārya Sāyana has divided it into fourteenth sections Later on, a statement of 29 topics is found in the list framed by the scholars who were gone in depth

These are the main topics as laid down in Atharva Veda These can further divided in sub- divisions, sections and thus the number may be increased more Having gone over the entire subject- matter of Atharva Veda, it can be concluded that this Veda embeds within its ambit, the styles of living perfect life, effacing the hurdles with keys of a peaceful, successful and prosperous formulae of life

THREE SAMHITĀS

In Dārila Bhāṣya of Kauśika Sūtras in Atharva Veda, three Samhitās of Atharvaveda have been described, while other three Vedas has one Samhitā each as presently available The three Samhitās enunciated in Dārila Bhāṣya for Atharva are – (i) Ārsī Samhitā (ii) Ācārya Samhitā and (iii) Vidhi Prayoga Samhitā **Ārsī Samhitā** is a compilation of hymns received by the seers traditionally from one generation to another is called Ārsī Samhitā The Atharvaveda as available presently duly divided in Kāndas, Sūktas and hymns addressed as Saunakīya Samhitā is actually Rsi Samhitā or Ārsī Samhitā

Ācārya Samhitā– It has been stated in Dārila Bhāṣya about this Samhitā that the teaching form of Ācārya applied for his disciple after Upanayana ceremony (Sacrificial thread ceremony) is Called as Ācārya Samhitā

Vidhi Prayoga Samhitā – When the hymns are applied for any deed under ceremony, one hymn is divided in several Padas

and the ceremonial hymn is formed. The compilation of such hymns is called *Vidhi Prayoga Samhitā*. It is the first type of *Vidhi Prayoga Samhitā*. Similarly, it has four more types also. In the second type, new words are added with the hymns. In the third type, the frequency of any particular hymn is made with the counter hymn of that *Sūkta*. Thus, the number of hymns of *Sūkta* is doubled. In the fourth type, this order of hymns arranged in any *Sūkta* is changed/altered. In the fifth type, the half part of any hymn is applied as treating it complete hymn.

It can be concluded now that *Ārsī Samhitā* is the basic *Samhitā*, *Ācārya Samhitā* is its abridged form or compendium and *Vidhi Prayoga Samhitā* is its expanded form.

BRANCHES OF ATHARVA VEDA

Atharvaveda has more than one branches like other Vedas. The branches of Atharvaveda have been mentioned in introduction of *Sāyana Bhāṣya Prapañca Hrdaya*, *Carana Vyūha* of *Vyāsa* and *Mahābhāṣya* of *Patañjali*. The renowned seer *Patañjali* has stated nine branches of Atharvaveda in his *Mahābhāṣya*. Two opinions have been extracted in this regard in *Sarvānukramanī* or seer *Kātyāyana*. As per first opinion, Atharvaveda has fifteen branches. A scripture "*Carana Vyūha*" stating the authoritative description of the branches of Vedas, as much as nine branches have been accepted. These are- 1. *Paippala*, 2. *Dānta*, 3. *Pradānta*, 4. *Snāta*, 5. *Saula*, 6. *Brahmadābala*, 7. *Śaunaka*, 8. *Devadarśata* and 9. *Cārana-vidyā*. *Ācārya Sāyana* too has accepted its nine branches in his *Atharvaveda Bhāṣya Bhūmikā* but their names are distinct than as stated in "*Carana Vyūha*". A majority of scholars have considered as authoritative, the names as stated by *Sāyana*. These are- 1. *Paippalāda*, 2. *Tauda*, 3. *Mauda*, 4. *Saunakīya*, 5. *Jājala*, 6. *Jalada*, 7. *Brahmavada*, 8. *Devadarśin* and 9. *Cārana Vaidya*.

Thus, as much as nine branches of Atharvaveda are popular but a *Samhitā* related to two branches is only available at present. The seven other *Samhitās* are not available. Out of these two branches as available, only *Saunaka Samhitā* is the presently prevailing *Samhitā*. The other *Samhitā* i. e. *Paippalāda Samhitā* is only available in any library merely to see but not for study. Thus, the really available and prevalent *Samhitā* is *Saunaka Samhitā*. A

brief information about these Samhitās can be mentioned as under—

1 **Pippalāda Samhitā**— Some information regarding this Samhitā is embedded with a volume namely— "Prapañcahrdaya" As per that volume, the first seer of this Samhitā are renowned metaphysician "Pippalāda" Only a single copy of this Samhitā, containing twenty Kāndas had been found in Kashmir It was in Śāradā script and it was given as a gift to a renowned German scholar, Dr. Rath by the king of Kashmir in 1685. Its triplicate copies were printed by Dr Rath in 1901 According to Mahābhāṣya the first hymn of this Samhitā is *Sanno devī rabhustaya āpo* etc This very hymn has been accepted as the first hymn of Pippalāda Samhitā in Chāndogya Mantra Bhāṣya The prevalent Saunaka Samhitā contains this hymn as first hymn to sixth Sūkta of the first Kāndas.

2 **Saunaka Samhitā**— Gopatha Brāhmaṇa and the Atharva Samhitā as prevalent presently pertains to this Saunaka branch. This is divided into twenty books or Kāndas which is also divided into Anuvākas and later into Sūktas in all about 730 Bloomfield also gives this number as 730 but Whitney gives the number 598 while the Ajmer edition describes as 731 and Brhatsarvānukrmanī contains 759 Sūktas only Some scholars recognise that the nineteenth and twentieth Kāndas are "Khila Kāndas" which had been incorporated with Atharvaveda subsequently but ultimately the Samhitā of twenty Kāndas has been accepted

Svami Gangeśvarānanda has specially contributed for providing dynamicity to the tradition of Vedic study He has published four Vedas in a single volume. The Atharvaveda so compiled by him contains 736 sūktas

An appropriate analysis of these all Samhitās goes in favour of treating it as containing total 759 Sūktas It has been confirmed in Brhatsarvānukrmanī, and the Atharva Samhitā published with the Bhāṣya of Sāyana from Vedic Sodha Samsthana, Sadhu Asrama Hosiarpura, Punjab. The Atharva Samhitā published from Sanatana Dharma Yantralaya Moradabad in 1929 also contains 759 Sūktas. Following the same trend, present Samhitā also bears 759 Sūktas Generally it has been stated that the

Atharvaveda contains as much as 6000 hymns while Whitney states the number of hymns 5038. A few Samhitās contain 5987 hymns but there are only 5977 hymns in the prevalent Samhitā. This Samhitā is specially in vogue in South India. The Bhāṣya of Ācārya Sāyana too is available in this Samhitā.

OTHER SAMHITĀS OF ATHARVA VEDA

Apart from the abovesaid two main Samhitās, the other seven Samhitās are for name sake. Some references of Mauda Samhitā have been given in Mahābhāṣya (4.1.86) and Sahara Bhāṣya (1.1.30). Atharva Pariśista it has been mentioned that the persons belonging to Mauda and Jalada Branches should not be made priest. Doubts of nation's destruction has been raised if such persons are made priest (Purohita). Some information regarding Cārana Vaidya, the last branch of Atharva is available from the explanation of Kauśika Sūtra (6.37) and Atharva Pariśista (22.2). As per Vāyu Purāṇa, there were 6026 hymns in this Samhitā but no copy of this Samhitā is available. Other branches like Tauda, Jājala, Brahmapada and Devadarśa are in vogue for name sake and no authoritative information is available on them.

THE LITERATURE RELATED TO ATHARVA VEDA

The Brāhmaṇa texts, Upanisads, Prātiśākhya, Śikṣā, Kalpasūtras etc. all components of Atharvaveda are available. These can be classified as under-

(A) Brāhmaṇas— 1. Gopatha 2. Paippalāda

(B) Upanisads — 1. Praśna 2. Mundaka 3. Māndūkya 4. Atharvaśiras, 5. Atharvaśikha 6. Brhat Jābāla, 7. Nṛsiṃha Tāpanī, 8. Nārada-Paribrājaka, 9. Sītā, 10. Śarabha 11. Mahānārāyaṇa, 12. Rāmarahasya, 13. Rāmatāpanī, 14. Sandilya, 15. Paramahansa Paribrājaka, 16. Annapūrṇā, 17. Sūrya, 18. Ātman, 19. Pāśupata, 20. Parabrahma, 21. Tripuratāpanī, 22. Daivī, 23. Bhāvanā, 24. Brāhma, 25. Jābala, 26. Ganapati, 27. Mahāvākya, 28. Gopālatāpanī 29. Kṛṣṇa, 30. Hayagrīva, 31. Dattatreya and 32. Garuda

(C) Prātiśākhya— (a) Atharvaprātiśākhya or Saunakiya Caturādhyāyikā (compiled by W. D. Whitney) (b) Atharvaveda Prātiśākhya Sūtra (compiled by Visvabandhu). (c) Atharvaprātiśākhya (Compiled by Dr. Suryakanta)

(D) Śikṣā – Māndūkī Śikṣā

(E) Sraurta Sūtra – Vaitāna Sruta Sūtra

(F) Grhya Sūtra – Kauśika Grhya Sūtra

(G) Anukramanī etc – 1 Atharva Pariśista, 2 Carana Vyūha, 3 Pañcatatikā, 4 Dantyaustha Vidhi, 5 Brhatsarvānukramanī, 6 Naksatrakalpa, 7 Angirasa-kalpa, 8 Śāntikalpa, 9 Caranavyūha Sūtra, 10 Atharvaprāyaścitta

(H) Upaveda - 1. Sarpaveda, 2 Piśācaveda, 3 Asura Veda, 4 Itihāsa Veda, 5 Purāna Veda

COMMENTARIES AND TRANSLATIONS

The commentators on Atharvaveda can be classified in two divisions – 1 Ancient, 2 Modern

1 Sāyana- Among the ancient commentators on Atharva Veda, the only commentary available and it also two third part only pertains to Commentator Ācārya Sāyana of fourteenth century One third part of this commentary is still out of sight The Kāndas without commentary are 5, 9, 10, 12, 13, 14, 15, and 16 'Kāndas Apart from it, commentary of Sāyana is partially available on Kāndas eighth and twentieth

There are three Samhitās so far published on the basis of Sāyana commentary These are- 1 Nīrnaya Sagar Press, compiled by Late shri Samkara Panduranga Pandit, 1895- 98 2. Sanatana Dharma Yantralaya Moradabada (U P.) Compiled by Sri Ramacandra Sarma in 1929 and 3 Viśveśvarānanda Vaidika Śodha Samsthāna. Hosiarpura (Punjab), compiled by Sri Viśvabandhu in 1960- 64

Among modern commentators, Western and Indian both scholars are existed A brief introduction of them can be given as under-

1 R T H Griffith had published a translation of entire Atharvaveda in English with two parts during 1895- 96

2 William Dwight Whitney ; It was published under Harvard Oriental Series. The entire subject-matter on Atharvaveda was translated with critical and exegetical commentary by W D. Whitney in English and it was edited by Charles Rockwell Lanman during 1905. Our translation is also based on this edition

3. Bloomfield A substantial part of Atharvaveda was translated into English by M Bloomfield. It was published under the series of Sacred Books of the East, edited by Max-Müller

4. Ludwig- Atharvaveda was translated in German by A. Ludwig and J Grill

Besides of this, Weber's translation also available on single books.

ṚṢIS, DEVATĀS AND CHANDAS

The concept of Ṛṣi god and Chandas in opening the meanings of Vedas has an important role It will be appropriate to keep an eye on the particularity of Ṛṣi, god and Chandas of Atharva Veda.

Ṛṣi- The Ṛṣi of a majority of sūktas in Atharva Veda are Atharva (i. e. intelligence undeviated) The name of Atharva is added with the Ṛṣis of other several sūktas. For example- Atharvācārya, Atharvākṛti. Atharvāṅgirā Bhrgvāṅgirā, Brahmā etc. Among Ṛṣis of Atharva Veda, there are several such names, which are not personal but abstractional i. e. intangible. For example- Nārāyana, Brahmā, Bhuvana Sādhana, Bharga, Āyu, Yaksmanāśa, Sūrya, Sāvitrī etc It is clear that the scholar who first got the hymns, treated the conscious as Yṣi and not himself It is perhaps the conscious streams appeared them as a living person.

God- The number of gods in Atharvaveda is more than double than other Vedas It is so because its topics worth description are in considerable number and to whom the hymn is targeted is called god Its being in abstract form is common, but an address to gods in Atharva Veda are someway strange. For example Aja (Ajanmā), Mātrnāmā, Īrsyopanayana, Yakṣmanāśana, Kṛtyādūsana, Kālātmā, Kāmātmā etc.

Chanda- There is more diversity of Chandas in Atharvaveda than other Vedas There are several Chandas about which nothing is written in the available volumes of the rhythemology. A few chandas are composed by adding with several chandas Probably, the Ṛṣi will have felt it necessary for his efficient expression. In Kuntāpa Sūkṭa (Kānda 20 sū 129) bears the parts of hymns and only one word hymns are found in somewhat places. They cannot

be taken in any settled streams of the chandas and to understand their meaning too is difficult

The Mantras of the Atharvaveda exhibit a different style of expression in accordance to the contents. The Sūtra text of Atharvaveda is the Kauśika Sūtra. Special applications of hymns has been described therein. Ācārya Sāyana puts the meanings of hymns on the basis of their applications as described in Kauśika Sūtra.

Hymns of Vedas are of multi-meanings because the learned seers have tried their best to explain the cryptic mysteries through application of figure of speech, by taking illustration of the formidable things or the processes. It is however difficult to understand properly the illustrations refereed by so brilliant seers and it becomes more difficult when style of language meaning is resorted. However, it can be said the grace of Vedas that enough comments/notes are given wherever the crux to understand the language expressed through gemical saying in easier way. Thus the Mantras of the Atharvaveda deal with blessing, harming and curing in the specific poetic tone.

Gems (Maṇi) : The use of several types of gems and their importance has been described in number of sūktas in Atharva Veda. References are found at several places regarding processing of gems, its receipt and method of holding on body. An address of gem has been applied in wide meanings in Veda. These can be made powerful through spell of respective hymns but some gems automatically hold divine powers.

In Atharvaveda the terms Srāktyamani (8.5.3) and Trisandhyā Maṇi etc. are used for the gems, which are in the form of power seed. An effort to explain the hymn with their feature has been made wherever the of gems are given.

Mātrnāmā Mātrnāmā has been described in Sūkta 4.20 in the form of Ṛṣi and god. Some Ācāryas have added this name with the Trisandhyā and Sadampuspa gems. The benevolent /energizing medicines can be said as Mātrnāmā (i.e. impressive as mother). However it appears good to treat them as the divine flow of mother entity on the basis of their effect as described in several hymns. The meaning of hymn are naturally understood on the basis of this concept.

Kṛtyādūṣaṇa This name is used as the god of several sūktas Kṛtyā- dūṣana or the experiments to set- aside either the effect of Kṛtyā or the Kṛtyā itself has been described at several places The term "Kṛtyā" is meant by a function worth doing and "Kṛtyā- dūṣana" is meant by a reaction for the action done The use of term "Kṛtyā" in this sense can be made in good and bad both meanings However, the use of word " Kṛtyā" is exclusively made in the form of murdering power since beginning. Operation of Kṛtyā is made for destruction of enemy but such acts made with resolution to destroy not only give favourable but also some undesirable results also For example- The sea was churned with a resolution to obtain gems but there also appeared the poison On one side, the factories provide the humanity 'with comfortable goods but they generate the pollution on the other In order to develop the resolution of work and power to act, the body, sensory organs and desires are necessary to be with the man Sometimes, these means act otherwise too and at this stage, these can be said as Kṛtyā. The sensuality provided for reproduction is sometime misused and called Kṛtyā. Thus uncountable forms the formidable and micro of Kṛtyā can be accomplished To compound any arisen Kṛtyā or Kṛtyadūṣana becomes necessary The meanings of Vedic hymns can be made ex-facie when resolution of Kṛtyā is taken in such wide description It is not good to confine it to the practices traditionally accepted Hence, coincide the Vedic tradition, broad applications have been embedded in this volume

Brahmajāyā - A god Brahmajaya has been described in, %tharva 5 17. Jaya is meant by the wife Its meaning as wife of Brahma or the wife of a brahmana is not relevant here as it cannot clear the connotation If it is understood as Brahnavidyā. it matches with the dignity of the meaning of hymns one side and the. traditional meaning on the other

Brahmagavī A majority of scholars construe it as the cow of brāhmana. This word has been appeared as god in sūkta 5. 18. The obeisance for cow and a step to increase their importance, the abnormal effects described in hymns is added with the cow but this meaning does not explain clearly the inherent sense. It is the loyal tendency of the cow of a brāhmana who provides him

maintenance Hence right meaning to this term will be the profession of a Brāhmana It is hoped that the meanings to the terms "Śataudanā gau, Vaśā gau, Skambha etc as given in this book by due study and taking in tradition as well will not only satisfy but also provide a new outlook to the readers The application of figure of speech has been made easy through the comments/notes inserted in the middle of hymns For example- In Atharva. 4 7 3, the patient has been suggested that he should eat Karambha (mixture of medicated foodstuff) and the use of Pivapāka (to cook lipid) method will save him from the poisonous effect This explanation of cooking the lipid is necessary to be here otherwise any person not understood it properly may cook the lipid and prepare its mixture for effacing the effect of poison

SOME MYSTERIOUS EVENTS

Generally, all Vedas are cryptic and it is must difficult to understand properly the senses conveyed by them yet other Vedas except Atharvaveda only can be partially understood on the basis of their language Atharva holds a number of events full of mystery and misconceptions arise due to not understanding them properly

Misconception of Magic A number of mysterious applications have been mentioned in Atharvaveda for avoiding from the hurdles and suppression of the wicked Some foreigner therefore, allege that it contains the magic while a few others allege that it holds the meanful activities that throw others in adversities However all such allegations are proved meaningless when a wise analysis is made

All people are known to this fact very well that there are all types of good and bad people and the formidable as also micro flows of positive and negative effects are existed To make oneself competent and politic by observance of the etiquette and to defend from the evil tendencies and evil acts are equally necessary Along with application of self defending measures, sometimes one has to resort the aggressive efforts also In order to relieve from the disease, one has to resort the preventive measures and a strong blow on disease with equal force. The wit too becomes conspiracy if not used properly while a hate too protects from the evils if utilised properly. Hence, the efforts killing the

defects and distorted processes can not be addressed as a mean process. Such learning is also worth use in regular intervals. Magic is nothing else than indicative of our ignorance. There are several people who exhibit a number of scientific phenomenons and the skill of their tricky hands. The people who understand it, appreciate them as skill and expert processes but the rest of people say them as magic. The term "magic" is not always used in wrong senses.

There are a number of hymns in Atharvaveda whose meanings and objectives become clear but the words used there have meanings difficult to find. Yāska in his Nirukta too keeps a mum in this matter. For example, it has been very clearly stated that *Tābuva* and *Tastuva* has destroyed the poison of snake but what are these things is still unknown even to the commentators.

A certain other words are- Khrgala, Viśapha, Kābava, Karśapha etc. The medicines like Aranghusa, Arundhatī, Upajīkā etc. as described in context to application of medicines are not mentioned in any of the book on pharmaceutical. In same manner, what are the Jangida Mani, Pratisaramani, Astrtamani etc. which are used for protection and killing of enemies, Sāyana here explains it as औषधिविशेष only.

The implied and ornamented vocabulary like- Kokayātu (sensuous tendency like Cakravāka bird), Surpāyātu (Vanity like Garuḍa), Śvayātu (enimity with clan like dog) etc. have been explained at the spot in parenthesis.

The sūktas from 127 to 136 in twentieth Kāndas of Atharvaveda are called Kuntāpa Sūkta. A few scholars consider them as Khila (added) but they have been accepted as the part and parcel of Samhitā by the flux of time. We are giving a note on Kuntāpa Sūkta from the book of C.V. Vaidya's History of Sanskrit literature as under.

Note - The Kuntāpa Sūktas

The Kuntāpa sūktas are given in the Atharvaveda chapter XX (127-136). They are not found in the Rgveda Śākala Samhitā as we have it. They must have been taken by the compiler of the twentieth chapter of the Atharvaveda which, as we have said, was added later on for sacrificial purposes, from some other Śākhā of the Rgveda or from a khila as supposed by Sāyana. That they are

required for sacrificial purposes is certain from Aitareya VI 32, 33 and Kauṣītaki XXX 5. The formēr does not use the word Kuntāpa but the latter does. The former, however, gives the particular names of the parts Nārāśaṁsa, Raibhi, Kāravya Parikṣ itiyā and so on which are assigned to them from actual words used in the verses. The Gopatha Brāhmaṇa follows here the Kausītaki almost word for word and with certain additions such as an explanation of the name Kuntāpa as will be noted in the section of Brāhmaṇas. Whether the Atharva compilation is referred to here in the Aitareya and Kausītaki Brāhmaṇas or whether these quote from floating materials or from another Śākhā of the Rgveda, it is difficult to decide. It is possible to suggest that the Atharvaveda compilation is earlier than Kauṣītaki alias Śāṁkhāyana at least, as it gives the name Kuntāpa; and even the Aitareya which, though it doesn't give the name Kuntāpa, gives the names of the component parts of the hymn, the mentioning of the name Kuntāpa not being absolutely necessary. But we find in Kauṣītai (IV 10, 11) a mention of three Vedas only by name and the fourth priest Brāhmaṇa is shown as knowing and working with the aid of these three Vedas only as in the Śatapatha. The mention of Kuntāpa hymns and the name Kuntāpa, therefore, lead to no conclusion as to priority. (History of Sanskrit Lit. pp. 173-74)



Atharvavedic R̥sis

This Index was made by Whitney and was carefully revised by Dr
Ryder and again by Charles Rockwell Lanman (1905)

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ABBREVIATIONS

- AA = Aitareya-Āraṇyaka Ed Aufrecht Das XV Buch des AV
Bibl Ind 1876 Text, translation and notes Ind
Stud 1121-140 1849 See
below, p 769
- AB = Aitareya-Brāhmaṇa Ed Th
Aufrecht Bonn 1879
- Abh = Abhandlungen
- AŚS = Āśvalāyana-Śrauta-Sūtra
Ed Bibl Ind 1874
- In the ed, the 12 *adhyāyas* of the
work are divided into two
Hexads (*satkas*), a Prior and a
Latter and the number of those
of the Latter begins a new with
1 In Whitney's citations, the
numbers run from 1 to xii
thus (in his note to iv 39 9)
AŚS 11 11 14.4 is cited as
viii 14 4
- AGS = Āśvalāyana-Grhya-Sūtra
Ed A F Stenzler in Sanskrit
and German Leipzig 1864-5
Ed also in Bibl. Ind 1869
- AJP = American Journal of
Philology Ed. B L
Gildersleeve Baltimore 1880
- Ak = Akademie
- Amer = American.
- Anukr = Anukramanī or
sometimes the author of it
- ĀpŚS or Āp = pastamba-Śrauta-
Sūtra Ed R Garbe in Bibl Ind
1882-1902 3 vol's
- ĀpGS = Āpastambīya-Grhya-
Sūtra. Ed M. Winternitz.
Vienna 1887.
- Apr = Atharva-Veda Prāśākhya.
Ed W.D. Whitney in JAOS.
(vii. 333-615) 1862 Text,
translation and elaborate notes.
- AV = Atharva-Veda AV = *also*
Atharva-Veda-Samhitā Ed by
R Roth and W.D. Whitney
Berlin 1855-6 Ed also by
Shankar Pandurang Pandit
Bombay 1895-8 4 vol's
- av = -avasāna · see explanation
following
- In the excerpts from the Anukr, the
Sanskrit *eka-*, *dvi-*, *tri-*, etc.,
constantly recurring in
composition with *avasāna* and
pada, are abbreviated by the
Arabic numerals 1, 2, 3 etc
Thus, at p 727, the excerpt 3-av,
6-p *atyasti* may be read as *try-*
avasānā sat-padā'tvaṣṭih
- B = Brāhmaṇa
- BAU. = Brhad-Āraṇyaka-Upaniṣ
ad Ed Otto Böhtlingk Leipzig.
1889. Other ed's · Calc., Bo.,
Poona.
- Baudhāyana = Baudhāyana-
Dharma-Śāstra. Ed B. Hultzsch
Leipzig. 1884.
- Bergaigne see Rel Véd.
- Bergaigne-Henry, Manuel =
Manuel pour étudier le Sanscrit
védique. By A. Bergaigne and
V. Henry. Paris. 1890
- Bibl. Ind. = Bibliotheca Indica, as
designation of the collection of
texts and translations published
by the Asiatic Society of Bengal
in Calcutta

- Bl = Bloomfield
 Bloomfield (without further designation of title) = Hymns of the AV, together with extracts from the ritual books and the commentaries, translated by Maurice Bloomfield Oxford 1897 This book is vol xlii of SBE
- In this work Bl Sums up a very large part, if not all, of his former "Contributions" to the exegesis of this Veda, which he had published in AJP, (vii, xi, xii, xvii), JAOS (xiii, xv, xvi - PAOS Included), ZDMG (xlviii) The "Contributions" are cited by the abbreviated designations (just given) of the periodicals concerned
- Bloomfield, Atharvaveda = his part, so entitled, of the Grundriss 1899
- Bo = Bombay
- BR = Bohtlingk and Roth's Sanskrit-Worterbuch Published by the Imperial Russian Academy of Sciences St Petersburg 1852-1875 Seven vol's Often called the (Major) (St) Petersburg Lexicon Cf OB
- Caland (without further indication of title) = Altindisches Zauberritual Probe einer Uebersetzung der wichtigsten Theile des Kauśika-Sūtra (kandikās 7-52) By W Caland Amsterdam 1900. From the Verhandelingen der Koninklijke Ak. van Wetenschappen te Amsterdam Deel III No 2
- Caland, Todtengebrauche - Die Altindischen Todten- und Bestattungsgebrauche Amsterdam 1896 See p 813
- Caland, Totenverehrung = Ueber Totenverehrung bei einigen der Indo-Germanischen Völker Amsterdam 1888
- Caland, Pitrmedha-Sūtras = The Pitrmedha-Sūtras of Baudhāyana, Hiranyakeśin, Gautama Leipzig 1896
- Calc = Calcutta or Calcutta edition
- ŚB = Śatapatha - Brāhmana Ed A Weber Berlin 1855
- ŚŚS = Śāṅkhāyana-Śrauta-Sūtra Ed A Hillebrandt Bibl Ind 1888
- ŚGS = Śāṅkhāyana-Grhya-Sūtra Ed H Oldenberg in Ind Stud (xv 1-166) 1878 Skt And German
- ChU = Chāndogya-Upanisad Ed O Bohtlingk Leipzig 1889. Skt And German Ed Also in Bibl Ind., Bo, and Poona.
- Collation-Book = manuscript volumes containing Whitney's fundamental transcript of the AV text and his collations, etc For details, see p cxvii
- Comm = the commentary on AV. (ascribed to Sāyana and published in the Bombay ed), or, the author thereof
- Daś Kar = Daśa Karmāni, a paddhati to certain parts of the Kauś See Bl's introduction, p xiv

- Delbruck Altindische Syntax Halle 1888 Beitrage Gottingen 1887 See below, p 281
- Denkschr = Denkschriften GB = Gopatha-Brāhmana Ed Bibl Ind 1872
- Deussen, Geschichte - Allgemeine Geschichte der Philosophie mit besonderer Berücksichtigung der Religionen By Paul Deussen. Leipzig The first vol (part 1, 1894 part 2, 1899) treats of the philosophy of the Veda and of the Upanisads Geldner see *Siebenzig Lieder* and *Ved Stud*
- Deussen, Upanisads - Sechzig Upanisad's des Veda aus dem Sanskrit übersetzt und mit Einleitungen und Anmerkungen versehen Leipzig 1897 Ges = Gesellschaft
- Dhanvantari = Dhanvantarīya - Nighantu Some references are to the Poona ed.; Roth's references are, I presume, to his transcript described by Garbe, Verzeichniss der (Tubinger) Indischen Handschriften, No. 230 GGA = Gottingische Gelehrte Anzeigen
- du = dual GGS = Gobhila-Gṛhya-Sūtra Ed Friedrich Knauer Leipzig 1885 Text, transl and comment in 2 parts
- ed - edition (of) or editor or edited by or in Grammar or (Skt) Gram Or Gr = Whitney's Sanskrit Grammar, 2d ed Leipzig and Boston 1889 There is a 3d ed (1896), which is essentially a reprint of the 2d
- et al = et alibi. Grassmann = Rig-Veda Uebersetzt etc Leipzig 1876-7, 2 vol's
- f or fem = feminine Griffith = The hymns of the AV., translated, with a popular commentary By Ralph T H Griffith Banaras and London. 1895-6. 2 vol's. Cf. p xcv, above
- Festruss an Bohltingk - Festgruss an Otto von Bohltingk zum Doktor-Jubilaum, 3. Februar 1888, von seinen Freunden. Stuttgart 1888. Grill = Hundert Lieder des AV. by Julius Grill. 2d ed Stuttgart 1888. Translation and comment.
- Festgruss an Roth = Festgruss an Rudolf von Roth zum Doktor-Jubilaum, 24, August, 1893, von seinen Freunden und Schuler Stuttgart 1893. Grohmann = Medicinisches aus dem AV., mit besonderem Bezug auf den Takman. In Ind Stud. (ix. 381-423). 1865
- Florenz = his German translation of AV vi. 1-50, with comment, in vol xii Of Bezzenberger's Grundriss = Grundriss der Indoarischen Philologie und Altertumskunde. Begründet von Georg Buhler. Fortgesetzt von F Kielhorn. Strassburg. 1896.
- Gurupūjākaumudī = Festgabe zum fünfzigjährigen Doctorjubiläum,

- Albrecht Weber dargebracht von seinen Freunden und Schülern Leipzig 1896
- h = hymn *or* hymns
- Hāla's Saptasāta reference is made to A Weber's treatise thereon (Leipzig 1870) and to his edition thereof (Leipzig 1881)
- Hardy = Die Vedisch - brahmanische Periode der Religion des alten Indiens By Edmund Hardy Munster in West-phalia 1893
- Henry (without further indication of title) = Victor Henry's French translation of books vii -xiii of the AV, with commentary It appeared in 4 vol's (Paris, Maisonneuve) as follows books xiii, 1891, book vii, 1892, books viii -ix, 1894, books x -xii, 1896 For precise titles, see below, pages 388, 471, 562, 708
- HGS = Hiranyakeśi-Grhya-Sūtra Ed J Kirste Vienna 1889
- Hillebrandt, Veda-Chrestomathie Berlin 1885
- Hillebrandt, Ved Myth = his Vedische Mythologie, Breslau 1891-1902
- Hillebrandt, Ritual-litteratur = his part of the Grundriss 1897
- IF = Indogermanische Forschungen Ed by Brugmann and Streitberg. Strassburg. 1892
- IFA = Anzeiger für Indogermanische Sprach- und
- Altertumskunde "Beiblatt" to IF
- Index Verborum = Whitney's Index Verborum to the published Text of the AV Issued as JAOS, vol xii New Haven, Conn 1881
- Ind Streigen = A Weber's Indische Streifen Berlin and Leipzig. 1868 1869 1879 3 vol's
- Ind Stud = Indische Studien Ed. Albrecht Weber Volume 1 (Berlin 1849-50) to volume xviii (Leipzig. 1898)
- JA = Journal Asiatique. Publié par la Société Asiatique Paris 1822 Cited by series, vol, and page
- JAOS = Journal of the American Oriental Society New Haven, Conn 1843
- JB = Jāminīya-Brāhmana. Cited from Whitney's transcript, described by him at JAOS xi, p cxliv, = PAOS For May, 1883
- JRAS = Journal of the Royal Asiatic Society of Great Britain and Ireland London 1834
- JUB. = Jāminīya-Upanisad-Brāhmana Ed H Oertel in JAOS (xvi 79-260) 1896 (presented, 1893) Text, transl., notes
- K = Kāthaka, *or, sometimes* the codex K Von Schroeder's ed of book 1 of the Kāthaka appeared in Leipzig, 1900
- Kap = Kapisthala-Samhitā
- KāthaB = Kātha-Brāhmana . see below, p 903, 2

- Katha-hss - Die Tübinger Katha-Hand-schriften und ihre Beziehung zum TA By L von Schroeder Sb Der k Ak Der Wiss in Wien Vol 137 Vienna 1898
- Kauś = The Kauśika-Sūtra of the AV With extracts from the commentaries of Dārila and Keśava Ed Maurice Bloomfield Issued as vol xiv Of JAOS 1890 For concordance of two methods of citing this text, see p 1012
- KB = Kausītaki-Brāhmaṇa-Upaniṣad Ed B Lindner Jena 1887
- KBU = Kausītaki-Brāhmaṇa-Upaniṣad Ed E B Cowell Bibl Ind 1861 Text and translation
- KŚS = Kātyāyana-Śrauta-Sūtra Ed A Weber Berlin 1859
- Keś. = Keśava or his scholia on Kauś See BI's introd, p xvi
- Kuhn's Pāli-gram = Beiträge zur Pāli-grammatik von Ernst W A Kuhn. Berlin 1875
- KZ = Zeitschrift für vergleichende Sprachforschung begründet von Th Aufrecht und A Kuhn Berlin (Now Gutersloh) 1851
- Lanman, Noun-Inflection = Noun - Inflection in the Veda By C R. Lanman In JAOS (x 325-601) 1880.
- Lanman, (Skt) Reader = Sanskrit Reader, with Vocabulary and Notes By C R. Lanman. Boston 1888
- LŚS = Lātyāyana-Śrauta-Sūtra. Ed Bibl Ind 1872
- Ludwig (without further indication of title) = vol iii of his Der Rigveda in 6 vol's Prag 1876-88
- Vol's i-ii contain the translation of the RV, and iv-v contain the comment Vol iii (1878) contains many translations from AV and is entitled Die Mantralitteratur und das alte Indien als Einleitung zur Ueb Des RV - Where reference to the transl of the RV equivalent (in vol i or ii) of an AV passage is intended, that fact is made clear (as at p 118 top, 113, 248, etc)
- Ludwig, Kritik des RV -texts see p 860
- m = masculine
- Macdonell, Ved Mythol. = his Vedic Mythology in the Grundriss 1897
- MB = Mantra-Brāhmaṇa (of the SV) Cited from ed in periodical called Usā Calcutta 1891
- MBh = Mahābhārata. Citations refer to Bo ed. (or ed's) or to both Bo and Calc ed's
- Mém Soc. Ling. = Mémoires de la Société de linguistique de Paris
- MGS. = Mānava-Grhya-Sūtra Ed. F. Knauer St Petersburg 1897.
- MP = Mantra-Pāṭha or, the Prayer Book of the Āpastambins. Ed M. Winternitz. Oxford. 1897. Part of the material of MP. had already been given in the work cited below under *Winternitz, Hochzeitsrituell*, as explained also below, p. 738.

- MS = Mātrāyaṇī-Samhitā Ed L von Schroeder Leipzig 1881-86 see explanation above, under -av
- Muir (without further indication of title) = OST, which see
- Muir, Metrical Translations from Sanskrit Writers London 1879
- N = North
- n = note, *or, sometimes* neuter
- Nāigeya-kāṇḍa of SV see below, under SV
- Naks *or* Naks K = Naksatra-Kalpa See Bl's introd to Kauś, p xix
- Noun-Inflection see above, under Lanman and L S = Oriental and Linguistic Studies By W D Whitney New York 1873 1874 2 vol's
- OB = Otto Bohtlingk's Sanskrit-Worterbuch in kurzerer Fassung St Petersburg 1879-89 Seven vol's Often called the Minor (St) Petersburg Lexicon Cf BR
- Oldenberg, Die Hymnen des RV Band I Metrische und textgeschichtliche Prolegomena Berlin 1888
- Oldenberg, Die Religion des Veda Berlin 1894.
- Omina und Portenta see under Weber
- OST = Original Sanskrit Texts Translated by John Muir London 1868-73 5 vol's
- p = pada-pāṭha
- p (as in 3-p, 4-p) = pāda (in the sense of subdivision of a stanza)
- Pāipp = Pāippalāda *or* Kashmirian AV For details concerning the collation and its sources and the birch-bark original and the facsimile, see above, pages lxxx if
- Ṗān = Pāṇini's Grammar
- Pandit, Shankar Pandurang see below, under SPP
- PAOS = Proceedings of the American Oriental Society
- They were formerly issued (with pagination in Roman numerals to distinguish them from the Journal proper) as appendixes to be bound up with the volumes of the Journal, but they were also issued in separate pamphlets as Proceedings for such and such a month and year The citations below are so given that they can readily be found in either issue
- Parīś. = AV Parīśiṣṭa cf Bl's introd to Kauś, p xix
- PB = Pañcaviṃśa-Brahmana *or* Tāndya-Mahā-brāhmana Ed Bibl Ind 1870-74 2 vol's
- Peterson, Hymns from the RV Ed with Sāyana's comm, notes and a transl by Peter Peterson Bombay 1888
- Pet Lex = the minor St Petersburg Lexicon See BR.

- Pct Lexx = the two St Petersburg Lexicons, Major and Minor See BR And OB.
- PGS = Pāraskara-Gīhya-Sūtra Ed A F Stenzlei Leipzig 1876 1878 Skt And German
- Pischel, Gram der Prākrt-sprachen = his part, so entitled, of the Grundriss 1900
- Pischel, Ved Stud see below, under Ved Stud
- p m = prima manu
- Poona ed = ed. of the Ānanda-Āśīama Series
- Ppp = Pāippalāda AV see above, under Pāipp
- Prāt or Pr = Prāṭisākhya of the AV see above, under APr
- Proc = Proceedings.
- R = Roth, *or, sometimes* the codex R
- Rājan = Rājanighantu Cited no doubt from Roth's own ms, now Tübingen ms. 176 There is a Poona ed
- Rel Ved = Abel Bergaigne's La Religion vedique d'après les hymnes du RV. Paris 1878-83 3 vol's Bloomfield made an Index of RV passages therein treated Paris 1897.
- Rev = Review.
- Roth, Zur Litteratur und Geschichte des Weda Stuttgart 1846.
- Roth, Ueber den Atharva Veda. Tübingen. 1856
- Roth, Der Atharvaveda in Kaschmir Tübingen 1875.
- Roth, Ueber gewisse Kurzungen des Wortendes in Veda Verhandlungen des VII Internationalen Orientalisten-Congresses Vienna 1887
- Roxburgh, Flora Indica the citations by vol and page refer to Carey's ed of 1832, but these can easily be found in the margin of the Calc reprint of 1874.
- RPr or RV. Prāt = RV Prāṭisākhya Ed Max Muller Leipzig 1869 Also by A Regnier in JA
- RV = Rīgveda or Rīgveda-Samhitā Ed Th Aufrecht. Also by Max Muller
- RW = Roth and Whitney
- s = samhitā-pātha
- Sachsische Ber = Berichte der konigl Sachsischen Ges der Wiss.
- SB = Śaḍvīṃśa-Brah̥mana Cited presumably from ed. of Jībānanda Vidyāsāgara. Calc. 1881. Ed. of part by K. Klemm Gutersloh 1894.
- Sb = Sitzungsberichte. Those of the Berlin Ak. Are usually meant.
- SBE. = Sacred Books of the East. Transl. by various Oriental Scholars and ed by F. Max Muller. Oxford. 1879-1904. 49 vol's.
- Scherman, Philosophische Hymnen = Phil Hymnen aus der RV.- und AV.- Samhitā verglichen mit den Philosophemen der

- alteren Upanisad's Strassburg 1887
- Schol = scholia of Dārha *or* of Keśava *or* of both, on Kauś see Bl's introd , p xi and p xvi
- Von Schroeder see above, Kathahss , and below, Zwei Hss
- Siebenzig Lieder des RV Uebersetzt von Karl Geldner und Adolf Kaegi Mit Beitragen von R Roth Tübingen 1875
- s m = secunda manu
- Speyer, Vedische Syntax = his part of the Grundriss, entitled Vedische und Sanskrit Syntax 1896
- SPP = Shankar Pandurang Pandit as editor of the Bombay edition of the AV It is entitled Atharvaveda-samhitā with the Commentary of Sāyanācārya 1895-8 4 vol's
- Sūrya-Siddhānta = Translation of the Sūrya-Siddhānta, a Textbook of Hindu Astronomy, with Notes, etc. In JAOS (vi 141-498) 1860
- SV = Die Hymnen des Sāmaveda Ed Th. Benfey Leipzig 1848 Text, transl., glossary
- The verses of the Prior *ārcika* are cited, by the numbers in natural sequence, as i 1 to i 585, similarly, those of the Latter *ārcika*, as ii 1 to ii 1225 The verses of the Nāigeya supplement to the Prior *ārcika* are cited as SV I 586 to i 641 and as edited by S Goldschmidt in the Monatsbericht der k. Ak Der Wiss zu Berlin, session of Apr 23, 1868 Cf note to AV iv 26 l and to xiii 2 23
- TA = Tāittirīya-Āraṇyaka Ed Bibl Ind 1872 There is also a Poona ed
- TB = Tāittirīya-Bṛāhmaṇa Ed Bibl Ind 1859-? There is also a Poona ed
- TPr = Tāittirīya-Prātiśākhya Ed WD Whitney In JAOS (ix 1-469) 1871
- Trans = Transactions
- TS = Tāittirīya-Samhitā Ed A Weber In Ind Stud, vol's xi And xii Leipzig 1871-2 There is also a Poona ed
- Vāit = Vāitāna-Sūtra Ed R Garbe London 1878 German transl by him Strassburg 1878
- Ved Stud = Vedische Studien Von R Pischel und KF Geldner Stuttgart 3 vol's 1889, 1897, 1901
- VPr = Vājasaneyi-Prātiśākhya. Ed A Weber In Ind Stud (iv) 1857-8 Skt and German
- VS = Vājasaneyi-Samhitā Ed A Weber Berlin 1852
- Vs (never v, which is used as meaning 5) = verse vss = verses cf, for example, line 2 of note to iv 12 l
- W = Whitney; *or, sometimes* the codex W
- Weber (without further indication of title) = Weber's Indische Studien see above, Ind Stud
- Weber, Omina und Portenta in Abh. der k Ak der Wiss for 1858 Berlin 1859

- Weber, Rājasūya = Ueber die Königsweihe, den Rājasūya in Abh der k Ak der Wiss for 1893 Berlin 1893
- Weber, Sb for the meaning in book xviii, see below, p 813
- Weber, Vājapeya = Ueber den Vājapeya in Sb der k Ak der Wiss for 1892, pages 765-813 Berlin 1892
- Weber, Vedische Beiträge
- Under this title was issued a series of 9 articles in Sb der k Ak der Wiss zu Berlin, from 1894 to 1901 They are usually cited by *Sb* and the date For the AV, the most important is no 4 (1895, concluded 1896), treating book xviii, as explained below, p 813
- Weber's Translations of books i-v and xiv And xviii for these, see p cvii
- Wh or Whitney, Grammar . see above, under Grammar
- Whitney, Index Verborum see above, under Index
- Whitney, O. and L S : see above, under O. and L.S.
- Whitney, Roots = The Roots, Verb-forms and primary Derivatives of the Sanskrit Language Leipzig 1885
- Whitney's other contributions relating to the AV for some of these, see Preface, pages xxiii, xxv, xxvi
- Winternitz or (in book xiv cf below, p 738) *simply* Wint = his Hochzeitsrituell in the Denkschriften der k Ak der Wiss, vol xl Vienna 1892
- Wiss = Wissenschaften
- WZKM = Wiener Zeitschrift für die Kunde des Morgenlandes Vienna 1887-
- ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft Leipzig 1847-
- Zimmer (without further indication of title) = his Altindisches Leben Berlin 1879
- Zwei Hss = Zwei Handschriften der k k Hofbibliothek in Wien mit Fragmenten des Kāthaka By von Schroeder In Sb, der k Ak der Wiss for 1895 (38 pages). Vol cxxxiii. Vienna 1896

ATHARVA-VEDA-SAMHITĀ

अथर्ववेदसंहिता

प्रथमं काण्डम्

BOOK I.

[The first book is made up mostly of hymns of 4 verses each, and no other ground of its existence as a book needs to be sought. It contains 30 such hymns, but also one (34) of 5 verses, two¹ (II and 29) of 6 verses, one (7) of 7, and one (3) of 9. There are conjectural reasons to be given in more than one of these cases for the exceptional length. Hymns of 4 verses are also found in books vi. and vii (12 in vi, and II in vii.), also 9 in xix. The whole book has been translated by Weber, *Indische Studien*, vol. iv (1858), pages 393-430.]

1. For the retention of sacred learning

The hymn is found also near the beginning of Paipp i MS (iv.12 1 end) has the first two verse. It is called in Kauś¹ *trisaptiya*, from its second word, but it is further styled (as prescribed in 7 8) briefly *pūrva* 'first,'² and generally quoted by that name. It is used in the ceremony for "production of wisdom" (*medhājanana*: Kauś., 10 1), and in those for the welfare of a Vedic student³, further, with various other passages, in that of entrance upon Vedic study (Kauś., 139 10), and it is also referred to, in an obscure way (probably as representing the whole Veda of which it is the beginning), in a number of other rites with which it has no apparent connect (Kauś., 12.10, 14 1, 18 19, 25 4, 32.28), finally (13.1, note), it is reckoned as belonging to the *varcasya gana*. And the comm. quotes it as used by a *pariśista* (5 3)⁴ in the *puspābhiseka* of a king. The Vait. takes no notice of it.

1 मेधाजनन आयुष्यैर्जुहुयाद्। (कौ. ७.८ १, १३९ १०)

2 पूर्व त्रिषतीयम् (कौ. १.७), त्रिषतीयं पच्छो वाचयेत् (कौ. १४.३)।

3 पूर्वस्य मेधाजननानि (कौ. २.१)

4 तथा राज्ञः पुष्पाभिषेके ये त्रिशता इत्युक्ता शाखादिभूतया पयोहोमः कार्यः । तथा च परिशिष्टे पुष्पाभिषेक प्रक्रम्य उच्यते— सप्तरात्र घृताशी वा ततो होमः प्रयोजयेत् । गव्येन पयसा कुर्यात् सौवर्गेन सुवेण तु । वेदानामादिमौर्मन्त्रैर्हव्याहतिपूर्वकैः ॥ (सायणभाष्य)

[१- मेधाजनन सूक्त]

[ऋषि- अथर्वा । देवता- वाचस्पति । छन्द- अनुष्टुप्, ४ चतुष्पदा विराट् उरोबृहती ।]

१. ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।

वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥ १॥

The thrice seven that go about, bearing all forms - let the lord of speech assign to me today their powers, [their] selves (*tanū*)

[Ppp reads *paryanti* in a, and *tanvam adhyādhātu me* for d MS combines *trisaptā* in a, and *tanvo dyā* in d The *s* of our *trisapta* is prescribed in Prāt 11.98, *vācas p-* is quoted under Prāt ii 71]

Trisaptās is plainly used as the designation of an indefinite number, = 'dozens' or 'scores' Supposing *śrutā* to signify one's acquired sacred knowledge, portion of *śruti*, it perhaps refers to the sounds or syllables of which this is made up If, on the other hand, *śruta* (as in vi 41 I) means 'sense of hearing', the *trisaptās* may be the healthy hearers, old and young (so R) R prefers to regard *tanvās* as gen. sing *tanvo me* = 'to me', the comm does the same, Weber understands accus. pl Read in our edition *bālā* (an accent-sign dropped out under *-lā*)

As an example of the wisdom of the comm., it may be mentioned that he spends a full quart page and more on the explanation of *trisaptās* First, he conjectures that it may mean 'three or seven', as the three worlds, the three *gunas*, the three highest gods, or, the seven seers, the seven planets, the seven troops of Maruts, the seven worlds, the seven meters,¹ or the like Secondly, it may mean 'three sevens,' as seven suns and seven priests and seven Ādityas², or seven rivers and seven worlds and seven quarters³, or seven planets and seven seers and seven Marut-troops Thirdly, it may signify simply thrice seven or twenty-one, as twelve

1 त्रयो वा सप्त वा भावाः । .. पृथिव्यादयस्त्रयो लोकाः । तेषामधिष्ठातारः अग्निवाय्वादित्याः । सत्त्वरजस्तमो गुणाः । ब्रह्मविष्णुमहेश्वराः इत्येवमाद्यास्त्रिसंख्याक्रान्ता ये सन्ति ते सर्वे अत्र त्रिशब्देन विवक्षिता । तथा सप्त ऋषयः । सप्त ग्रहाः । सप्त मरुद्गणाः । सप्त लोकाः । सप्त छन्दासि । इत्याद्याः सप्तशब्देन अभिमताः । (सायणभाष्य) ।

2 आरोगो भ्राज. पटरः पतङ्गः, स्वर्णरो ज्योतिषीमान् विभासः (तै.आ. १.७.१) । मित्रश्च वरुणश्च धाता अर्यमा च अंशश्च भगश्च इन्द्रश्च विवस्वान् (तै.आ. १.१३.३) सप्त दिशो नानासूर्याः सप्त होतार ऋत्विजः । देवा आदित्या ये सप्त । (ऋ. १.१४.३) ।

3 यः सप्त सिन्धून् अदधात् पृथिव्याम् । यः सप्त लोकान् अकुणोद् दिशश्च । (तै.ब्रा. २.८.३.८)

months + five season + three worlds + one sum¹, or five *mahābhūtas* + five breaths + five *jñānendriyas* + five *karmendriyas* + one *antahkarana*. At any rate, they are gods, who are to render aid [Discussed by Whitney, *Festgruss an Roth*, p 94]

२. पुनरेहि^१ वाचस्पते देवेन मर्नसा सह।
वसौष्यते नि रमय मय्येवास्तु मयि श्रुतम्॥ २॥

Come again, lord of speech, together with divine mind; lord of good, make [it] stay (*ni-ram*), in me, in myself be what is heard.

Two of our mss. (H O) have *rāmaya* in c. Ppp begins with *upaneha*, and has *asospate* in c, which R prefers. But MS rather favours out text, reading, for c, d, *vasupate vi ramaya mayy eva tanvam mama*, and it begins a with *upaprehi*. The comm explains *śrutam* as *upādhyāyād vidhuto* 'dhītam vedaśāstrādikam, and adds "because, though well learned, it is often forgotten"

३. इहैवाभि वि तनुभे आत्नी इव ज्यया।
वाचस्पतिर्नि यच्छतु मय्येवास्तु मयि श्रुतम्॥ ३॥

Just here stretch you on, as it were the two tips of the bow with the bow-string; let the lord of speech make fast (*ni-yam*), in me, in myself, be what is heard.

Ppp reads, in a, b, *tanū ubhey aratnī*. With the verse is to be compared RV x.166 3 Prāt i 82 prescribes the *pada*-reading of *ārtnīoiva*, and iv 3 quotes *abhī vī tanu*. [That is, apparently (a), 'Do [for me] some stretching [or fastening],' namely, of my sacred learning, as also in c.]

४. उपहूतो वाचस्पतिरुपास्मान् वाचस्पतिर्ह्ययताम्।
सं श्रुतेन गमेमहि मा श्रुतेन वि राधिषि॥ ४॥

Called on is the lord of speech; on us let the lord of speech call, may we be united with (*sam-gam*) what is heard, let me not be parted with what is heard.

Ppp has, for b ff., *upahūto* 'ham *vācaspatyū*, see AB ii 27, VS ii 10 b, II a. In AA. (ii 7 I) is a somewhat analogous formula for the retention of what is heard or studied (*adhīta*) . *śrutam me mā pra hāsir anenā* 'dhītenā' *horātrānt sam dadhāmi*. The Anukr. notes the metrical irregularity of the second *pāda*.

1 सप्त द्वादश मासाः पञ्चतर्वस्त्रयः इमे लोका असावादित्य एकविशः। (तै ब्रा ७ ३ १०.५)

2. Against injury and diseases : with a reed

The hymn is not found in the Paippalīms, but may have been among the contents of the missing first leaf. In the quotations of the Kauśīki it is not distinguishable from the following hymn, but the comment is doubtless right in regarding it as intended at 14.7, where it, with 11.19-21 and sundry other hymns, is called *sāmgrāmika* or 'battle-hymn', used in rites for putting an enemy to flight; and it (or vs. 1) is apparently designated by *prathamasya* (as first of the *sāmgrāmika* hymns) in 14.12, where the avoidance of wounds by arrows is aimed at, it is also reckoned (14.7, note) as belonging to the *aparājita gana*, further, it is used, with 11.3,² in a healing ceremony (25.6) for assuaging wounds, etc., and, after hymn 1 has been employed in the *upākarmaṇ*, it and the other remaining hymns of the *anuvāka* are to be muttered (139.11) Sāyana, one more, quotes it from Naksatra [error, for Śānti, says Bloomfield] Kalpa³ as applied in a *mahāśānti* called *aparājita*

[२- रोग-उपशमन सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्रमा और पर्जन्य। छन्द- अनुष्टुप्, ३ त्रिपदा विराट् गायत्री।]

५. विद्वांश्च शरस्य पितरं पर्जन्यं भूरिधायसम्।

विद्वांश्च स्वस्य मातरं पृथिवीं भूरिवर्षसम्॥१॥

We know the reed's father, Parjanya⁴ the much-nourishing;⁵ and we know well its mother, the earth of many aspects.

Vidmā is quoted in Prāt. iii. 16 as the example first occurring in the text of a lengthened final *a*

६. ज्याके परि णो नुमाश्मानं तन्वं कृधि।

वीडुर्वरीयोऽरातीरप द्वेषास्या कृधि॥२॥

1 मानो विदन्। अदारसृत्। स्वस्तिदाः।

2 अदो यद्।

3 अपराजिता विजयकामस्य। तथा अपराजितगणोपराजितायाम्। (न.क. १७-१८)

4 पर्जन्यः। स्तूपेराद्यन्तविपरीतस्य तर्पयिता जन्यः। प्रार्जयिता वा रसानाम्। (नि. १०.१०)।

5 भूरिधायसं भूरि बहुल दधाति प्रवर्षणेन कृत्स्नं जगत् पोषयतीति भूरिधायाः। यद्वा भूरीणि स्थावरजङ्गमात्मकानि वस्तूनि यथोचितकाले वृष्टिप्रदानेन दधाति धारयतीति भूरिधायाः। (सायण)

6 वीडुः सेनायाः संस्तम्भकस्त्वम्। वीडयतिश्च व्रीळयतिश्च संस्तम्भकर्माणौ। (नि. ५.१६)।

O bow-string, bend about us, make yourself a stone; being hard, put very far away niggards [and] haters.

A bow-string is, by Kauś 14 13, one of the articles used in the rite with b compare 11 13 4 b Pāda d is RV iii 16 5 d 'Niggard' is taken as conventional rendering of *ārātu* The comm reads *vilus*, RV-wise.

७. वृक्षं यद्वावः^१ परिष्वजाना अनुस्फुरं शरमर्चन्त्युभुम्।
शरुमुस्मद् यावय दिद्युमिन्द्र॥ ३॥

When the kine, embracing the tree, sing the quivering dexterous (? *rbhū*) reed, keep away from us, O Indra,¹ the shaft, the missile.

That is, apparently (a,b), 'when the gut-string on the wooden bow makes the reed-arrow whistle' cf. RV vi 67 II c, d The comm. explains *rbhum* as *uru bhāsamānam* (1), and *didyum* as *āyotamānam*, which is probably its etymological sense [Discussed, Bergaigne, *Rel ved* 1 278 n, 11 182]

८. यथा द्यां च पृथिवीं चान्तस्तिष्ठति तेजनम्।
एवा रोगं चाम्नावं चान्तस्तिष्ठतु मुञ्ज इत्॥ ४॥

As between both heaven and earth stands the bamboo (? *tejana*), so let the reed-stalk (*mūñja*)² stand between both the disease and the flux (*āsrāva*).

The verse seems unconnected with the rest of the hymn, but to belong rather with hymn 3 The comm glosses *tejana* with *venu*. For *āsrāva*, cf.ii 3, vi.44 2, the comm explains it here by *mūtrātisāra* 'difficulty (?) of urinating' or 'painful urination' ['diabetes,' rather?] Bloomfield understands it to mean "diarrhoea", and bases upon this questionable interpretation his view of the meaning of the whole hymn, which he entitles "formula against diarrhoea."

3. Against obstruction of urine : with a reed

Of this hymn, only vss. 7-8 are found in Paipp (in xix), without the refrain It is doubtless intended at Kauś 25 10, as used in a rite for regulating the flow of urine, vss 8-9 are specified in 25 12. The "reed" implies some primitive form of a *fistula urinaria*, the *vastyantra* (one of

1 इन्द्र इरां दृणातीति वा, इरां ददातीति वा, इरां दधातीति वा, इरां दारयतीति, धारयतीति वा इन्द्रवे द्रवत इति वा इन्द्रौ रमत इति वा इन्धे भूतानीति वा तद्यदेन प्राणैः समैन्धंस्तदिन्द्रस्येन्द्रत्वमिति विज्ञायते। (नि १० ८)।

2 मुञ्जेषीकानिर्मिता रज्जुरित्यर्थः।

the *nāḍīyantrāṇi*) of the later physicians - who, however, do not appear to have made frequent use of it.

[३- मूत्र मोचन सूक्त]

[ऋषि- अथर्वा। देवता- १ पर्जन्य, २ मित्र, ३ वरुण, ४ चन्द्र, ५ सूर्य।

छन्द- अनुष्टुप्, १-५ पथ्यापंक्ति।]

९. विद्या शरस्य पितरं^१ पर्जन्यं शतवृष्यम्।

तेना^२ ते तन्वे^३ ३ शं करं पृथिव्यां तै निषेचनं ब्रह्मिष्ठे^४ अस्तु बालिति॥ १॥

We know the reed's father, Parjanya of hundred-fold virility; with that will I make weal (*śam*)¹ for the body; on the earth [be] your out-pouring, out of you, with a splash !

The last pāda is found also at TS. iii 3 10²; *bālī iti*, again at xviii.2.22.

१०. विद्या शरस्य पितरं^१ मित्रं शतवृष्यम्।

तेना^२ ते तन्वे^३ ३ शं करं पृथिव्यां तै निषेचनं ब्रह्मिष्ठे^४ अस्तु बालिति॥ २॥

We know the reed's father, Mitra² of hundred-fold virility; with that will etc. etc.

११. विद्या शरस्य पितरं^१ वरुणं शतवृष्यम्।

तेना^२ ते तन्वे^३ ३ शं करं पृथिव्यां तै निषेचनं ब्रह्मिष्ठे^४ अस्तु बालिति॥ ३॥

We know the reed's father, Varuna³ of etc. etc.

१२. विद्या शरस्य पितरं^१ चन्द्रं शतवृष्यम्।

तेना^२ ते तन्वे^३ ३ शं करं पृथिव्यां तै निषेचनं ब्रह्मिष्ठे^४ अस्तु बालिति॥ ४॥

We know the reed's father, the moon⁴ of etc. etc.

1 शं रोगाणामुपशमनम्। शमनं च रोगाणां यावनं च भयानाम् (नि. ४ २१)।

2 अहरभिमानी देवो मित्रः। मित्रः प्रमीतेस्त्रायते इति (नि. १०.२१)। मैत्रं वा अहः। वारुणी रात्रिः (तै.ब्रा. १.७.१०.१)।

3 वरुणो वृणोतीति सत इति यास्कः (नि० १०.३)।

4 चन्द्रश्चन्द्रतेः कान्तिकर्मणः इति (नि० ११.५)।

१३. वि॒द्या श॒रस्य॑ पि॒तरं॑ सू॒र्यं॑ श॒तवृ॑ष्णयम्।
तेना॑ ते त॒न्वे॑३ शं क॑रं पृथि॒व्यां तै॑ नि॒षेच॑नं ब॒हिष्ठे॑ अस्ततु
बालि॑ति॥५॥

We know the reed's father, the sun¹ of etc. etc

१४. यदा॒न्त्रेषु॑ ग॒वीन्यो॑र्यद्व॒स्तावधि॑ संश्रु॑तम्।
ए॒वा ते॒ मूत्रं॑ मु॒च्यतां॑ ब॒हिर्बालि॑ति सर्व॒कम्॥६॥

What in your entrails, your (two) groins (?*gavīnī*), what in your bladder has flowed together - so by your urine released, out of you, with a splash ¹ all of it

The comm reads in b (with two or three of S P P's mss, which follow him) *samśrutam* He explains the *gavīnyau* as "two vessels (*nāḍī*)² located in the two dies, affording access to the receptacles of urine "

१५. प्र तै॑ भिनद्मि मेह॑नं व॒त्रं वे॑श॒न्त्या इ॑व।
ए॒वा ते॒ मूत्रं॑ मु॒च्यतां॑ ब॒हिर्बालि॑ति सर्व॒कम्॥७॥

I split up your urinator³, like the weir of a tank - so by your etc etc

The comm. (with the same mss as above) has in b *vartam* Ppp. reads *vrtram veśantyā yantyah* ['I pierce or open by your urethra' - with a metallic catheter, says the comm.]

१६. वि॒षितं॑ ते व॒स्तिबि॒लं स॑मु॒द्रस्यो॑दुधेरि॒व।
ए॒वा ते॒ मूत्रं॑ मु॒च्यतां॑ ब॒हिर्बालि॑ति सर्व॒कम्॥८॥

Unfastened [be] your bladder-orifice, like [that] of a water-holding sea⁴ - so be your etc etc

-
- 1 सूर्यः सतेर्वा सुवतेर्वा स्वीर्यतेर्वा इति (नि० १२ १४)। "सुवीर्योर्मर्यो यथा गोपायत इति। तत् सूर्यस्य सूर्यत्वम्" (तै० ब्रा० २ २ १० ४)।
2 आन्त्रेभ्यो विनिर्गतस्य मूत्रस्य मूत्राशयप्राप्तिसाधने पार्श्वद्वयस्थे नाड्यौ गवीन्यौ इत्युच्यते। (सायण)
3 मिह्यति सिञ्चति अनेनेति मेहनं मूत्रनालः। वे॒श॒न्त्या- विशन्ति तिष्ठन्ति अस्मिन् आप इति वे॒श॒न्त- पल्वलम्। (सायण)
4 समुद्रः कस्मात्। समुद्रवन्त्यस्मादाप. समभिद्रवन्त्येनमाप. संमोदन्तेस्मिन् भूतानि समुदको भवति समुनत्तीति वेति (नि० २ १०)। उदधेः उदकानि धीयन्ते धार्यन्तेस्मिन्निति उदधिः।

१७. यथैषुका परापतदवसृष्टाधि धन्वनः।

एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥ १॥

As the arrow flew forth, let loose from the bow - so by your etc etc.

Instead of *parāopatāt* in a, we should expect *parāopātāt*, the equivalent of a present

It is easy to reduce this hymn to the substance of four verse, the norm of the book, by striking out vss 2-5, as plainly secondary variations of vs 1, and combining vss 7-8 (as in Ppp) into one verse, with omission of the sense-disturbing refrain

4. To the waters : for blessings

The hymn is not found in Paipp. It and the two that next follow are reckoned by Kauś (9 1, 4) to both *sānti ganas*, major (*brhat*) and minor (*laghu*), also (7 14) to the *apām sūktāni* or water-hymns, applied in various ceremonies; and by some (18-25, note) to the *salila gana*, which Kauś begins with hymns 5 and 6 The same three are joined with others (19 1) in a healing rite for sick kine, and (41 14) in a ceremony for good fortune Again (25 20), this hymn is used (with vi 51) in a remedial rite, and (37.1) in the interpretation of signs Hymns 4-6 further appear in Vait (16 10) as used in the *vasatīvarī* water in the same sacrifice The four verses are RV 1 23 16-19, for other correspondences, see under the verses

[४- अपांभेषज (जल चिकित्सा)सूक्त]

[ऋषि- सिन्धुद्वीप। देवता- अपांनपात्, सोम और आपः देवता।

छन्द- गायत्री, ४ पुरस्ताद् बृहती।]

१८. अम्बयौ यन्त्यध्वाभिर्जामयो आध्वरीयताम्। पृञ्चतीर्मधुना पयः॥ १॥

The mothers¹ go on their ways, sisters of them that make sacrifice, mixing milk with honey.

१९. अमूर्या उप सूर्ये याभिर्वा सूर्यः सह। ता नो हिन्वन्त्वध्वरम्॥ २॥

They who are yonder at the sun, or together with whom is the sun - let them further our sacrifice.²

The verse is found further, without variant, in VS. (vi.24 e).

1 “अम्बयो यन्त्यध्वभिरित्यापो वा अम्बयः” इति हि कौषीतकिब्राह्मणम्।

2 ध्वरतिर्हिसाकर्मा। तत्प्रतिषेधः (नि० १.८)।

२०. अ॒पो दे॒वीरु॑प॒ ह्वये॑ यत्र गावः पिबन्ति नः।

सिन्धु॑भ्यः कर्त्त॒व्यं ह॒विः॑॥३॥

The heavenly waters I call on, where our kine drink, to the rivers (*sīndhu*) it to be made oblation

[Cf note to x 9 27, below]

२१. अ॒प्स्व॑श्च॒ न॒र॒मृ॒तम॑प्सु भेष॑जम्।

अ॒पामु॑त प्र॒शस्त॑भि॒रश्वा॑ भव॑थ व॒जिनो॑ गावो॑ भव॑थ व॒जिनीः॑॥४॥

Within the waters is ambrosia (*amṛta*)¹, in the waters is remedy, and by the praises (*prāśasti*) of the waters you become vigorous (*vājīn*) horses, you become vigorous kine.

The second half-verse is here rendered strictly according to the accent, which forbids taking the nouns as vocative, SPP reads in c, with all his mss. and the great majority of ours *bhāvatha* (our two Bp give *bhav0*), the accent is to be regarded as antithetical. RV gives *prāśastaye* at end of b, and ends the verse with c, reading *dēvā bhāvata vājīnah*. Other texts have the verse · VS (1x 6a), TS (1 7.7¹), and MS (1 11 1), all lack a fourth pāda, and have at end of b *prāśastisu*; for c, VS has *āsvā bhāvata vājīnah*, TS *āsvā bhavatha vājīnah*, and MS *āsvā bhavata vājīnah*.

5. To the waters : for blessings

The first verses occur, without variants, in Paipp. xix. The whole hymn, with the first three verses of the one next following, are, also without variants, RV x 9 1-7 (vs 5 is here put before 4, 6, 7 are also RV 1 23 20 a,b,c, 21), and they likewise occur in other texts · thus 5 1-3 in SV (11 1187-1189), VS (x1 50-52 et al), TS. (iv. 1 5¹ et al.), MS (11 7.5 et al), and TA (iv.42.4 et al), everywhere with the same text [for other references, see MGS., p. 147], as to 5.4 and the verses of 6, see under the verses Hymns 5 and 6 together are called *śambhumayobhū*, Kauś.9 1, for their uses in connection with the preceding hymn, see under that hymn. Both appear also in the house-building ceremony (43-12), and this one alone in the *darśapūrnāmāsa*- or *parvan*-sacrifices (6.17); while the schol. add it (42 13, note) to the ceremony on the home-coming of the Vedic student For the use in Vait. with hymns 4 and 6, see under 4, with 6 (also under the name *śambhumayobhū*) it accompanies in the *paśubandha* (10.19) the washing of articles employed, and with it alone,

1 “अमृतं वा आपस्तस्मादद्भिः कखतान्तमभिषिञ्चन्ति नार्तिमार्च्छति सर्वम् आयुरेति” (तै० सं० ५.६ २.२)।

in the *agnicayana* (28 11), is the lump of earth sprinkled The comm , finally, quotes the hymn from Naks Kalpa 17, 18, as used in a *mahāsānti* called *ādityā*.

[५- अपांभेषज (जल चिकित्सा) सूक्त]

[ऋषि-सिन्धुद्वीप। देवता- अपांनपात्, सोम और आपः देवता।

छन्द- गायत्री, ४ वर्धमाना गायत्री।]

२२. आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन।

महे रणाय चक्षसे॥ १॥

Since you are kindly waters, do you set us unto refreshment (*ūrj*)¹, unto sight of great² joy.

२३. यो वः शिवतमो रसस्तस्य भाजयतेह नः। उशतीरिव मातरः॥ २॥

What is your most propitious savour (*rasa*), of that make us share here, like zealous mothers

२४. तस्मा अरं गमाम वो यस्य क्षयाय जिवथ।

आपो जनयथा च नः॥ ३॥

We would satisfy you in order to that to the possession of which you quicken, O waters, and generate us.

[May not *janāyathā*³, like English *produce*, here mean 'bring,' and so signify about the same thing as *jīnvatha*?]

२५. ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम्।

अपो याचामि भेषजम्॥ ४॥

Of the waters, having mastery of desirable things, ruling over human beings (*carṣaṇī*)⁴, I ask a remedy.

[The verse follows in RV our 6.1. It is found, without variants, in TB. (ii. 5.8⁵) and TA. (iv.42.4); but MS. (iv. 9.27) has a corrupt third pāda, with much discordance among the mss, and adds a fourth]

1 ऊर्जे बलकराय अत्राय। ऊर्ज बलप्राणनयोः।

2 महते रणाय रमणीयाय चक्षसे। अथवा रणाय रणनीयाय शब्दनीयाय उपनिषदेकसमधिगम्याय चक्षसे।

3 तज्जाया जाया भवति यद् अस्यां जायते पुन ' ' (ऐ० ब्रा० ७.१३)। जनी प्रादुर्भावे।

4 चर्षणीनाम् मनुष्यनामैतत्। मनुष्याणां क्षयन्तीः निवासयित्रीः। क्षि निवासगत्योः।

6. To the waters : for blessings

The hymn is not found in Paipp., but perhaps stood at the beginning of its text, on the lost first leaf see [Bloomfield's introd. to the Kauś, p xxxvii and ref's, esp. Weber, v.78 and xiii 431]. Verses 1-3 occur in RV, as noted under the preceding hymn, and 1-2 in other texts, as pointed out under the verses For the use of the hymn, with its predecessor or its two predecessors, in Kauś. and Vait, see above, under those hymns. Verse 1 is also (Kauś.9.7) directed to be repeated (with the *gāyatrī* or *sāvitrī*-verse) at the beginning and end of *śānti* rites, and to be recited part by part six times, with rinsing of the mouth, in the *indramahotsava* ceremony (140.5).

[६- अपांभेषज (जल चिकित्सा) सूक्त]

[ऋषि- सिन्धुद्वीप, कृति अथवा अथर्वा। देवता-अपांनपात्, सोम और

आपः देवता। छन्द- गायत्री, ४ पथ्यापंक्ति।]

२६. शं नो देवीर्भिष्टु आपो भवन्तु पीतये।

शं योर्भि स्रवन्तु नः॥ १॥

Be the divine¹ waters weal for us in order to assistance, to drink; weal [and] health flow they unto us.

The verse occurs further, without variants, in VS. (xxxvi 12), TB. (i 2.1¹ et al.), TA. (iv.42.4), and Āp. (v.4.1); and SV (i.33) is repeated *śām nas* (instead of *āpas*) at beginning of b. The comm. explains *abhīst* by *abhiyajana* !

२७. अप्सु मे सोमो अब्रवीदुन्तर्विश्वानि भेषजा।

अग्निं च विश्वशम्भुवम्॥ २॥

Within the waters, Soma told me, are all remedies, and Agni (fire) wealful for all.

Found also in TB. (ii.5.8⁶), without variants, and in MS. (iv.10.4), with, for c, *āpas ca viśvāśambhuvah*.

२८. आपः पृणीत भेषजं वरूथं तन्वे३ मम। ज्योक् च सूर्य दृशे॥ ३॥

O waters, bestow a remedy, protection (*vārūtha*) for my body, and long to see the sun.

[Only RV. has this verse.]

1 देवीः देव्यः द्योतनादिगुणयुक्ताः। देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा (नि० ७.१५)।

२९. शं न आपो धन्व॒न्या॑ः शमु॑ स॒त्त्व॒नू॒ष्याः।

शं नः॑ ख॒नि॒त्रि॒मा आपः॑ शमु॑ याः कु॒म्भ आ॒भृताः॑ शि॒वा नः॑ स॒न्तु
वा॒र्षि॒कीः॥ ४॥

Weal for us the waters of the plains, and weal be those of the marshes, weal for us the waters won by digging, and weal what are brought in a vessel, propitious to us be those of the rain

Pādas a-d are nearly repeated in xix 2 2

The mss sum up this *anuvāka* [1] or chapter as of 6 hymns, 29 verses, and their quoted Anukr. says *ādyaprathama rco nava svur vidyāt* i e. the verses exceed by 9 the assumed norm of the chapters, which is 20 [Regarding *vidyāt*, see end of notes to 1 11]

7. To Agni : for the discovery of sorcerers

This hymn and the following occur in Paipp iv, where the length of this one is more in place than here among the hymns of four verses Both, with eight other hymns (mostly attributed by the Anukr to Cātana as author), are called by Kauś (8 25) *cātanāni* ‘expellers’, and are used in a few places for exorcism and such purposes

[७- यातुधाननाशनसूक्त]

[ऋषि- चातन। देवता- अग्नि, ३ अग्नीन्द्रा। छन्द- अनुष्टुप्, ५ त्रिष्टुप्।]

३०. स्तु॒वान॑म॒ग्न आ व॑ह यातु॒धानं॑ कि॒मि॒दि॒नम्।

त्वं हि दे॒व व॑न्दितो ह॒न्ता द॑स्योर्ब॒भूवि॑थ॥ १॥

Bring hither, O Agni¹, the sorcerer (*yātudhāna*), the *kimīn*, speaking out (*stu*); for you, O god, being revered, had become slayer of the barbarian (*dasyu*).

Stu is shown by its use also in 8 1, 20 to have here the virtual meaning ‘confess’ [‘naming, i e. confessing himself’; cf. *laudare* ‘praise,’ making the first line mean “bring the god who praises my oblation or else who is praised by us, and make the *yātudhāna* etc. go away”! He is never

1 अङ्गति गच्छति सर्वजातरवैद्युतादिरूपेण कृत्स्न जगद् व्याप्नोति इति अग्निः। अग्निः कस्मात्?। अग्रणीर्भवति अग्रं यज्ञेषु प्रणीयते अङ्गं नयति संनममानः। अक्रनोपनो भवतीति स्थौलाष्टीविः। न क्रोपयति न स्नेहयति (नि० ७.१४)।

weary, when *kimīdin* occurs, of repeating Yāska's (6.1) silly etymology from *kim idānīm* 'what now?'¹ Ppp. reads for a *stuvānatānaya*, and, for v,d, *tvaṁ hi devām stuto hantā tasyo 'ta babhūvyathā*

३१. आज्यस्य परमेष्ठिज्जातवेदुस्तनूवशिन्।

अग्ने तौलस्य प्राशान यातुधानान् वि लपय॥ २॥

O most exalted one (*parametn*)², Jātavedas³, self-controller, Agni partake of (*pra-as*) the sacrificial butter, of the sesame oil (?); make the sorcerers cry out.

The translation 'sesame oil' follows our text, *tailāsyā*; but the reading of all the mss, which SPP follows, is *taulāsyā*, and Ppp has *tūlasyā*. The comm. explains the word as meaning "situated in the sacrificial ladle," from *tulā* 'balance,' used for simply *avadyamāna* 'cut off' (in the technical sense), since the root *tul* means *unmāne* ['mete out']. Ppp. further reads in c,d *prāsānam yātudhānād vilāpayah*. The comm. first takes *vi lāpayā* from root *lī*, and makes it equal *vināśaya*! but he adds further a derivation from *vi lap* ['make' squeal,' as we should say]. At end of a the *samhitā*-mss., as usual, are divided between *-sthin* and *-sthin*, SPP. chooses the former [cf Prāt.ii.11]. Ppp. has *vaśīm* in b.

३२. वि लपन्तु यातुधाना अत्रिणो ये किमीदिनः।

अथेदमग्ने नो हविरिन्द्रश्च प्रति हर्यतम्॥ ३॥

Let the sorcerers cry out (*vi-lap*), let the devouring *kimīdins*; then do you, O Agni together with Indra, welcome this our oblation.

Ppp. combines, as often, *-dhānā' tri-*, in a-b; and it reads *yathā* for *atha* in c, and at the end *haryatām* SPP. reads everywhere *attrin*, the theoretically correct form, but never found in the mss.

३३. अग्निः पूर्वं आ रभतां प्रेन्द्रो नुदतु बाहुमान्।

ब्रवीतु सर्वो यातुमान् अयमस्मीत्येत्य॥ ४॥

Let Agni⁴ first take hold, let Indra, having arms, push forth; let everyone that has a demon, coming, say "here am I."

1 किमीदिने किम् इदानीमिति चरते इति यास्क. (नि० ९.११)।

2 परमे उत्कृष्टस्थाने तिष्ठतीति परमेष्ठी।

3 जातवेदाः कस्मात्। जातानि वेद जातानि वै न विदुः जातेजाते विद्यत इति वा जातवित्तो वा जातधनो वा जातविद्यो वा जातप्रज्ञो वा यत्तज्जातः पशून् अविन्दतेति तज्जातवेदसो जातवेदस्त्वमिति हि ब्राह्मणम् इति। (नि० ७.१९)

4 अग्निः खलु वै रक्षोहा (तै० सं० ६.१.४.६) अग्निरग्ने प्रथमो देवतानाम् (तै० ब्रा० २.४.३)

*Yātumant*¹ 'having a familiar demon (*yātu*)' is the equivalent of *yātudhāna* 'sorcerer,' lit'ly 'holding a demon.' Ppp. has for a, b *agnis purastād ā yachatu pratha indro nudadas vāhumā*; and for d, *ayam asmai tedyā*.

३४. पश्याम ते वीर्यं जातवेदः प्र णो बृहि यातुधानान् नृचक्षः।
त्वया सर्वे परितप्ताः पुरस्तात् त आ यन्तु प्रब्रुवाणा उपेदम्॥५॥

We would fain see² your heroism (*vīryā*), O Jātavedas; proclaim to us the sorcerers, O men-watcher; let them all, burnt about by you in front, come to this place, proclaiming themselves.

Ppp. reads in a *vīryā*; in c, *taptaḥ*; in d, *yāntu*. The change of meter makes the verse suspicious as original part of the hymn; but the presence of all the verses in Ppp., in the same order, puts the intrusion, if it be one, far back.

३५. आ रभस्व जातवेदोऽस्माकार्थाय जज्ञिषे।
दूतो नो अग्ने भूत्वा यातुधानान् वि लापय॥६॥

Take hold, O Jātavedas; you was born for our purpose; becoming our messenger, O Agni, make the sorcerers cry out.

The comm. this time, utterly regardless of the obvious connect with *vī lapantu* in 2 d, and of the general sense of the hymn, glosses *vi lāpaya* only with *vinīśaya*. Ppp. has a totally different text: *ā rabhasva brāhmaṇā jātavedo hr̥dī kāmāya randhaya · dūto na agnir ut tiṣṭha yātudhānān ihā'' naya*.

३६. त्वमग्ने यातुधानानुपबद्धाँ इहा वह।
अथैषामिन्द्रो वज्रेणापि शीर्षाणि वृश्चतु॥७॥

Do you, O Agni, bring hither the sorcerers bound; then let Indra with his thunderbolt crush in (*api-vraśc*) their heads.

Api vraśc (used almost always of the head) is perhaps more nearly 'cut open'; Ppp. reads *apa śīrsā vrācatu*. In b, *ūpa baddhān* would be a more acceptable reading. That Prāt. (ii.27) quotes *upabaddhān* as the first instance in the text of such treatment of final -ān. Our text, by an error of the printer, reads *bājreṇa* for *vāj-* in c.

1. यातुनि रक्षांसि विद्यन्ते अस्मिन्निति यातुमान् राक्षसाधिपतिः।

2. चष्टिः पश्यतिकर्मेति यास्कः (निघ० ३ ११)।

8. To Agni and other gods: for the discovery of sorcerers

The hymn, except vs. 4, is found in Paipp. iv also next after our hymn 7, but in the verse-order 1, 3, 2 For its use by Kauś with 7, see under the latter

[८- यातुधाननाशनसूक्त]

[ऋषि- चातन। देवता- बृहस्पति, अग्नीषोम, ३-४ अग्नि।

छन्द- अनुष्टुप्, ४ बार्हतगर्भा त्रिष्टुप्]

३७. इदं हविर्यातुधानान् नदी फेनमिवा वहत।
य इदं स्त्री पुमानकरिह स स्तुवतां जनः॥ १॥

This oblation shall bring the sorcerers, as a stream does the foam; whoever, woman [or] man, had done this, here let that person speak out.

Ppp has for c, d *nīdam strī pumān kar yaśam bhuvatām janah* [For *stu*, see 1 7.1, note]

३८. अयं स्तुवान आगमद्विमं स्म प्रति हर्षत।
बृहस्पते वशे लब्ध्वाग्नीषोमा वि विध्यतम्॥ २॥

This man had come, speaking out; this man do you welcome, O Brhaspati, taking [him] into your control - O Agni and Soma¹, do you (two) pierce [him] through

Ppp has in a, b *stuvānā gama tvam smō'ta prati*, in c, d *vaśe kṛtā'gnīsomāv id dhatam* The comm makes nonsense every time by insisting on rendering *stu* by "praise", here it *yusmān stuvan*

३९. यातुधानस्य सोमप जहि प्रजां नयस्व च।
नि स्तुवानस्य पातय परमक्ष्युतावरम्॥ ३॥

Of the sorcerer, O soma-drinker, slay the progeny and conduct [him hither]; of him, speaking out, make fall out (*nis-pat*) the upper eye and the lower.

The comm fills out the ellipsis in b by making it mean "conduct our progeny to obtain desired result"! and *stuvānasya* is *bhītyā tvadvīsayām stutim kurvatah* Ppp reads *nyastuvānasya*. SPP's text as well as ours

1 "राजनौ वा एतौ देवताना यद् अग्नीषोमौ (तै० स० २.६.२.१)।

gives *nī st-* (p *nīh st-*); the *saṃhitā*-mss., as everywhere, are divided between that and *nīh st-*; the latter is authorised by the silence of the Prāśākhya concerning the combination

४०. यत्रैषामने जनिमानि वेत्यु गुहां सुतामत्रिणां जातवेदः।
तांस्त्वं ब्रह्मणा वावृधानो जुहोषां शततर्हमने॥४॥

Wherever, O Agni, you know the births of them, of the devourers that are in secret, O Jātavedas, them do you, increasing through worship (*brahman*) - slay of them, O Agni, with hundred-fold¹ transfixion

The irregular meter and broken connection of the second half-verse suggest possible corruption of the text . cf *āsuraṇām śatatarhān*, TS.1 5.7⁶. The meter (11 + 11 : 9 + 9 = 40) is well enough described by the Anukr if we may take *bārhatagarbha* as meaning *dvibārha*- 'containing two pādas of nine syllables.' [For *-tārham*, cf *Gram* * 995]

9. For some one's advancement and success

Found also in Paipp.i Reckoned to the *varcasya gaṇa* (Kauś 13 1, note), and further used in various ceremonies by itself, in that of the restoration of a king (16-27); with 1.35 and v 28, in two ceremonies for fortune and for power (11.19, 52.20), with seven others, employed by a teacher at the reception of a Vedic student (55 17). In Vait (3.1), vs 3 accompanies an oblation to Agni in the *parvan*-sacrifices. And the comm. quotes its use in the Naksatra Kalpa 17-19, in two *mahāśānti* ceremonies called *airāvātī* and *bārhaspatī*; and in Paśīṣṭa 5.3, in the *puṣpābhiṣeka* rite

[९- विजयप्रार्थना सूक्त]

[ऋषि- अथर्वा। देवता- वसुगण, इन्द्र, पूषा, वरुण, मित्र, अग्नि, आदित्यगण, विश्वेदेवा, २ देवगण, सूर्य, अग्नि, हिरण्य, ३-४ अग्नि (जातवेदा)। छन्द- त्रिष्टुप्।]

४१. अस्मिन् वसु वसवो धारयन्त्विन्द्रः पूषा वरुणो मित्रो अग्निः।

इममादित्या उत विश्वे च देवा उत्तरस्मिञ्ज्योतिषि धारयन्तु॥१॥

In this man let the Vasus maintain good things (*vāsu*) - Indra, Pūsan, Varuna², Mitra, Agni; him let the Ādityas and also the All-gods maintain in superior light.

1 शततर्हम् शतप्रकारं बहुविदम्।

2 वरुणः वृणोति सर्वं जगत् निग्रहीतुं पाशजालेन व्याप्नोतीति वरुणो रात्र्यभिमानी देवः।

Ppp substitutes *tvatā* for *pūsā* in b, and *uta me devā* for *uttarasmin* in d. The Anukr appears to sanction the metrical combination *ādityo 'ta* in c.

४२. अस्य देवाः प्रदिशि ज्योतिरस्तु सूर्यो अग्निरुत वा हिरण्यम्।
सपत्ना अस्मदधरे भवन्तुत्तमं नाकमधि रोहयेमम्॥ २॥

At his direction (*pradis*), O gods, be there light¹, sun, fire, or also gold, be his rivals (*sapātna*) inferior to him, to the highest firmament (*nāka*) make this man ascend.

The translation implies in c the obviously called-for emendation of *asmāt* to *asmāt*, the comm first explains it as *asmādiyāt purusāt*, and then, alternatively, as used for *asmāt* by Vedic shortening of the vowel. Ppp begins with *asmin devāh pradisā*, and its second half-verse is quite different *uttarena brahmanā vi bhāhi krnvāno anyān adharān sapatnān* (d = 11 29 3 d).

४३. येनेन्द्राय समभरः पयांस्युत्तमेन ब्रह्मणा जातवेदः।
तेन त्वमग्न इह वर्धयेमं सजातानां श्रेष्ठ्य आ धेहेनम्॥ ३॥

With what highest worship (*brāhman*), O Jātavedas, you did bring together draughts (*pāyas*) for Indra, therewith, O Agni, do you increase this man here, set him in supremacy (*śrāiṭhya*) over his fellows (*sajātā*).

Ppp reads *uttarena* in b, and its d is *rāyas posam śraithyam ā dhehy asmai*. The verse is found also in TS (111 5 4²), MS (1 4 3), K (v 6). Both TS and MS read *havisā* for *brāhmanā* in b, and *agne tvām utā* (for *tvām agna ihā*) in c, and MS has *-bharan* in a, *vardhayā mām* in c, and *mā* for *enam* at the end, and it inserts *mādhye* before *śrāiṭhye* in d.

४४. ऐषां यज्ञमुत वर्चो ददेऽहं रायस्पोषमुत चित्तान्यग्ने।
सपत्ना अस्मदधरे भवन्तुत्तमं नाकमधि रोहयेमम्॥ ४॥

I take to myself their sacrifice and splendour (*vārcas*), their abundance of wealth and their intents (*cittā*), O Agni, be his rivals inferior to him; to the highest firmament make this man ascend.

The second half-verse is the same with 2 c, d above, and the translation makes the same emendation as there. Doubtless *vittāni* 'acquisitions' should be read for *cittāni* in b, the comm glosses with *buddhim*. The text is defaced in Ppp., but in d can be read *uttame devā jyotisi dhatutama* (?) [meaning, presumably, *dadhātana*].

10. For some one's release from Varuṇa's wrath

Found in Paipp 1 Used in Kauś (25 37) to accompany lavation of the head in a healing ceremony (for dropsy, comm and schol)

[१०- पाशविमोचनसूक्त]

[ऋषि- अथर्व। देवता- १ असुर, २-४ वरुण।

छन्द- त्रिष्टुप्, ३ ककुम्मती अनुष्टुप्, ४ अनुष्टुप्।]

४५. अयं देवानामसुरो वि राजति वशा हि सत्या वरुणस्य राज्ञः।
ततस्पतिं ब्रह्मणा शाशदान उग्रस्य मन्योरुदिमं नयामि॥ १॥

This Asura bears rule over the gods; for the wills (*vāśā*) of king Varuna [come] true, from him, prevailing by my worship (*brāhman*), from the fury of the formidable one (*ugrā*)¹ do I lead up this man.

'Come true.' i.e. are realized or carried out the more etymological sense of *satvā* Ppp reads *viśāya* for *vaśā hi* The comm. explains *śāśadāna* as "exceedingly sharp, having attained strength by favour of Varuna, gratified by praise etc." *Tatas pari* in c, as the first example of its kind of combination, is quoted in Prāt. II 66 The Anukr ignores the first pāda as a *jagati*

४६. नमस्ते राजन् वरुणास्तु मन्यवे विश्वं ह्युग्र निचिकेषि दुग्धम्।
सहस्रमन्यान् प्र सुवामि साकं शतं जीवाति शरदस्तवायम्॥ २॥

Homage be to your fury, O king Varuna; for, O formidable one, you do note (*ni-ci*) every malice (*drugdhā*). A thousand others I impel (*pra-sū*) together, a hundred autumns of you shall this man live

The obscure third pāda is understood by the comm., perhaps correctly, to mean "I buy off this man by furnishing Varuna a thousand others as substitutes." Two of our mss. (O. Op.) read *ugrām* (or *ugram*) in b, Ppp is defaced in a, b; as second half-verse it reads . *śatam sahasram pra suvāmy anyān avam no jīvām śarado vyapāye* Here, too, pāda a is an unacknowledged *jagati*. [Comm. cites, for c, AB.vii.15.]

1 ईदृशोहम् उग्रस्य उदूर्णबलस्य दुष्प्रधर्षस्य वरुणस्य मन्योः क्रोधात् अनृतभाषणादिपापजनितात् जलोदररोगहेतुभूतान् इपम् जलोदररोगार्तं पुरुषम् उन्नयामि उद्गमयामि। रोगात् उन्मोचयामीत्यर्थः। (सायण)

४७. यदुवक्थानृतं जिह्वा वृजिनं बहु।

राज्ञस्त्वा सत्यधर्मणो मुञ्चामि वरुणादहम्॥ ३॥

In that you have spoken with the tongue untruth¹, much wrong - from the king of true ordinances (-*dharman*), from Varuna, I release you

[Read *yāt tvām uvākta ānrtam*?] The comm has in a the absurd reading *uvakta*, treating it as for *uvaktha*, which all the mss give

४८. मुञ्चामि त्वा वैश्वानरादर्णवान् महत्स्परि।

सृजातानुग्रेहा वदु ब्रह्म चापं चिकीहि नः॥ ४॥

I release you out of the universal, the great flood (*arnavā*), speak, O formidable one, unto [your] fellows here, and reverence our incantation (*brāhman*).

‘Universal’ (*vaiśvānara*)², i e , perhaps, dangerous to all men, and the dropsy, Varuna’s special infliction, is probably spoken of as ‘flood’ [cf RV vii 89 4] The (doubtful) rendering of the second half-verse takes it as addressed, like the first, to the patient, the comm regards it as said to Varuna, which is not impossible [See Geldner, ZDMG 111.733] Ppp reads *amuñcam* at the beginning, and has a *lacuna* in place of c, d [Render *apa-ci* by ‘regard’?]

11. For successful child birth

Verses 2-4 occur together in Paipp 15 and 6 in xx, but at different points In Kauś (33.1) it is quoted at the beginning of a long and intricate ceremony (filling the whole section) for safe delivery, the first of the *striakarmāni* or ‘women’s rites’, its details have nothing to do with the text of the hymn, and cast no light upon the latter’s difficulties The Anukr add to the author’s name *anena mantroktān aryamādīdevān nārīsukhaprasavāyā* ‘bhūtūye’ *stam ca sarvābhūr aprārthayat*

1 वृजिन अनृतं दुश्चरितम्। ऋजुकर्म सत्यं सुचरितम् (तै० ब्रा० ३ ३ ७ १०)।

2 वैश्वानरात् विश्वनरहितात् महत् प्रभूताद् अर्णवात्। यद्वा वैश्वानरः विश्वनरहितो जाटराग्निः तस्य आवरकत्वेन सबन्धी सोपि वैश्वानरः।

[११- नारीसुखप्रसूति सूक्त]

[ऋषि- अथर्वा । देवता- पूषा, अर्यमा, वेधा, दिक्, देवगण । छन्द- पक्ति,

२ अनुष्टुप्, ३ चतुष्पदा उष्णिक्वार्धा ककुम्भती अनुष्टुप्, ४-६ पथ्यापंक्ति ।]

४९. वर्षद् ते पूषन्नस्मिन्सूतावर्यमा होता कृणोतु वेधाः ।

सिस्त्रतां नार्युतप्रजाता वि पर्वाणि जिहतां सूतवा उ॥ १॥

At this birth, O Pūsan, let Aryaman [as] efficient (*vedhās*) invoker utter *vasat* for you, let the woman, rightly engendered, be relaxed; let her joints go apart in order to birth.

The translation of c implies emendation of the text to *vī sisrtām*. Roth formerly preferred *sisrtām narv rtāprajātah* 'let a timely child come forth, O woman', Weber leaves *sisratām* as pl with indefinite subject, and understands the two following words as a parenthesis: "be the woman properly constructed", Ludwig renders as if *sīsrtām*, Roth now (as in BR.) would emend only *sīsrtām*, and understand it of the 'flow' of water preceding birth; but that would be rather *sru* and *sr* without a prefix in such a sense seems very unlikely [cf, however, *sāraṇn āpah*, RV iv 17 3]. *Rtāprajātā* might also be possessive, 'rightly engendering' The comm takes *sūtau* as from *sūti* [not *sūti*, fem, nor *sūtu*, fem note accent and gender'], and meaning the ceremony at birth; *vedhās* as = Dhātā 'the creator', *rtāprajātā* as *jīvad-apatvā*, and *sisratām* (to the plural form of which he finds no objection) as "may she be relieved (*vinīhsrtā*) of the pangs of birth." The metrically irregular verse (9+10 : 10+11 -- 40) is *pañkti* solely in virtue of the [aggregate] number of its syllables.

५०. चतस्रो दिवः प्रदिशश्चतस्रो भूम्या उत ।

देवा गर्भं समैरयन् तं व्यूर्णवन्तु सूतवे॥ २॥

Four [are] the directions of the sky, four also of the earth : the gods sent together the foetus; let them unclothe her in order to birth

Or 'unclothe it,' *tam*, which SPP. reads in text and comm (the latter omits the word itself in the paraphrase) with the minority of his mss, but against all of ours, Weber and Roth prefer *tam*. The word and its predecessor are quoted in the Prāt. (11.30), as the earliest example in the text of a combination of *n* and *t* without inserted *s*, but the form of the quotation (*samairayantiadinām*) prevents our seeing whether its authors read *tām* or *tam*, the comm gives *tām*. In d, the comm. gives the false form *ūrnavantu*.¹ The text in Ppp is confused, but does not appear to intend any variants from our reading

1 ऊर्णुञ् आच्छादने । वि. उपसर्ग ।

५१. सूषा व्यूर्णोतु वि योनि^१ हापयामसि।

श्रथया^१ सूषणे त्वमव त्वं बिष्कले सृज॥ ३॥

Let Pūsan (?) unclothe [her or it], we make the *yoni* go aprt, do you, *sūsanaā*, loosen; do you, *biskalā*, let go.

The translation implies a very venturesome emendation in a, *pūsā* for *sūsā* (all the authorities have the latter) Pūsan, referred to in vs 1 as principal officiating deity, might well be called on to do in particular what all the gods were begged to do in vs.2 c,d [But see Bloomfield's comment] The comm gives three different etymologies for *sūsā* root *sū* + suffix *-sā*, root *sū* + root *san*, and *su-usas* *Sūsanā*¹ and *biskalā* are possibly names of organs, for the latter, Ppp has *puskale*, probably an alteration to a more familiar word, the comm understands *sūsanu* and *biskali* (of course, equally possible), the former, from roots *sū* and *san*, is name of an accouching goddess, the latter (for which are given three diverse but equally absurd etymologies) is another deity The Anukr apparently intends the verse to be read as 6 + 8 7 + 8 = 29, instead of admitting the obvious resolution *tu-am* in c The supplying of *garbham* as omitted at the beginning would make a good *anustubh*

५२. नेव^१ मांसे न पीवसि नेव^१ मज्जस्वाहृतम्।

अवैतु पृश्नि शेवलं शुने जराय्वत्तवेऽव जरायु पद्यताम्॥ ४॥

Not as it were stuck (*āhata*) in the flesh, not in the fat, not as it were in the marrows, let the spotted slimy (?) afterbirth come down, for the dog to eat; let the afterbirth descend.

SPP reads in a *pīvasi*, with the comm and a small minority of his mss, three of ours (H O.Op) have *pīvasi*. Ppp has a very different txt (preserved in the *nāgarī* copy, though lost in the original text) *nāi'va snāvasu na parvasu na kethesu (keśesu) na nakhesu ca*, then our c, d, without variant; then *nai'va pause (mānse ?) na pīvasi nai'va kastyoś vanā yutam*, then our e, and with this ends the hymn as given in book 1 The comm. reads in a *mānsena* for *mānse na*, and resorts to various devices to get rid of the difficulty thus caused, two of our mss (O Op), and one or two of SPP's give the same. Some of our mss. are very awkward about combining *jarāyu* and *attave*, in part omitting the *v*, or (I.) reading *-yūtt-* PGS (i.16 2) has the verse, but in different order. first our c, d, without variant, then our a, b, in the form *nai'va mānsena pīvari*

1 सूव सनोति प्रयच्छतीति सूषणिः सुखप्रसवकारिणी देवता।

na kasmins' canā''vatam, then our e But for its support of *śevalam*, we might be tempted to emend to *kevalam*, the comm. has the worthless explanation *jalasyo 'paristhitaśaivālavat āntarāvayavāsambaddham* Further may be compared HGS 11.3.1 [MP, at 11.11.19, 20, has the verse with variants]

५३. वि ते भिनद्मि मेहं वि योनिं वि गृवीर्निके।
वि मातरं च पुत्रं च वि कुमारं जरायुणा जरायु पद्यताम्॥५॥

I split apart your urinator, apart the *yonī*, apart the [two] groins, apart both the mother and the child, apart the body from the afterbirth; let the afterbirth descend

Ppp. (xx) has for a, b *vi te crtāmi tagarim c' yonī vi gavenyau*, for d, *vi garbham ca jarāyujah*, and TS (11.3.10¹) presents a version nearly accordant with this, but with *takarim*, *gavīnyau*, and (at the end) *jarāyu ca* neither has or refrain

५४. यथा वातो यथा मनो यथा पतन्ति पक्षिणः।
एवा त्वं दशमास्य साकं जरायुणा पताव जरायु पद्यताम्॥६॥

As the wind, as the mind, as fly the birds, so do you, O ten months' [child], fly along with the afterbirth; let the afterbirth descend

Ppp. has the version *yathā vāto yathā dagha vathā saśadroyajanta evā te garbha ejatu nir aitu daśamāsyō bahir jarāvunā saha*. For 'do you fly' might be give 'do you fall', the verb having both meanings [Ten (lunar) months cf Weber's second *naksatra*-essay, p.313, *Abh der Berliner Akad*, 1861] [Cf. RV.v.78.8.]

This *anuvāka* [2] has 5 hymns, 25 verse; and the old *Anukramaṇī*, as quoted, says *pañca pare tu* (apparently) the *vidvāt* quoted at the end of an I belongs rather here than there)

12. Against various ailments (as results of lightning?)

Found also in Paipp 1. It is reckoned (Kauś. 26.1, note) as belonging with many other hymns, to a *takmanāśana* or *takman*-destroying *gaṇa*, and is used (26.1) to accompany the drinking of various things in a healing ceremony (comm. says, against disease arising from hurtful changes of wind, bile, or phlegm), and also (38.1) in one against bad weather (*durdina*), or (Keś.) for the prevention of rain. The third verse further is added to the Mrgāra hymns in connection with lavation in another healing rite (27.34)

[१२- यक्ष्मनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- यक्ष्मनाशन। छन्द- जगती, २-३ त्रिष्टुप्, ४ अनुष्टुप्।]

५५. जरायुजः प्रथम उस्त्रियो वृषा वातभ्रजा स्तनयन्नेति वृष्ट्या।

स नो^१ मृडाति त्व ऋतुगो रुजन् य एकमोजस्त्रेधा विचक्रमे॥ १॥

First born of the afterbirth, ruddy (*usriya*) bull, born of wind and cloud (?), goes thundering with rain, may he be merciful to our body, going straight on, breaking; he who, one force, had stridden out threefold

The translation implies emendation in b to *vātābhrajas*¹ or *-jās*, as suggested by 3 c, it is proposed by Weber, and adopted by Bloomfield, being a fairly plausible way of getting out of a decided difficulty. Weber renders, however, “with glowing windbreath”; R, “with scorching wind” (emending to *-bhrajjās*). The comm. reads *vātavrajās* (a couple of SPP’s mss, which usually follow him, do the same), and explains it as “going swiftly like the wind,” or, alternatively, “having a collection of winds.” The ‘bull’ is to him the sun, and he forces this interpretation through the whole hymn. Neither he nor Kauś nor the latter’s scholia see anywhere any intimation of lightning; yet this is perhaps most plausibly to be suspected in the obscurities of the expression (so R also). The first words in a are viewed as signifying ‘just escaped from its foetal envelop (in the cloud)’. Ppp is wholly defaced in the second half-verse, in the first it offers no variants, merely combining *-jas prath-* in a, and reading *-bhraja st-* in b. Emendation in d to *yasyāt’ kam* would improve both meter and sense. *Tredhā* in d must be read as three syllables (as in RV) to make the verse a full *jagatī* [At OB.v1 59 b, *vāta-dhrajjās* is suggested - by R ?]

५६. अङ्गे अङ्गे शोचिषां शिश्रियाणं नमस्यन्तस्त्वा हविषा विधेम।

अङ्कान्तमङ्कान् हविषा विधेम यो अग्रभीत् पर्वास्या गर्भीता॥ २॥

You, lurking (*śri*) in each limb with burning (*śocis*), we, paying homage, would worship (*vidh*) with oblation, we would worship with oblation the hooks, the grapples, [him] who, a seizer, had seized this man’s joints.

1 वातव्रजाः वातवत् शीघ्रं व्रजति गच्छतीति वातव्रजाः। यद्वा वातानां व्रज समूहो यस्यासौ वातव्रजाः।

Or *vas*, at beginning of d, is abbreviation for 'when he' or 'with which he'. [Render, rather, 'had seized his (accentless) joints.' The patient is in plain sight of the exorcist. Emphatic pronoun is therefore needless, so *enam* vs 3.] Some of our mss., by a frequent blunder, read in a *śisṛi*. The prolongation of the final of *asya* in d is noted by the comment to Prāt iv 79 Ppp has a very different (and corrupt) text . . . *śisṛivāno vo grhīta parasva grbhīti aṅko tam aṅko havisā vajāmi hidi śrito manasā vo jajāna* The definition of this verse and the next as *tristubh* seems to have been lost from the Anukr., which reads simply *dvitīvā* before *antyā'nustubh*¹

५७. मुञ्च शीर्षक्त्या उत कास एनं परुषरुराविवेशा यो अस्य।
यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्सचतां पर्वतांश्च॥ ३॥

Release you him from headache and from cough - whoever had entered each joint of him, the blast (? *śusma*) that is cloud-born and that is wind-born, let it attach itself to forest-trees (*vanaspati*) and mountains

Ppp has *srjatām* for *sacatām* in d. The comm. takes *kāsas* in a as *nomīn* explaining it as *hrtkanthamadyavartī prasiddhah ślesmarogaviśesah*, *vātajās* to him is *kausthyād vāyor utpannah* [For *śirsakti*, see Knauer, *Indogermanische Forschungen*, Anzeiger, vii.225; Bloomfield, *AJP*, xvii.416, Bohtlingk, *Berichte der sachsichen Ges.*, 1897, xlix.50, who takes it as 'a stiff neck with head awry']

५८. शं मे परस्मै गात्राय शमस्त्ववराय मे।
शं मे चतुर्भ्यो अङ्गैर्भ्यः शमस्तु तन्वे३ मम॥

Weal [be] to my upper member (*gātra*), weal be to my lower, weal to my four limbs; weal be to my body.

Ppp has a quite different text : 'in a, b, *te* both times for *me*, and *parāya* for *avarāya*, for c, *śam te prstibhyo majjabhyah ca*; in d, *tava* for *mama* the address to a second person is decidedly to be preferred. This is found also in the corresponding verse in VS. (xxiii.44) and TS. (v.2.12²), with readings in part agreeing further with those of Ppp. : *śam te porebhyo gātrebhyah śam astv avarebhyah śam asthabhyo majjabhyah śam v astu tanvai tava* but TS. has for d *śam u te tanuve bhuvāt*

13. Deterrent homage to lightning

The hymn occurs in Paipp. xix., and vs 1 also in xv. It is used by Kauś (38.8, 9) in a charm against lightning, with vii.11; and it also

appears (139.8), with 1.26 and vii. 11 and several other hymns, in the ceremony of introduction to Vedic study

[१३- विद्युत् सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- विद्युत्। छन्द- अनुष्टुप्, ३ चतुष्पाद् विराट् जगती,
४ त्रिष्टुप् पराबृहतीगर्भा पंक्तिः।]

५९. नमस्ते अस्तु विद्युते नमस्ते स्तनयित्वे।
नमस्ते अस्त्वश्मने येना दूडाशे अस्यसि॥ १॥

Homage be to your lightning, homage to your thunder; homage be to your bold (*aśman*), with which you hurls at the impious one (*dūdās*).

The version of this verse in Ppp xix is like ours; in xv, d reads *venā dūrāt pradijassasī (pratyasyasī?)*. The first half-verse is found also in VS (xxxvi 21 a, b). The irregular combination *dūdāše* (p *duhdāše*) is noted by Prāt 11.60 The comm. regards Parjanya as addressed, but then proceeds to give another interpretation of the verse, based on the absurd assumption that *namas* = *annam*, which appears also in numerous other places To him, also, *aśman* is a *meghanāman* In our edition, an accent-mark is omitted over the *-śma-* of *aśmane*.

६०. नमस्ते प्रवतो नपाद् यतस्तपः समूहसि।
मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि॥ २॥

Homage to you, child of the height (*pravat*), whence you gather (*sam-ūh*) heat (*tapas*); be merciful to ourselves, do kindness (*mayas*) to our offspring (*toka*).

Ppp has *śam nas* for *mayas* in d. The first half-verse form in VS. (xxxvi.21 c, d) one verse with our 1 a, b, but VS has [for a *namas te bhagavann astu*; and] for b *yatah svah samihase* 'from whence you strive after the sky,' which indicates that our reading is corrupt [Pischel discusses *pravat* (= 'stream') at length, *Ved Stud* 11 63-76, see 68]

६१. प्रवतो नपात्रम एवास्तु तुभ्यं नमस्ते हेतये तपुषे च कृष्णः।
विद्वा ते धामं परमं गुहा यत् समुद्रे अन्तर्निहितासि नाभिः॥ ३॥

Child of the height, be homage to you, homage we pay to your missile (*hetu*) and heat (*tapus*); we know your highest abode

(*dhāman*) that is in secret, you are set navel within the [cloud-] ocean

[The *te* in b is superfluous] Ppp rectifies the meter of a by omitting *eva*, its other pādas are more or less corrupt . *nameas te hete tipusvai* in b (which ends there), *gandharvo nāma par-* in c, *nihitāsa nābhīh* at the end The comm takes *tapus* as adjective The verse is scanned by the Anukr as 12+12 11+11 = 46 syllables

६२. यां त्वा देवा असृजन् विश्व इषु कृण्वाना असनाय धृष्णुम्।
सा नो मृड विदथे गृणाना तस्यै ते नमो अस्तु देवि॥४॥

You whom all the gods did create, the bold one, [the gods] making an arrow for hurling - do you, be sung in the council (*vidatha*)¹, be merciful to us, to you as such be homage, O goddess.

Dhrsnum in b might qualify *isum* directly. The comm supplies *he aśane* 'O thunderbolt's as addressed He reads *mrla* in c Ppp reads for a, *b yam tvā devā ajanayanta viśvesām krnvānā aśanāya trisvai*, and for d *mitrasya varunasya prarstau* The Anukr. seems to scan as 10+11 10+9 = 40 syllables [Read in c *mrdaya* and in d *uta tasyai* ?- For *vidatha*, see discussions of Bloomfield, JAOS, xix.² 17, and Geldner, ZDMG li 757, and the literature cited by Foy, KZ xxxiv.226]

14. Imprecation of spinsterhood on a woman

Found in Paipp 1 Used by Kauś. (36-15-18) in an incantation against a woman, the details of it cast no light on those of the hymn, and the comm defines its purpose simply as *striyāh puruṣasya vā daurbhāgyakaranam*

[१४- कुलपाकन्या सूक्त]

[ऋषि- भृग्वङ्गिरा । देवता- वरुण अथवा यम । छन्द- १ ककुम्भती अनुष्टुप्,
२, ४ अनुष्टुप्, ३ चतुष्पात् विराट् अनुष्टुप् ।]

६३. भर्गमस्या वर्च आदिष्यधि वृक्षादिव स्रजम्।

महाबुध्न इव पर्वतो ज्योक् पितृष्वस्ताम्॥१॥

1 विद्यन्ते ज्ञायन्ते नक्षत्राणि अस्मिन् इति विदथम् अन्तरिक्षम् तस्मिन् गृणाना शब्दायमाना । गर्जन्तीत्यर्थः । न- अस्मान् मृळ मृडय । त्वन्निमित्तभयनिवारणेन सुखयेत्यर्थः ।

Her portion (*bhaga*), splendour have I taken to myself, as from off a tree a garland, like a mountain with great base, let her sit long with the Fathers

Ppp has for a *aham te bhagam ā dade*, its *b* is defaced, in *c* it gives *mahāmūlai'va* The comm renders *bhagam* by *bhāgyam*,¹ here and in the other verse, recognizing father, mother, etc., and all the translators understand it in the same way, but it is questionable whether the plural of *pitar* would ever be used in this sense, and the repeated mention of Yama later indicates that there was at least a double meaning in the expression. Perhaps a girl remaining unmarried was called "bride of Yama," i.e. as good as dead, and her stay at home compared to that in the other world [Cf *Antigone*, 816, "I shall be the bride of Acheron," Ἀχέροντι νυμφεύσω] The *Anukr* appears to ratify the abbreviated reading - *budhne'va* in *c*, it counts six syllables in *d*

६४. एषा ते राजन् कन्या वधूनि धूयतां यमा
सा मातुर्बध्यतां गृहेऽथो भ्रातुरथो पितुः॥ २॥

Let this girl, O king, be shaken down to you [as] bride, O Yama, be she bound in her mother's house, also in her brother's, also in her father's.

Ppp has *yat* for *esā* at the beginning. The comm foolishly interprets *rājan* as indicating Soma, because Soma is first husband of a bride (he quotes RV x 85 40 cf AV xiv.2 3 ff), and takes *yama* as his epithet, as being her constrainer (*niyāmaka*). For *ni-dhū* compare iii 11 7, at TS v 2 5 it is used with *pitr-su* [Does not *ni-dhū* covertly suggest *nidhuvana*, which in its obscene sense, may be as old as the Veda?]

६५. एषा ते कुलपा राजन् तामु ते परि ददसि।
ज्योक् पितृष्वासाता आ शीर्ष्णः समोष्यात्॥ ३॥

She is your housekeeper, O king; we commit her to you, she shall sit long with the Fathers, until the covering in of her head

The translation of *d* implies the obvious emendation to *samopvāt*, which SPP. even admits into his text, on the authority of the comm, but against every known ms, Ppp, however, gives *samopvā*. The comm. explains it by *samvapanāt bhūmau sampatanāt*, and as equivalent to *maranaparyantam* 'till death'; that this last is the virtual sense is extremely probable. That *vap* has not the sense 'shave' in the compound (cf AŚS. iv 10 2) is shown by the inappropriateness of the prefixes *sam* + *ā* to that sense, and the frequency of the combination in the other sense

1 भगम् भग्यं वर्चं तद् हेतुभूतं शारीरम्।

[See Bloomfield, 225, *ā sīrsnah keśam opīāt*, 'till the shed the hair from her head'] Ppp has further *imām u parī dadhmasi* in b The comm gives *kulapā* (for *-pās* our *pada*-text *kulapāh*) in a The resolution *sīr-sn-ah* in d would make the verse a full *anustubh*, the Anukr counts only 14 syllables in the second half

६६. असितस्य ते ब्रह्मणा कश्यपस्य गयस्य च।
अन्तःकोशमिव जामयोऽपि नह्यामि ते भगम्॥ ४॥

With the incantation (*brahman*) of Asita, of Kaśyapa, and of Gaya, I shut up (*api-nah*) your portion (*vulva*?), as sisters¹ do what is within a box (*-kośa*).

[For the names, see Bloomfield, 255, and AIP xvii 403] *Bhaga* perhaps has here a double meaning Three of our mss (E I II) with one or two of SPP's, read in c *antaskośam*, against Prāt.ii 62, which expressly prescribes *h* The comm treats *antah* and *kośam* as two independent words, *antah kośe* would be a not unacceptable emendation The Anukr appears to sanction the abbreviation *-kośam 'va*

15. With an oblation : for confluence of wealth

Found in Paipp 1 (in the verse-order 1,4,3,2) Used by Kauś only in a general rite for prosperity (194), to accompany a douche for persons bringing water from two navigable streams and partaking of a dish of mixed grain, it is also reckoned (191, note) to the *pustika* mantras, or hymns bringing prosperity

[१५- पुष्टिकर्म सूक्त]

[ऋषि-अथर्वा । देवता- सिन्धुसमूह (वाता, पतत्रिण पक्षी) ।

छन्द-अनुष्टुप्, १ भुरिक् बृहती, २ पथ्या पंक्ति ।]

६७. सं सं स्रवन्तु सिन्धवः सं वाताः सं पतत्रिणः।
इमं यज्ञं प्रदिवो मे जुषन्तां संस्राव्येण हविषा जुहोमि॥ १॥

Together, together let the rivers flow, together the winds, together the birds (*patatrin*); this my sacrifice let them enjoy of old, I offer with a confluent (*samsrāvya*) oblation.

The verse is nearly identical with xix.1.1, and in less degree with ii 26 3. From xix.1 3 c it may be conjectured that we should read *pradisās*

1 जायन्ते आसु अपत्यानीति जामयः स्त्रिय. भगिन्यादिरूपाः । न जामये भगिन्यै जामिरन्येऽस्या जनयन्ति जाम् अपत्यम् (नि० ३.६) ।

in c [If we do read *pradivas*, why not render it by 'continually'?] Ppp has not the second half-verse, but instead of it vs 3 c, d For b Ppp gives *sam vātā divyā uta* The comm. accents *sam-sam* in a There is perhaps some technical meaning in *samsrāvya* 'confluent' or 'for confluence' which we do not appreciate, but it is also unknown to the comm, who explains the word only etymologically The verse is an *āstārāpañkti* (strictly *virāj* 8+8 11+11 = 38), and its definition as such is perhaps dropped out of the Anukr. text (which reads *ādyā dvitīyā bhurik* etc)

६८. इहैव हवमा यात म इह संस्त्राव॥ उतेमं वर्धयता गिरः।

इहैतु सर्वो यः पशुरस्मिन् तिष्ठतु या रयिः॥ २॥

Come straight hither to my call, hither you confluent also, increase this man, you songs, let every beast (*paśu*) there is come hither, let what wealth (*rayi*) there is stay (*sthā*) with him

The *pada*-mss. all give *yāh* in e Ppp has in a, b *idam havyā upetane* 'dam, and, for c, *asya vardhavato rayim* The last pāda is nearly RV x 19 3 d [Render 'with this man let' etc] The omission of *eva* in a would make the verse regular

६९. ये नदीनां संस्त्रवन्त्युत्सांसुः सदुमक्षिताः।

तेभिर्मे सर्वैः संस्त्रावैर्धनं सं स्त्रावयामसि॥ ३॥

What fountains of the streams flow together, ever unexhausted, with all those confluences we make riches (*dhana*) flow together for me.

Ppp has in a, b *you nadibhyas samsravanty ucchāmas saram aksikā* The comm gives the verse twice, each time with a separate explanation

७०. ये सर्पिषः संस्त्रवन्ति क्षीरस्य चोदुकस्य च।

तेभिर्मे सर्वैः संस्त्रावैर्धनं सं स्त्रावयामसि॥ ४॥

What [fountains] of butter (*sarpis*) flow together, and of milk, and of water, with all those confluence we make riches flow together for me.

Ppp reads *samsrāvās* for *sarpisas*¹ in a. The comm supplies first *avayavās* as omitted subject in the verse, but afterwards *utsāsas* from vs 3, which is of course right

1 सर्पिषः सर्पणशीलस्य आज्यस्य। "यत् असर्पत् तत् सर्पिर्भवत्" (तै० स० २ ३ १० १)

16. Against demons : with an amulet of lead

Found in Paipp 1 Kauś does not include the hymn among the *cātanāni* (8 25), but a Paris (1b, note) reckons it to them (in accordance with the Anukī) Kauś (47 23) uses it once in a rite of sorcery (for the death of one's enemies comm), and its commentator (47 13, note) in another

[१६- शत्रुबाधन सूक्त]

[ऋषि- चातन। देवता- अग्नि, इन्द्र, वरुण (३-४ दधत्य सीस)।

छन्द- अनुष्टुप्, ४ ककुम्मती अनुष्टुप्।]

७१. ये ऽमावास्यां॑३ रात्रिमुदस्थुर्ब्राजम॑त्रिणः॑।

अ॒ग्निस्तु॒रीयो॑ यातु॒हा सो अ॒स्मभ्य॑म॒धि ब्र॑वत्॥ १॥

What devourers, on the right of new moon, have arisen troop-wise (?) - the fourth Agni is the demon-slayer¹, he shall bless us

Vrājam in b is obscure; 'troop-wise' is the conjecture of BR, the comm reads instead *bhrājam*, and absurdly explains it as *bhrājamānām* or *-nam* 'shining', and qualifying either the night or the "hearty" man whom the demons have risen to injure¹ Pp has *turvas* for *turīvas* in c, what is meant by it is not clear, the comm gives three different explanations fourth after the death of his three brothers and predecessors (quoting for these TS 11 6 6¹), as the house-fire apart from the three sacrificial; or as the *āṅgīrasas* fire, as distinguished from the sacrificial, the household, and that of battle - thus teaching us nothing but his own ignorance and perplexity Grill follows Weber in understanding the word to mean "powerful" For d, Ppp has *san nah pātu tebhvah*

७२. सीसा॒याध्वा॑ह वरु॒णः सीसा॑या॒ग्निरु॑पावति।

सीस॑ म॒ इन्द्रः॑ प्रायच्छत् तद॒ङ्ग यातु॑चातनम्॥ २॥

The lead Varuna blesses; the lead Agni favours; Indra bestowed on me the lead; it, surely, is a dispeller of familiar demons.

Ppp. combines *mai'ndra p-* in c, and has for d *amīvāyas tu cātam* (for *cātanam*) The comm ascribes the mention of Varuna to the fact that river-foam is one of the articles declared (Kauś. 8.18) equivalent to lead, and here intended by that name [Cf. Bloomfield, JAOS.xv.158.]

1 यातुहा यातुना रक्षसा हन्ता। "अग्निः खलु वै रक्षोहा" (तै० सं० ६.१.४.६)।

७३. इदं विष्कन्धं सहत इदं बाधते अत्रिणः।

अनेन विश्वा ससहे या जातानि पिशाच्याः॥ ३॥

This overpowers the *viskandha*; this drives off (*bādh*) the devourers; with this I overpower all the races (*jāta*) that are the *piśācī's*¹

The first half-verse is nearly repeated below, as ॥ 4 3 a, b The short *a* in the reduplication of *sasahe* in c, though against the meter and in part against usage, is read by all the mss, and in the comment to Prāt ॥ 13 Ppp has in a *viskandam* (but compare ॥ 4 3, where *-dham*) The comm explains the (more or less fully personified) disorder as a disturbance caused by *raksas* or *piśāca* and obstructing motion (*gatipratibandhaka*) cf below ॥ 4 and ॥ 9

७४. यदि नो गां हंसि यद्यश्नुं यदि पूरुषम्।

तं त्वा सीसेन विध्यामो यथा नोऽसौ अवीरहा॥ ४॥

If our cow you slay, if [our] horse, if [our] man (*purusa*), we pierce you there with lead, that you be no slayer of our heroes²

Ppp has for c *sīsenā vidhyāmas tvā*

The 5 hymns of this *anuvāka* [3], as of the next, have just the norm, 20 verses, and the quotation from the old Anukr. (given at the end of hymn 21) is *vinśakāv ato 'nyau* At the end of the present hymn is read *vinśatyā kuru*, which is perhaps the statement as to the assumption of a norm

The first *prapāṭhaka* ends here.

17. To stop the vessels of the body

Found in Paipp xix (in the verse-order 3,4,1,2) Used once by Kauś (26 10 the quotation appears to belong to what follows it, not to what precedes), in a remedial rite, apparently for stopping the flow of blood (the comm says, as result of a knife wound and the like, and also of disordered menses).

[१७- रुधिरस्रावनिवृत्तनघमनीबन्धन सूक्त]

[ऋषि- ब्रह्मा। देवता- योषित्, लोहितवासस, हिरा। छन्द- अनुष्टुप्,

१ भुरिक् अनुष्टुप्, ४ त्रिपदार्षी गायत्री।]

1 पिशितम् अश्नातीति पिशिताशः।

2 वीर्यान्नायन्त इति वीरा. पुत्राः तेषां हन्ता वीरहा। न वीरहा अवीरहा।

७५. अमूर्या यन्ति योषितौ हिरा लोहितवाससः।
अभ्रातर इव जामयस्तिष्ठन्तु हतवर्चसः॥ १॥

Yon women (*yosut*) that go, veins with red garments, like brother-less sisters (*jāmi*)¹ - let them stop (*sthā*), with their splendour smitten

Ppp makes *yositas* and *jāmayas* change places, and has *sarvās* (better) for *hirās* in b The comm takes *yositas* as gen. sing., and hence naturally understands *rajovahananādyas* to be meant in the verse, he renders *hirās* by *sirās*, and he explains that brother-less sisters *pitṛkule samitānakarmane pindadānāya ca tiṣṭhanti*. The Anukr. refuses to sanction the contraction *-tare* 'va in c

७६. तिष्ठावरे तिष्ठ पर उत त्वं तिष्ठ मध्यमे।
कनिष्ठिका च तिष्ठति तिष्ठादिद्- धमनिर्मही॥ २॥

Stop, lower one ! stop, upper one ! do you too stop, midmost one! if the smallest stops, shall stop forsooth the great tube (*dhamani*).

The accent of *tiṣṭhati* seems to show *ca* to be the equivalent of *cei* here.

७७. शतस्य धमनीनां सहस्रस्य हिराणाम्।
अस्थुस्मिध्यामा इमाः सकमन्ता अरंसता॥ ३॥

Of the hundred tubes, of the thousand veins², have stopped forsooth these midmost ones, the ends have rested (*ram*) together.

In d, emendation to *antyās* 'the end ones' would be an improvement; but Ppp also has *antās sakam antā'ramsata*, its c is corrupt (*asthū nibaddhāmāvā*); and it inserts *te* after *śatasya* in a.

७८. परि वः सिकतावती धनूर्बृहत्क्रमीत्।
तिष्ठतेलयता सु कम्॥ ४॥

About you had gone (*kram*) a great gravelly sandbank (*dhanū*); stop [and] be quiet, I pray (*su kam*).

The comm sees in *dhanū* only the meaning "bow," and interprets it "bent like a bow": namely, a vessel containing the urine; in *sikatās* he sees an allusion to the menses, or to gravel in the bladder. Kauś (26.10)

1 न जामये भगिन्यै जामिरन्वेस्या जनयन्ति जाम् अत्यम् (नि० ३.६)।

2 हिराणाम् सिराणा शाखानाडीनाम्। (सायण)

speaks of sprinkling on dust and gravel as a means of stanching the flow of blood, more probably, as Weber first suggested, a bag filled with sand was used in neither case can the menses be had in view Ppp reads *siktāyamī bunū sīhiraś carasthīdam* The third pāda is identical with RV 1 191 6 d, the comm (as Sāyana to the latter) fails to recognize the root *il*; and he renders it *preayata*, as if root *īr* were in question

18. Against unlucky marks

Verses 1-3 are found in Paipp xx (but vx 2 not with the others) Used by Kauś (42.19) in a charm against unlucky signs in a woman

[१८- अलक्ष्मीनाशन सूक्त]

[ऋषि- द्रविणोदा। देवता- विनायक। छन्द- १ उपरिष्ठाद् विराट् बृहती, २ निचृत् जगती, ३ विराट् आस्तारपंक्ति त्रिष्टुप्, ४ अनुष्टुप्]

७९. निर्लक्ष्म्यं ललाम्यं^१ निररातिं सुवामसि।

अथ या भद्रा तानि नः प्रजाया अरातिं नयामसि॥ १॥

Out we drive (*nur-sū*) the pallid sign, out the niggard; then, whatever things are excellent (*bhadra*), those we lead together (?) for our progeny.¹

The translation implies in d the very venturesome emendation of *arātim* to *sam*, the former appears wholly impracticable, and has perhaps stumbled into d from b, Geldner conjectures instead *tvā* Ppp is defaced, and gives no help The comm. reads *laksmam*, and explains *lalāmyam* as accus. sing masc *lalāme bhavam tilakasthānagatam*, to *yāniāni* in c he supplies *cihnāni* [makes c a separate sentence and supplying *bhavantu*] It would also be possible to make the cesura after *prajāyai*, and read *nāśayāmasi* (so R) In our edition, dele the accent-mark under *tā*-of *tāni* in c

८०. निरराणि सविता साविषक् पदोर्निर्हस्तयोर्वरुणो मित्रो अर्यमा।

निस्मभ्यमनुमती रराणा प्रेमां देवा असाविषुः सौभगाय॥ २॥

Savitā has driven out the trouble (?*arani*) in her feet; out have Varuṇa, Mitra, Aryaman² [driven] [that] in her hands, out had

1 राति ददाति इष्टं वस्तु इधि राति मित्रं न रातिः अरातिः शत्रुः। (सायण)

2 अर्यमेति तम् आहुर्व्यो ददाति (तै० ब्रा० १ १ २ ४)।

Anumati, bestowing (*rā*) upon us, the gods have driven this woman forward unto good fortune

All the mass give in a *sāvisak*, which SPP very properly retains, though the comm and Ppp have *-sat* (see my Skt Gr², * 151a), '*sāvisak* (p *as-*) would be an improvement, and may be understood For c, d, Ppp has *yat āditvāmavati rarānā prnasuvā savitā saubhagāya* The comm gives two etymological guesses at *aranīm* (which is his reading, instead of *-nim*), both worthless, and describes *rarānā* as accented on the final. The separation of this verse from the others in Ppp indicates that it probably has nothing to do with "marks" It is rather unusual for the Anukr to take notice of the occurrence of a *tristubh* pāda in a *jagatī* verse [d, no less than c, is *tristubh*, pronounce *devāsāvisuh*.]

८१. यत्तु आत्मनि तन्वां घोरमस्ति यद्वा केशेषु प्रतिचक्षणे वा।

सर्वं तद् वाचापं हन्मो वयं देवस्त्वां सविता सूदयतु॥३॥

Whatever in your self, in your body, is frightful, or what in hair or in mien - all that do we smite away with [our] words; let god Savitā advance (*sūd*) you.

'God Savitar' or 'the heavenly impeller,' everywhere equivalent Ppp begins *vat tā'' tman tanvā ghoram*, and has for c, d *tat te vidvān upabādhayesām pra tvā suvā savitā saubhagāya* The metrical description of the verse (11+11 10+10 = 42) by the Anukr is unusual and questionable

८२. रिश्यपदी वृषदतीं गोषेधां विध्रमामुत।

विलीढ्यं ललाम्यं१ ता अस्मन्नाशयामसि॥४॥

The antelope-footed, the bull-toothed, the kine-repelling, the out-blowing, the licked-out, the pallid - these we make disappear from us.

Designations either of the unlucky sings or of the women marked with them- probably the former. The comm. prefers the latter, except for the two last, which he blunderingly takes from the stems *-dhya* and *-mva*, and makes them qualify *lakṣma* understood. He explains *goṣedhā* (p. *gosedhām*) as "going like a cow," and *vilīdha* as a lock "on the edge of the forehead, licked as it were the wrong way" - or what is called a "cowlick" [Skt. *kākapaksa*] Both editions give at the beginning *rīśyap-*, instead of the true reading *rśyap-*, which the comm. (with three of SPP's mss.) has, the mss. bungle all the occurrences of this word In part of our edition the *m* is broken off from *vṛsadatīm*.

19. Against enemies

The hymn is found also in Paipp 1 With the two that follow it (and others), it is reckoned by Kauś (14 7) among the *sāmgrāmikāni* or battle-hymns, or likewise (ib, note) to the *aparāṇita* ('unconquered') *gana*, without them, but with vi 13, it is used in several of the charms to ward off the effects of portents (104 3, 105 1, 113 3) In Vait (9 12), vs 3 appears alone in the *cāturmāsya* or seasonal sacrifice, accompanying the release of the two *purodāśa* baskets

[१९- शत्रुनिवारण सूक्त]

[ऋषि- ब्रह्मा। देवता- ईश्वर (१ इन्द्र, २ मनुष्यों के बाण, ३ रुद्र, ४ विश्वेदेवा)।

छन्द- अनुष्टुप्, २ पुरस्ताद् बृहती, ३ पथ्या पंक्ति।]

८३. मा नो विदन् विव्याधि॒नो मो अ॑भिव्या॒धि॒नो विदन्।

आ॒राच्छ॑र॒व्या अ॒म्मद्वि॑षू॒चीरि॑न्द्र पातय॥ १॥

Let not the piercers find us, nor let the penetraters find [us]; far from us make the volleys (*śaravyā*) fly, dispersing, O Indra

Ppp combines *mo* 'bhi- in b. The rendering of *śaravyā* follows the comm, here and to vs 3 (*śarasmathi*)

८४. वि॒ष्वज्जो॑ अ॒स्मच्छ॑र॒वः प॑तन्तु॒ ये अ॒स्ता ये चा॒स्याः।

दैवी॑र्म॒नुष्ये॑षवो॒ ममा॒मित्रा॑न् वि वि॒ध्यत॥ २॥

Dispersing from us let the shafts fly, those that are hurled and that are to be hurled, you divine arrows of men (*manusya*), pierce my enemies

The comm inserts an "and" in c "divine and human arrows"; this is possible, but opposed by the accent Ppp has for c, d *devā manusyā rsayo* 'mitrān no vi viddhatu; the comm also reads *vidhyatu*

८५. यो नः॒ स्वो यो अ॑रणः स॒जात॑ उ॒त नि॒ष्ट्यो यो अ॒स्मो अ॑भि॒दास॑ति।

रु॒द्रः श॑र॒व्य यै॒तान् ममा॒मित्रा॑न् वि वि॒ध्यत॥ ३॥

Whether one of our own or whether a stranger, fellow or outsider, who so assails (*abhi-dās*) us - let Rudra¹ with a volley pierce those my enemies.

1 रोदयति सर्वम् अन्तकाले इति रुद्र सहर्ता देवः। रुदिर् अश्रुविमोचने।

Ppp's version is somewhat different *vas samāno vo 'samāno' mitro no jighānsati rudraś śavyā tām amitrān vi viddhata* With a, b compare RV vi 75 19 a, b *yo nah svo arano yaś ca nistvo jighānsati* (= SV ii 1222 a, b, which combines *svo 'rano*), the latter half of this verse is our 4 c, d Two or three of our mss (P M O p m) follow RV in omitting *vo* after *svo*. Āp iv 16 1 has *yo nah sapatno vo 'rano marto 'bhidāsati devāh*, with a wholly different second half The comm absurdly explains *nistvas* as *nirgata-vīryo nīkrstabalah śatruh*

८६. यः स॒प॒त्नो॒ योऽस॒प॒त्नो॒ यश्च॑ द्विष॒ञ्छपा॑ति नः।

दे॒वास्तं॑ सर्वे॑ धूर्वन्तु॒ ब्रह्म॑ वर्म॒ ममान्तर॑म्॥ ४॥

Whatever rival (*sapatna*), whatever non-rival, and whatever hater shall curse us, him let all the goods damage (*dhūrv*), incantation (*brahman*) is my inner defense.

Ppp. has as first half-verse *sabandhuś cā 'sabandhuś ca vo na indrā 'bhidāsati* The second half-verse is found, without variant, in RV (and SV. see under vs 3) The comm explains *sapatna* well as *jñātirūpah śatruh* SPP. follows the very bad example of a part of his mss by reading *dvisan ch-* (instead of *-aṇ* or *-an*) in b [cf. 1.33 2, ii 4.6, and see Prāt ii 10, 17, and especially 11 The *pada*-text reads *dvisan*]

20. Against enemies and their weapons

The first three verse are found in Paipp xix, and vs 4 in ii see below. For the use of the hymn by Kauś with 19 and 21, see under 19. And vs 1 is used alone (so the comm) in the *parvan*-sacrifice (Kauś. 2.39), on viewing the cooked oblation.

[२०- शत्रुनिवारण सूक्त]

[ऋषि- अथर्वा। दे॒वता- १ सोम, मरुद्गण, २ मित्रावरुण, ३ वरुण, ४ इन्द्र। छन्द- अनुष्टुप्, १ त्रिष्टुप्।]

८७. अदा॑रसृद् भवतु दे॒व सोम॑स्मिन् य॒ज्ञे म॑स्ता॑ मृडता नः।

मा नो॑ विदद॒भिभा॑ मो अश॑स्ति॒र्मा नो॑ विदद् वृ॒जिना॑ द्वेष्या॒ या॥ १॥

Let there be the *adārasrt*, O god Soma; at this sacrifice, O Maruts, be gracious to us; let not a portent find us, nor an imprecation; let not the wrong that is hateful find us.

The first *pāda* is rendered on the assumption that the *sāman* of this name, as described in PB xv 3 7, is intended; it might be used of the person intended to be benefited. 'let him be one not getting into a split

(i.e. hole, or difficulty)' this is the sense distinctly taught in PB, the comm says *na kadācid api svastrīsamīpam prāpnotu (madīyah śatruh)*¹ The verse occurs in TB (III 7 5¹² and repeated without change in Āp II 20 6) with *bhavata* in a, *mrdatā* (without the anomalous accent) in b, and *vrjanā* in d Ppp begins with *adārasur bh-*, adds *ayam* after *soma* in a, and has in d the easier reading *prā 'pad duchunā* for *vidad vrjinā* The second half-verse occurs again as v 3 6 c, d Though connected with vss 2, 3, in Paipp also, this verse does not appear to have anything originally to do with them

८८. यो अद्य सेन्यो वृधोऽघायूनामुदीरते।
युवं तं मित्रावरुणावस्मद् यावयतुं परि॥ २॥

What missile (*senya*) weapon of the malignant (*aghāyu*) shall go up today, do you, Mitra-and-Varuna, keep that off from us.

The first half-verse in Ppp is *yo 'dya sainyo vadho yighāsam mam upāyati*, which is nearly our v 99 2 a, b The half-verse occurs also in PB (1 3 3 a, b) and AŚS (v 3 22 a, b), both of which have *saumyas*; PB elides *vo 'dva*, AŚS gives at the end *-īratī* *Aghāvūnām* would be the proper accent (and thus the comm has), unless the word were understood as feminine

८९. इतश्च यदमुतश्च यद् वृधं वरुण यावय।
वि महच्छर्मं यच्छ वरीयो यावया वृधम्॥ ३॥

Both what [is] from here and what from yonder - keep off, O Varuna, the deadly weapon, extend great protection (*śarman*), keep very far off the deadly weapon

The *pada* text marks the *pāda*-division in the first half-verse before instead of after the second *yat* Ppp reads in b *yāvayah* The second half-verse is found against at the end of the next hymn - which is perhaps an additional indication that this hymn properly ends here The Anukr. ignores the metrical irregularity of the verse (9+8 7+8 = 32) [Read in a *ito yad*, and in c *yacha nah*]

९०. शास इत्या मुहौ अस्यमित्रसाहो अस्तृतः।
न यस्य हन्यते सखा न जीयते कदाचन॥ ४॥

Verily a great ruler (*śāsa*) are you, overpowerer of enemies, unsubdued, whose companion (*sakhi*) is not slain, is not scathed (*jyā*) at any time.

This verse is the first in RV x.152, of which the remaining verses constitute the next hymn here, in Ppp. it occurs with them in ii, far

separated from the matter which in our text precedes it. RV and Ppp both read for b *amitrakhādo adbhutah*, and RV accents in d *jīvate kadā*. The comm paraphrases *sāsas* by *sāsako nīyantā*, he takes *jīvate* as from root *ji*, which is of course equally possible

21. Against enemies

As just pointed out (under 20 4), this hymn and the last verse of the preceding make one hymn in RV (x 152) and in Paipp. (11), the latter has a different verse-order (3, 2, 1, 4), but no various readings. For other correspondences, see under the several verses. For the ritual use of the hymn with the two preceding, see under 19, it is further reckoned (Kaus̥ 16 8, note) to the *abhaya* ('free from fear or danger') *gana*. It is the first hymn applied (with vii 55) in the *svastvayana* or 'for well-being' ceremonies (50 1), and is, according to the comm, referred to as such in 25 36. Verse 2 is also used, with others, by Vait (29 5), in the *agnicayana* or building of the fire-altar.

[२१- शत्रुनिवारण सूक्त]

[ऋषि- अथर्वा । देवता- इन्द्र । छन्द- अनुष्टुप्]

११. स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वृशी।

वृषेन्द्रः पुर एतु नः सोमपा अभयङ्करः॥ १॥

Giver of well-being, lord of the people (*vis*), Vrtra¹-slayer, remover of scorers, controlling, let the bull Indra go before us, soma-drinker, producing fearlessness

The comm renders *vimrdhas* by *viśeṣena mardhayitā śatrūnām*, although he explains *mrddhas* in vss 2, 3 by *saṁgrāmān*, the word is plainly a possessive compound [accent ! no genitive], expressing in form of epithet the action of 2 a and 3 a. RV reads in a *viśas patis*. The verse occurs further in TB (iii.7.114) and TA (x.1 9); both have *viśas*, and, in d, *svastidās* for *somapās*.

१२. वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः।

अधम गमया तमो यो अस्मो अभिदासति॥ २॥

Smite away, O Indra, our scorers (*mrddh*); put (*yam*) down them that fight (*pṛtany*) [us]; make go to lowest darkness who so vexes us.

1 वृत्रो नाम जलाधारभूतो मेघः । यद्वा वृत्रो नाम त्वष्टा उत्पादितः असुरः । “यद् अवर्तयत् तद् वृत्रस्य वृत्रत्वम्”, “यद् इमाल्लोकान् अवृणोत् तद् वृत्रस्य वृत्रत्वम्” (तै० सं० २.५ २.१-२)

RV reverses the order of c and d, and reads *adharam*, and with it agree precisely SV (I 1218) and VS (viii 44 a et al.), while TS (1 6 124) and MS (iv 12 3) have for c *adhaspadam tam im krdhi* [Cf MGS 11 15 6 h and p 155]

९३. वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज।

वि मन्युमिन्द्र वृत्रहन्मित्रस्याभिदासतः॥ ३॥

Smite away the demon, away the scorners; break apart Vrtra's (two) jaws, away, O Indra, Vrtra-slayer, the fury of the vexing enemy

RV and SV (11 1217) have the same text, TX (1 6 125) reads *śatrūn* for *raksas*, *nuda* for *jahi*, and *bhāmito* for *vrtrahan*

९४. अपैन्द्र द्विष्टतो मनोऽप जिज्यासतो वृधम्।

वि मुहच्छर्म यच्छ वरीयो यावया वृधम्॥ ४॥

Off, O Indra, the mind of the hater, off the deadly weapon of him that would scathe; extend great protection, keep very far off the deadly weapon.

RV reads *manyos* for *mahat* in c, and *yavayā* for *yāv-* in d TS (111 5 8, only a, b) supplies in the first half-verse the missing verb, *jahi*, putting it in place of *vadham* Unless we resolve *śarma* into three syllables, the *ānustubham* is defective by a syllable [Add *nah* after *yacha*?]

The 5 hymns of this *anuvāka* [4.] again have 20 verse, the norm see the conclusion of the preceding *anuvāka* (after hymn 16)

22. Against yellowness (jaundice)

Found in Paipp 1 Used by Kauś (26 14) in a remedial rite (against heart disease and jaundice [*kāmala*, Keś 1, *kāmila*, the comm])

[२२- हृद्रोगकामलानाशनसूक्त]

[ऋषि- ब्रह्मा । देवता- सूर्य, हरिमा और हृद्रोग । छन्द- अनुष्टुप् ।]

९५. अनु सूर्यमुदयतां हृद्योतो हरिमा च ते।

गो रोहितस्य वर्णेन तेन त्वा परि दध्मसि॥ १॥

Let them (both) go up toward the sun, your heart-burn (-*dyota*) and yellowness, with the colour of the red bull, with that we enclose (*pari-dhā*) you

Ppp reads in a *udetām*, its *c* is *vo rohitasya gor varnas*, which construes better with *d* The abbreviated writing *hrdyot-* for *hrddyot-* (see my Skt Gr 232 a [and Roth, ZDMG, xlviii 102]) betrays the *pada*-text into dividing *hrdyotah* (cf *tad yām*, iv 19 6, so even the RV *pada*-text has *jaratvisam* from *jaraddvisam* at v 8 2) SPP has properly in his text the unabbreviated form *hrddyo-* *U'davatām* in the AV Index Verborum in an erratum for *ud avatām* the comm takes the form, doubtless wrongly, as 3d sing mid instead of 3d du active Kauś follows the indication of *c*, *d* and of 3 a, b, by prescribing the use of products of a red cow, hair and skin etc, in the healing rite

१६. परि॑ त्वा॒ रोहि॑तैर्वर्णैर्दो॒र्घायु॑त्वाय॑ दध्मसि।
यथा॑यम॒र॒पा असु॑दथो॒ अ॒हरि॑तो भुव॑त्॥ २॥

With red colors we enclose you, in order to length of life, that this man may be free from complaints (-*rapas*), also may become not yellow.

Ppp has a different second half-verse, *vathā tvam arapā'so atho 'hārito bhava* The third pāda is iv 13 4 d (or RV.x 138 5 d) The comm explains *rapas* as = *pāpa*

१७. या॒ रोहि॑णीर्दे॒वत्या॑३ गावो॒ या उ॒त रोहि॑णीः।
रूपं॑रूपं॑ वयो॑वयु॒स्ताभि॑ष्ट्वा॒ परि॑ दध्मसि॥ ३॥

They that have the red one for divinity, and the kine that are red - form after form, vigor (*vayas*) after vigor, with them we enclose you

The translation implies the easy emendation in a to *rohinīdevatvās*, in accordance with the universal use of *devatya* elsewhere The 'red one' is perhaps the red star (or lunar asterism) Rohinī, our Aldebaran. Ppp reads *rohinīr devatyā*, and in b *rohinīr uta*, in d it has *tēna tvā*

१८. शु॒केषु॑ ते ह॒रिमा॑णं॑ रो॒पणा॑का॒सु दध्म॑सि।
अथो॑ ह॒रिद्र॑वेषु॒ ते ह॒रिमा॑णं॒ नि दध्म॑सि॥ ४॥

In the parrots, in the *ropanākās*, we put your yellowness; likewise in the *hāridravas* we deposit your yellowness.

Not one of our mss. gives at the beginning the true reading *śukeṣu*, as found in RV. i 50.12 [and Ppp] (and TB iii.7.6²²), but it is presented by

the comm , and by three of SPP's authorities RV. and TB have *me* for *te* both times, and accent *hāridravesu* The names are understood by the comm as those of birds *ropanākā* = *kāsthasūka*, apparently a kind of parrot, and *hāridrava* = *gopītanaka*, apparently a yellow water-wagtail, [Ppp has in b *prapanākāśa*]

23. Against leprosy : with a healing herb

Found in Paipp 1 , but defaced, so that for the most part comparison is impossible Also, with vs 3 of the next hymn, in TB (11 4 4¹⁻²) Used by Kauś (26 22-24), in company with the next following hymn, in a remedial rite (against white leprosy, *śvetakustha*, schol and comm)

[२३- श्वेत कुष्ठ नाशन सूक्त]

[ऋषि- अथर्वा । देवता- असिक्नी वनस्पति । छन्द- अनुष्टुप् ।]

९९. न॒क्तंजा॒तास्यो॑षधे॒ रामे॒ कृष्णे॒ असि॑क्वि च ।

इ॒दं र॑जनि रजय किलासं॑ प॒लितं॑ च॒ यत्॥ १॥

Night-born are you, O her, O dark, black, [and] dusky one; O colorer (*rajanī*), do you colour this leprous spot and what is pale (*palita*)

According to the comm , the herb addressed is the *haridrā* (*Curcuma longa*) R Writes "The *rajanī* is known to the lexicographers, and has later as principal name *parpatī* [an Oldenlandia dyeing red, OB], Madana 46 47, Dhanvantari (ms) 1 27 In Bhāvapr. i.194 (where, according to my old and good ms , *rañjanī* is to be read instead of *-nā*), it is noted that this remedy is fragrant, and comes out of the north It has a dark aspect The species not to be determined, because the later identifications are entirely untrustworthy " [See *Dhanvantari*, Ānanda-āśrama ed , p 17] The causative stem *rajaya* (the meter calls for *rāj-*) is found only here

१००. किलासं॑ च प॒लितं॑ च निरि॑तो नाशय॒ पृष॑त् ।

आ त्वा॒ स्वो वि॑शतां॒ वर्णः॑ परा॑ शुक्लानि॒ पातय॑ ॥ २ ॥

The leprous spot, what is pale, do you cause to disappear from hence, the speckled; let yours own colour enter you, make white things (*śuklā*) fly away.

TB has *na* (*nah?*) for *tvā* and *aśnutām* for *viśatām* in c, and in d *śvetāni* for *śuklāni* The comm gives *prthak* for *prsat* in b, and has the usual support of a small minority of SPP's mss.

१०१. असि॑तं ते प्र॒लय॑नमा॒स्थान॑मसि॑तं तव।
असि॑कन्यस्योष॒धे निरि॑तो ना॒शया॑ पृष॑त्॥ ३॥

Dusky¹ is your hiding-place, dusky your station (*āsthāna*), dusky are you, O herb, make the speckled disappear from hence.

TB has the easier reading *nilayanam* in a. The comm again gives *prthak* in d, he holds that the plant here addressed is the indigo (*nīlī*)

१०२. अ॒स्थि॒जस्य॑ कि॒लास॑स्य तनु॒जस्य॑ च॒ यत् त्व॒चि।
दू॒ष्या॑ कृतस्य॒ ब्रह्म॑णा॒ लक्ष्म॑ श्वेत॒मनी॑नशम्॥ ४॥

Of the bone-born leprous spot, and of the body-born that is in the skin, of that made by the spoiler (*dūsi*) - by incantation have I made the white (*śveta*) mark disappear.

Ppp has in c *dhūsyā*, TB. reads instead *krtyayā*, the comm explains *dūsi* as *śatrūtpādītā krtyā* Ppp has at the end *anenaśam*

24. Against leprosy

Found in Paipp 1, but not in connection with the preceding hymn For the use of 23 and 24 together by Kauś, see under hymn 23

[२४- श्वेतकुष्ठ नाशनसूक्त]

[ऋषि- ब्रह्मा। देवता- आसुरी वनस्पति। छन्द- अनुष्टुप्, २ निचृत् पथ्या पंक्ति ।]

१०३. सु॒पर्णो जा॑तः प्र॒थम॑स्तस्य त्वं पि॒त्तमा॑सिथ।
तदा॑सु॒री यु॒धा जि॑ता रू॒पं च॑क्रे वन॒स्पती॑न्॥ १॥

The eagle (*suparna*) was born first, of it you was the gall, then the Asura-woman, conquered by fight (*yudh*), took shape as forest-trees.

Ppp. reads at the end *vanaspath*, which is more in accordance with the usual construction of *rūpam kr* (mid) and the like Ppp has also *jighānsitā* for *yudhā jitā* in c. R. suggests the emendation *tad āsurī* (instr) *jighatsitam rū-*, 'that attempted to be eaten by the Āsurī took on vegetable form' : i.e. became a healing plant. The comm. still regards the indigo as addressed. He coolly explains *jitā* by its opposite, *jitavatī* All our mss have in d the absurd accent *cakre* (emended in the edition to *cakre*), SPP reports the same only of two *pada*-mss.

१०४. आसुरी च॑क्रे प्रथ॒मेदं कि॑लासभे॒षज॒मिदं कि॑लासनाश॑नम्।
अनी॑नशत् कि॒लासं सरू॑पामकर्त् त्वच॑म्॥ २॥

The Asura-woman first made this remedy for leprous spot, this effacer of leprous spot, it has made the leprous spot disappear, has made the skin uniform (*sarūpa*)

Ppp has again (as in 23 4) *anenaśat* in c, in d it reads *surūpam*

१०५. सरू॑पा नाम॑ ते मा॒ता सरू॑पो नाम॑ ते पि॒ता।
सरू॑पकृत् त्वमो॑षधे सा सरू॑पमिदं कृ॒धि॥ ३॥

Uniform by name is your mother; uniform by name is your father¹; uniform-making are you, O herb, [so] do you make this uniform

Found also, as noted above, in TB (ii 4 4²), which has for c *sarūpā 'sy osadhe* Ppp reads throughout *surūp-* It inserts between this verse and that next *yat tanūjam yad agnyam citra kilāsa jayñise tad astu sukrtas tanvo vatas tvā'pī nayāmasi*

१०६. श्या॒मा सरू॑पङ्क॒रणी॑ पृथि॒व्या अध्यु॑द्धता।
इद॒मु षु॒ प्र सा॑धय पुना॑ रूपाणि॑ कल्पय॥ ४॥

The swarthy, uniform-making one [is] bought up off the earth, do you accomplish this, we pray, make the forms right again

All our mss have at the beginning *sāmā*, and also very nearly all SPP's but the latter very properly admits *śyā-* into his text, it being read by the comm with a couple of mss that follow him, and being found in Ppp also. Ppp once more has *surūp-*, it corrupts b into *prithivyābhyarbhavam*, and gives *sādaya* at end of c The phrase *idam ū s u* is quoted in Prāt iii 4 and iv 98, which prescribe the protraction and lingualization, and words of the verse are repeatedly cited in the commentary to other rules

25. Against fever (*takman*)

Found in Paipp 1 Used by Kauś in a remedial rite (26 25) against fever, in connection with heating an ax and dipping it in hot water to make a lotion, and reckoned (26 1, note) to the *takmanāśana gana*

1 द्यौः पिता पृथिवी माता (तै० ब्रा० ३ ७ ५ ४)

[२५ - ज्वर नाशन सूक्त]

[ऋषि-भृग्वङ्गिरा देवता-यक्ष्मनाशन अग्नि। छन्द- १ त्रिष्टुप्, २-३

विराट्गर्भा त्रिष्टुप्, ४ पुरोऽनुष्टुप् त्रिष्टुप्॥]

१०७. यदुग्निरापो अदहत् प्रविश्य यत्राकृण्वन् धर्मधृतो नमोसि।

तत्र त आहुः परमं जनित्रं स नः संविद्वान् परि वृङ्गि तक्मन्॥ १॥

As Agni, entering, burned the waters, where the maintainers of duty (*dharma*-) paid acts of homage, there they declare to be your highest birth-place, then do you, O fever (*takman*), complaisant, avoid us

The comm explains pāda a in accordance with the ceremonial act founded on its mechanical interpretation, c [cf. RV 1 163 4 d] shows that it is part of the heavenly waters that is intended *Samvidvān* (occurring nowhere else) he renders “fully knowing your cause, the fire (or Agni)” the translation takes it as equivalent to the not uncommon *samvidāna Adahat* he quietly turns into a future “shall burn you, O fever” Pp reads *aduhat* instead, and in c combines to *tā* “*huh* [Cf. Grohmann’s interpretation, 1 c, 403, 404]

१०८. यद्यृचिर्यदि वासि शोचिः शकल्येषि यदि वा ते जनित्रम्।

हृदुर्नामसि हरितस्य देव स नः संविद्वान् परि वृङ्गि तक्मन्॥ २॥

If you are flame (*arcis*) or if heat (*socis*), or if your birth place seeks the shavings (?), *hrūdu* by name are you, O god of the yellow one, then do you, O fever, complaisant, avoid us

The *pada*-reading *śakalyaest* in b is assured by Pīt 11.52, but the meaning is extremely obscure Ppp. has the better reading *śakalyeṣu* ‘among the shavings’, *jaintram* rather requires a locative The comm. guesses it as loc. of *śakalye*, from *śakalya* explained as a “heap of shavings,” and root is ‘seek’, and so an epithet of fire, BR. conjecture “following the shaving, i.e. glimmering” Ppp reads in a *dhūmas* for *socis* The name at the beginning of c is of quite uncertain form, the ms readings are *hrūdu*, *hrūdru*, *hrudu*, *hūdu*, *rūdu*, *hrudbhu*, *hrudu*, *rūdhu* [*hrūdhu*], SPP adopts in his text the same form as we, and, it so to be hoped, on the authority of his oral reciters, which in such a case must be better than mss, Ppp has (in both verses) *huḍu*, which is a word occurring also elsewhere, and meaning “ram”; the comm. reads *rūdhu*, explaining it as = *rohaka* or *purusaśarīre utpādaka* ‘producing in the human body.’

[Henry, *Journal Asiatique*, 9 x 513, suggests that the problematic word may be connected with the Assyrian *huraśu* and the Hebrew *harūś*, and so go back to a proto-Semitic **harūdu*, 'gold' J Halevy, however, 1 c, p xi 320 ff, suggests that it may be rather a Sanskritization of , 'greenish-yellow,' and compares the relation of *vaidūrya*, Prākṛit *velurya* (*veruliya*) Cf further, Barth, *revue de l'histoire des religions*, xxxix.26]

१०९. यदि शोको यदि वाभिःशोको यदि वा राज्ञो वरुणास्यासि पुत्रः।

हृदुर्नामासि हरितस्य देव स नः सावद्वान् परि वृद्धि त्वम्न्॥ ३॥

If heating (*śoka*) or if scorching (*abhiśoka*), or if you are son of king Varuna *hrūdu* by name etc etc.

Ppp has for b the more sensible version *rudrasya prāno yadi vāruna (vā'runo'si'*

११०. नमः शीताय त्वम्ने नमो रूराय शोचिषे कृणोमि।

यो अन्येद्युर्भयद्युरभ्येति तृतीयकाय नमो अस्तु त्वम्ने॥ ४॥

Homage to the cold fever, homage I pay to the fierce (*rūra*) heat (*śocas*), to the one that befalls on every other day, on both days, to the third-day fever be homage

Ppp reads in b *durāya krnvā vayam te*, and c *ubhayebyaś ca hatas* The compound *ubhayadyus* is noticed in Prāt iv 21. [As for rhythmical fevers - tertian, quartan, etc , see Grohmann, 1 c., 387, 388]

26. For protection from the wrath of the gods

Found in Paipp xix., but vss 3-4 elsewhere than 1-2 The hymn appears to be called (so schol and the comm) *apanodanāni* 'thrusters away' in Kauś (14 14), and quoted and used as such in 25 22 and (with iv 33) in 42 22, it is further applied (with 27 and vi 3, 76) at the beginning of the *svastyayana* rites, on going to bed and getting up again (50 4), and (with i 13 and other hymns) in the rite of entrance on Vedic study (139 8)

[२६- शर्म (सुख)प्राप्ति सूक्त]

[ऋषि- ब्रह्मा। देवता- १ देवा, २ इन्द्र, भग, सविता, ३-४ मरुद्गण। छन्द- गायत्री,
२ एकावसाना त्रिपदा साम्नी त्रिष्टुप्, ४ एकावसाना पादनिचृत् गायत्री।]

१११. आरे॑३ सावस्मदस्तु॑ हेतिर्दे॑वासो असत्।

आरे अश्मा॑ यमस्य॑था॥ १॥

Far be that form us - may [your] missile (*heti*) be, O gods, far the bolt (*aśman*) which you hurl

The last pāda is identical with RV 1 172 2 c; the other two pādas (for which Ppp has no variants) sound in part like a misunderstood echo of the RV text *āre sā vah sudānavo maruta rñjati śaruh* For c Ppp has *āre mantām*, for *marutām*?) *aśastih* The comm foolishly supplies an “Our enemies” in c, *aśmā* he explains as *vantrādivinirmuktah pāsānah* The Anukr ignores the defectiveness of b

११२. सखासावस्मभ्यमस्तु रातिः सखेन्द्रो भगः सविता चित्रराधाः॥२॥

Be you Rāti (‘liberality’) a companion (*sakhi*) for us, a companion [be] Indra, Bhaga, Savitā of wondrous favours

Rāti seems to be made a personification here, as in III 8 2 and VII 17 4 below, the comm makes it equal to Mitra or Sūrya Ppp has a very different text *sakhe’va no rātir astu sakhe’ndras sakhā savitā sakhā bhagas satyadharmā no’stu*, which is better as regards both sense and meter The *tripadā* of the Anukr is probably a misreading for *divipadā*, the mss agree with it is using no *avasāna*-sign in the verse, and SPP very properly follows them; the *pada*-mss mark a caesura after *rātih* The comm. makes *citrarādhās*¹ - *bahuvidham dhanam vasya*

११३. युयं नः प्रवतो नपान्मरुतः सूर्यत्वचसः।

शर्म यच्छाथ सप्रथाः॥३॥

May you, issue (*napāt*) of the height, sun-skinned Maruts, yield us breadthful protection.

The mss all read at the end *saprathās*, and SPP retains it in his text, the comm has *saprathas*, in accordance with our emendation [Cf Lanman, *Noun-Inflection*, p. 560] The comm further has *yacchāta* in c

११४. सुषुदतं मृडतं मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कुधि॥४॥

Do you advance [us], be gracious; be you gracious to our selves (*tanū*), show kindness (*mayas*) to our offspring (*toka*).

Ppp. fills up the deficiency of a, reading *su mrdatā susūdatā mrdā no aghābhyah stokāya tanve dā* (perhaps defective at the end). The mss., supported by the Anukr., make no division of the verse before *mayas*, and SPP follows them, the meter, however, is plainly *gāyatrī*. The name give by the Anukr is not used by it elsewhere, it doubtless signifies, as in the VS Anukr. 7+7+7 = 21 syllables, the resolution -*bhi-as* being refused in b and c

1 राध इति धननाम राधुवन्त्यनेन इति (नि० ४४)। चित्रं बहुविधं राधो धनं यस्य स तथोक्तः।

27. Against various evils

Found in Paipp xix For the use of the hymn with its predecessor by Kauś, see under 26, it is also reckoned to the *svastyayana gana* (25 36, note), and vs 4 appears by itself near the beginning of the *svastyavana* ceremonies, in the same rite as hymns 26 and 27

[२७- स्वस्त्ययन सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्रमा और इन्द्राणी। छन्द- अनुष्टुप्, १ पथ्या पक्ति।]

११५. अमूः पारे पृदाक्वस्त्रिषप्ता निर्जरायवः।

तासां जरायुभिर्वियमक्ष्यावृवपि व्ययामस्यघ्रायोः परिपुश्चिनः॥ १॥

Yonder on the further shore are she-adders, thrice seven, out of their sloughs (-*jarāyu*), with the sloughs of them do we wrap up (*api vyā*) the (two) eyes of the malignant waylayer.

Jarāyu in the sense 'cast-off skin of a snake' appears to be quotable only here, the comm regards the word as so applied by a figure *jarāyuvat śarīrasya vestakās tvacah* Ppp reads *imās pāre* in a, and *jarjarāyuvah* in b, the comm has instead *nirjarā iva*, explaining as *jarārahita devā iva*

११६. विषूच्येतु कृन्तती पिनाकमिव बिभ्रती।

विष्वक् पुनर्भुवा मनोऽसमृद्धा अघ्रायवः॥ २॥

Let the cutting one (*kṛt*) go asunder, she who bears as it were a club (*pināka*), asunder [go] the mind of her that returns to life (*punarbhū*); unsuccessful [are] the malignant one.

Ppp has no variants to cast light on this very obscure verse, it adds at the end *ape'tas paripanthino 'po 'ghāyur arsatu*. The comm reads *punarbhavā* in c, he supplies "the army (*senā*) of our enemies" as the missing noun in the verse, and explains the epithet as "reassembling after dispersal" He paraphrases *krntatī* with *chindatī* [SPP's *pada*-reading is *punabhuvāh*, against *Index Verborum*, p 184 (corrected p 383), and against *Skt Gr* 352 a, which should be corrected by p. 411 of Lanman's *Noun-Inflection*]

११७. न बहवः समशक्न् नार्भका अभि दाघृषुः।

वेणोरद्गा इवाभितोऽसमृद्धा अघ्रायवः॥ ३॥

The many have not been able together; the few have not

ventured on [it], like the sprouts (?*adga*) of a bamboo (*venu*) round about, unsuccessful [are] the malignant ones

The first half-verse in Ppp. is defaced, but apparently its text agreed with ours, except that at the end stands *abhi dhṛsnuvam*. As the second half is wanting, these two pādas probably form one verse with the two reported above, under vs 2. The comm reads *dādr̥sus* at end of b, and has *udgā iva paritas* in c, explaining *udga* etymologically as = *sākhā*. The comment to Prāt. iii 13 quotes *dādhṛsus*, and that to ii 38 gives *adgās* among its examples, neither *adga* nor *udga* appears to be quotable from elsewhere

११८. प्रेतं^१ पादौ प्र स्फुरत्तं वहतं पृणतो गृहान्।

इन्द्राण्येतु प्रथमाजीतामुषिता पुरः॥४॥

Go forward, you (two) feet; kick (*sphur*) forward, carry to the houses of the bestower (*pr*), let Indrānī go first, unscathed, unrobbed, in front.

Ppp has *grham* and *vahantu* (yet *pāda*) in b, and for d, *jihutvā muktivā pathā*. The comm reads *ajitā* in d, he ingeniously quotes from TS (ii.2.8¹) “Indrānī is deity of the army” in explanation of her introduction here. [Cf Bergaigne, *Religion Vedique*, iii 155 n.]

28. Against sorcerers and witches

[२८- रक्षोघ्न सूक्त]

[ऋषि- चातन। देवता- १-२ अग्नि, ३-४ यातुधानी। छन्द- अनुष्टुप्, ३ विराट् पथ्याबृहती, ४ पथ्या पंक्ति।]

११९. उप प्रागाद् देवो अग्नी रक्षोहामीवचातनः।

दहन्नपं द्याविनो यातुधानान् किमीदिनः॥१॥

Hither had come forth god¹ Agni, demon-slayer, disease-exPELLER, burning away deceivers, sorcerers, *kimīdins*

In our text, *upa* is a misprint for *upa* (an accent-sign slipped out of place to the left) The comment on Prāt. iv 3 quotes the first three words as exemplifying the disconnection of prefixes from a very.

1 देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा (नि० ७.१५)।

१२०. प्रति दह यातुधानान् प्रति देव किमीदिनः।
 प्रतीचीः कृष्णवर्तने सं दह यातुधान्यः॥ २॥

Burn against the sorcerers, against the *kimīdins*, O god; burn up the sorceresses that meet you, O black-tracked one

In c the comm, with two or three of SPP's authorities that follow him, reads *kṛṣṇavartmane* (treating it as a vocative)

१२१. या शशापु शपनेन याघं मूर्मादुधे।
 या रसस्य हरणाय जातमारिभे तोकमन्तु सा॥ ३॥

She that had cursed with cursing, that had taken malignity as her root (? *mūra*), that had seized on [our] young to take its sap - let her eat [her own] offspring.

The verse is repeated below as iv 173, and has there a parallel in Ppp The comm first takes *mūram* as for *mūlam* (as rendered above), but adds an alternative explanation as *mūrchākaram*, adjective to *agham*, he has *ādade* in place of *-dhe* *Jātam* is metrically an intrusion, but completes the sense.

१२२. पुत्रमन्तु यातुधानीः स्वसारमुत नृप्यम्।
 अघा मिथो विकेश्योऽ वि घ्नतां यातुधान्योऽ वि तृह्यन्तामराय्यः॥ ४॥

Let the sorceress eat [her own] son, sister, and daughter (? *naptī*), then let the horrid-haired sorceresses mutually destroy (*vi-han*) one another, let the hags (*arāyī*) be shattered asunder

The comm explains *naptī* as *pautrasya* (*putrasya* ?) *apatyārūpā samtati* He reads *yātudhānī* (for *-nīs*) in a, and *atha* in c

The 7 hymns of this *anuvāka* [5] have 28 verses, as determined by the quoted Anukr *pañcame 'stau*

29. For a chief's success : with an amulet

Found (except vs 4) in Paipp.1, and (with the same exception in RV, chiefly x 174 [namely, AV verses 1,2,3,6 correspond respectively with RV verses 1,2,3,5 See Oldenberg, *Die Hymnen des RV*, 1243] Kaus uses the hymn in the ceremony of restoration of a king, with preparing and binding on an amulet made of the rim of a chariot-wheel (1629 the comm says, vss 1-4), the last two verses are specifically prescribed for the binding on The comm quotes the hymn as employed by the Naksatra Kalpa (19) in a *mahāśānti* called *māhendrī*.

[२९- राष्ट्र अभिवर्धन, सपत्नक्षयण सूक्त]

[ऋषि- वसिष्ठ। देवता- अभीवर्तमणि, ब्रह्मणस्पति। छन्द- अनुष्टुप्।]

१२३. अ॒भी॒व॒र्तेन॑ म॒णिना॒ येनेन्द्रो॑ अभिवावृ॒धे।

तेना॒स्मान् ब्र॑ह्मणस्पतेऽभि रा॒ष्ट्राय॑ वर्धय॥ १॥

With an over-rolling amulet (*manī*), wherewith Indra increased - therewith, O Brahmanaspati, make us increase unto royalty (*rāst ra*)

Abhi, literally 'on to,' so as to overwhelm Our version spoils the consistency of the verse by reading -*vāvr̥dhe* and *vardhaya* in b and d for RV (x.174 1) -*vāvr̥te* and *var̥taya*, which Pp also gives (Ppp *var̥tavah*) Ppp further has *imam* for *asmān* in c. RV reads *havisā* for *maninā* in a The long *i* of *abhīvarta* (p *abhiv-*) is noted by Prāt 11 12

१२४. अ॒भि॒वृ॒त्य॑ स॒प॒त्ना॑भि॒ या नो॒ अ॒रा॑तयः।

अ॒भि पृ॑त॒न्यन्त॑ तिष्ठ॒भि यो नो॑ दु॒र॒स्य॑ति॥ २॥

Rolling over our rivals, over them that are niggards to us, do you trample on him who fights - on whoever abuses (*duras̥y-*) us

RV (x 174 2) has in d *nas̥vati*, Ppp, by a not infrequent blunder, reads *duras̥vatu* Pāda a lacks a syllable, unless we resolve -*patnān* into three syllables

१२५. अ॒भि त्वा॑ दे॒वः स॒वि॒ताभि॑ सोमो॑ अ॒वीवृ॑धत्।

अ॒भि त्वा॑ वि॒श्वा भू॒तान्य॑भीव॒र्तो यथा॑स॒सि॥ ३॥

You had god Savitā, had Soma made to increase, you have all existence (*bhūta*) [made to increase], that you may be over-rolling.

The connection is again spoiled in our text by the substitution of *avīvr̥dhat* in b for *avīvr̥tat* (which is read by RV. x.174.3), with the former it is impossible to render the prefix *abhi* This time Ppp gives *abhībhr̥śat* instead, doubtless a mere corruption

१२६. अ॒भी॒व॒र्तो अ॑भि॒भवः॑ स॒प॒त्नक्षय॑णो म॒णिः।

रा॒ष्ट्राय॑ म॒ह्यं ब॑ध्यतां स॒प॒त्नेभ्यः॑ प॒राभु॑र्वै॥ ४॥

The over-rolling, overcoming, rival-destroying amulet be bound upon me unto royalty, unto the perishing (*parābhū*) of rivals.

The verse is wanting in both RV. and Ppp. Its excision, with the

following verse (which, however, Ppp has), would leave the hymn of normal length, and composed of four out of the five verses of RV x 174 [, of the fourth of which the excision is called for]

१२७. उ॒दसौ॑ सू॒र्यो॑ अ॒गा॒दु॒दि॒दं मा॑म॒कं व॑चः।

यथा॑हं श॒त्रु॒होऽसा॑न्यस॒प॒तः स॑प॒त॒हा॥ ५॥

Up had gone you sun, up this spell (*vacas*) of mine, that I may be slayer of foes, without rivals, rival-slayer

RV.x 159 l a, b is to be compared (b reading *ud ayam māmako bhagah*), Ppp. appears to mix the versions of b, giving, ungrammatically, *ayam* with *vacas* [Cf also MP 1.16.1]

१२८. स॒प॒त॒क्षय॑णो वृ॒षा॒भिरा॑ष्ट्रो वि॒षास॑हिः।

यथा॑हमे॒षां वी॒राणां॑ वि॒राजा॑नि॒ ज॒न॒स्य च॑॥ ६॥

A rival-destroying bull, conquering royalty, overpowering - that I may bear rule over these heroes and the people (*jana*).

RV (i 174 5) has instead of a and 5 d (found also as x 6 30 c, and xix 46.7 b), in c it reads *bhūtānām* [Cf MP 1.16 5.]

30. For protection: to all the gods

Found in Paipp 1, but damaged and only in part legible The hymn belongs, according to the comm to the *āyusya* ("for length of life") *gana* although not found among those mentioned (Kauś 54.11, note) as composing that *gana*; it is used in ceremonies for long life by 52 18 and 59 1, also, with i 9 with other hymns, in the reception of a Vedic student (55 17), and in dismissal from Vedic study (139.15) And vss 3, 4 appear in Vait (44, 15) in connection with different parts of the *parvan*-sacrifices. The comm further quotes it from Naks Kalpa 17 and 18 in two *mahāśānti* rites, styled *airāvatī* and *vaiśvadevī*, and from Paṇḍita 5 4, in the *puṣpābhiseka* ceremony

[३०- दीर्घायुप्राप्ति सूक्त]

[ऋषि- अथर्वा । देवता- विश्वेदेवा । छन्द- त्रिष्टुप्, ३ शाक्वरगर्भा विराट् जगती ।]

१२९. वि॒श्वे दे॒वा वस॑वो र॒क्षते॑म॒मुता॑दि॒त्या जा॒गृत॑ यु॒यम॑स्मिन्।

मेमं स॒ना॒भिरू॑त वा॒न्यना॑भि॒र्मेमं॑ प्रा॒प॒त् पौ॑रु॒षेयो वृ॒धो यः॑॥ १॥

O all you gods, you Vasus, protect this man; likewise you Ādityas, watch you over him; him let not one related (*sanābhi*) nor one unrelated - him let not any deadly weapon of men (*pauruṣeya*) reach.

Ppp has in b the false form *jāgrata*. The comm. paraphrases *-nābhi* in c by *garbhāśaya*. [For the syntax, cf Caland, KZ xxxiv 456]

१३०. ये वो देवाः पितरो ये च पुत्राः सचेतसो मे शृणुतेदमुक्तम्।

सर्वेभ्यो वः परि ददाम्येतं स्वस्त्ये नं ज़रसे वहाथ॥ २॥

Whoso of you, O gods, are fathers and who sons, do you, accordant (*sacetas*), hear this utterance of mine, to you all I commit this man, happily unto old age shall you carry him.

Ppp. has at the end *nayātha*. The comm. reads in b *ultham*

१३१. ये देवा दिविष्ठ ये पृथिव्यां ये अन्तरिक्ष ओषधीषु पशुष्वप्स्वः।

ते कृणुत ज़रसमायुरस्मै शतमन्यान् परि वृणक्तु मृत्यून॥ ३॥

You, O gods, that are in the heaven, that are on earth, that are in the atmosphere, in the herbs, in the cattle, within the waters - do you make old age the length of life for this man; let him avoid the hundred other deaths.

The intrusion of *paśusu* and *apsu* in b spoils the meter [or we may read *you'ntariksa osadhīsv apsu antah*], Ppp, omitting *paśusu* and *antar*, makes it good. The Anukr requires us to scan the pāda as of 14 syllables Prāt 11.101 notes the lingualization in forms of *as* after *divi*, and the comment cites this passage (a) as example. The comm. has in d *vrnakta*, and renders it as causative. [As to 101 deaths, see Zimmer, p 400]

१३२. येषां प्रयाजा उत वानुयाजा हुतभागा अहुतादश्च देवाः।

येषां वः पञ्च प्रदिशो विभक्तास्तान् वो अस्मै सत्रसदः कृणोमि॥ ४॥

Whose are the fore-offerings and whose the after-offerings; the gods that share the oblation and that eat what is not made oblation of; you among whom the five directions are shared out - you do I make sitters at the session (*sattra*-) of this man.

Ppp reads in d *tān no'smai satrasadhah k-*. The comm. explains *ahutādas* as *baliharaṇāḍidevās*, in *sattra* he sees nothing more than simple *sadana*. Both editions read *satra*-, in accordance with universal manuscript usage.

31. To the divine guardians of the quarters

Found in Paipp.i. The hymn is called in Kauś. (38.11) *āśāpālīyam*, and is also reckoned by the schol. (8.23, note) to the *vāstoṣpatīyāni* or

vāstu gana It is used with xii 1 in the ceremony (38.16) for establishing a house, and again, except vs. 3, as *dr̥nhanāni* 'establishers' in a like rite (38 11), it appears in one of the *save*-sacrifices (64 1) with an offering of four dishes (*catuḥśarāva*), and in the portent ceremony (127 6) against obscuration of the "Seven Sages" (the Dipper, or Charles's Wain) by a comet Verse 2 (32.27, note, but the comm says instead vs 1, quoting its *pratīka*) is reckoned among the *anholiṅgās*, and applied in rites for healing, security, long life, etc., and vs. 4 (50.11) in one for good fortune in the night. In Vait. (36.20) the hymn (as *āsāpālīya*) accompanies in the *aśvamedha* the turning loose of the sacrificial horse. And the comm quotes it as used in Naks. Kalpa 14 in the *adbhuta mahāśānti*.

[३१- पाशमोचन सूक्त]

[ऋषि- ब्रह्मा । देवता- आशापालाक वास्तोष्पतिगण ।

छन्द- अनुष्टुप्, ३ विराट् त्रिष्टुप्, ४ परानुष्टुप् त्रिष्टुप्]

१३३. आशानामाशापालेभ्यश्चतुर्भ्योऽमृतेभ्यः ।

इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम् ॥ १॥

To the four immortal region-guardians of the regions (*āsā*)¹, to the overseers of existence (*bhūta*), would we now pay worship (*vidh*) with oblation.

The verse occurs also in TB. (ii.5.3³) and AŚS. (ii.10 18) in the latter, without variants; TB inserts *tvā* after *āsānām* in a. The comm paraphrases *āsās* by *prācyādidisās*, which is plainly its meaning here

१३४. य आशानामाशापालश्चत्वारः स्थन देवाः ।

ते नो निर्ऋत्याः पाशेभ्यो मुञ्चतांहसोऽंहसः ॥ २॥

You, O gods, who are the four region-guardians of the regions - do you release us from the fetters (*pāśa*) of perdition (*nirṛti*)², from every distress (*anhas*).

The comm reads *stana* for *sthana* in b. The Anukr. does not note b as metrically deficient, doubtless making the harsh resolution *ca-tu-ā-ro*.

1 आशानाम् प्राच्यदिदिशाम् ।

2 निर्ऋतिः आर्तिकरी पापदेवता । (सायण)

१३५. अस्त्रामस्त्वा हविषा यजाम्यश्लोणस्त्वा घृतेन जुहोमि।

य आशानामाशापालस्तुरीयो देवः स नः सुभूतमेह वक्षत्॥ ३॥

Unlamed I sacrifice to you with oblation; unmaimed I make oblation to you with ghī, the god that is fourth region-guardian of the regions, he shall bring hither to us welfare (*subhūta*).

At the beginning, *aśrāmas* is read by half the mss. (including our E.I.O Op.K.Kp) and by the comm, SPP gives *asr-* in his text, as we in ours. *Aślonas* in b in our edition is an erratum for *aślonas* Ppp has for a, b *aśronas te havisā vidhema maśrāmas te ghrt-*, the comm also reads *aśronas*. Ppp gives *turyas* in c the word perhaps means simply 'any one of the four' The Anukr appears not to sanction the resolution to *tu-ā* which would fill out a and b The *pada*-mss. mark the division between c and d after *devas*, as the sense, but not the meter, demands

१३६. स्वस्ति मात्र उत पित्रे नो अस्तु स्वस्ति गोभ्यो जगते पुरुषेभ्यः।

विश्वं सुभूतं सुविदत्र नो अस्तु ज्योगेव दृशेम सूर्यम्॥ ४॥

Well-being (*svasti*)¹ be to our mother and father, well-being to kine, to creatures (*jagat*), to men (*puruṣa*); all welfare [and] beneficence (*?suvidatra*)² be ours; long may we see the sun.

For *jagate* in b Ppp. has *uta*, with manifest advantage to both meter and sense; and it reads *pūruṣebhyas* (with our H s.m), and in d *dr̥seva* Many of the *saṃhitā*-mss. (including our H.K.) give *no* after *pitre* in a. The comm. gives three different interpretations (taking it always, however, from *vid* and not from *dā*) for the ambiguous *suvidatra*. The Anukr. appears to read *no'stu* in c, and *je-og* and *sū-ri-am* in d [rather, *jyog* and *sūryam*, so as to make 11+11 : 11+8?]. [As to *jagat*, see Zimmer, p.150]

32. Cosmogonic

Found in Paipp.1., next after our hymn 31. Used by Kauś. in a women's rite (34.1), against barrenness, and again (59.3) in a ceremony for prosperity, to heaven and earth; and the first verse (so the comm) further (6.17), as alternate to x.5.23, with conducting water into the joined hands of the sacrificer's wife, in the *parvan*-sacrifices.

1. स्वस्ति इति विनाशिनाम (नि० ३ २१)।

2. सुविदत्रः कल्याणविद्य इति (नि० ६ १४)। यद्वा सुभूतम् सु शोभनं भूतं भवनं यस्य तत् तथोक्तम्।

[३२- महद्ब्रह्म सूक्त]

[ऋषि- ब्रह्मा । देवता- द्यावापृथिवी । छन्द- अनुष्टुप्, २ ककुम्भती अनुष्टुप्।]

१३७. इदं जनासो विदथ्य महद् ब्रह्म वदिष्यति।

न तत् पृथिव्यां नो दिवि येन प्राणन्ति वीर्यः॥ १॥

Now, you people, take knowledge; he will speak a great mystery (?*brahman*), that is not on earth nor in the sky whereby the plants breathe.

With a, b is to be compared the very similar line xx 127 1 a, b *idam janā upa śruta nārāśansa stavisyate*, which makes it probable that the ungrammatical *vidatha* means *vidata* or *vedatha* (accent is unmotivated), and suggests also *vadisyate*, passive, the former seems confounded with the noun *vidatha*, of which *vidathe*, or, as Ppp reads, *vidatham*, would make fairly good sense 'will now be spoken at (or to) the council' Ppp reads *yatas* for *yena* in d [For *prānanti*, see Prāt 1v 57]

१३८. अन्तरिक्षा आसां स्थाम् श्रान्तसदामिव।

आस्थानमस्य भूतस्य विदुष्टद् वेधसो न वा॥ २॥

In the atmosphere is the station of them, as of those sitting wearied, the station of this that exists (*bhūta*); that the pious know - or they do not.

'Of them' (*āsām*, fem) in a the comm explains to mean "of the plants," and then, alternatively, "of the waters"; doubtless the latter is correct, the waters being that "whereby the plants live" (1 d) Ppp reads in a *antariksam*, which means virtually the same as our text. the reservoir of the waters is the atmosphere or is in it (not in heaven nor earth, 1 c) The analogy of vii.95.2 suggests *gavām* as wanting at the beginning of b. the waters are ordinarily as quiet as cows that lie resting a comparison from the usual Vedic source Weber suggested that *sthāma* be read twice; and this R favors The Anukr ignores the deficiency in the pāda For d, Pp has *vidus krd bhesatodanah*

१३९. यद् रोदसी रेजमाने भूमिश्च निरतक्षतम्।

आर्द्रं तदद्य सर्वदा समुद्रस्यैव स्रोत्याः॥

What the (two) quaking firmaments (*rodasī*) - and the earth - fashioned out, that at present is always wet, like the streams of the ocean.

In b the translation implies emendation to *ataksatām*, as favored by the Ppp. reading *nara-caksatām*, there remains the anomaly of letting the

verb agree with *rodasī* (Ppp has *rodhasī*), perhaps we ought to read *bhūmes* 'out of the earth.' The comm., with a disregard of the accent which is habitual with him, takes *rodasī* and its epithet as vocatives, and then supplies *dyaus*, vocative [JAOS x1 66], in b to help make a dual subject for the verb ' for d Ppp has *vidurassevavartasī* [For c, cf ŚB vi 6.3³]

१४०. विश्वमन्यामभोवार् तदन्यस्यामधिश्चितम्।

दिवे च विश्ववेदसे पृथिव्यै चाकरं नमः॥४॥

The one had covered all, this rests upon the other; both to the heaven and to the all-possessing earth have I paid homage

The first pāda is translated according to the Ppp. version *viśvam anyā'bhu vavāra*, which is quite satisfactory; Weber had suggested *abhi'vā'ra* The *pada*-reading is *abhivāra*, and the word is quoted under Prāt iii 12 as an example of a compound showing protraction of the final vowel of the first member. TB (iii.7 10³) and Āp. (ix 14.2) have the verse, and both have *anyā'bhivāvr̥dhe*. The comm. gives *abhivāras*, and explains it in three ways, as *abhito varanam chādanam*, as *abhivrtam*, and as *abhutah sambhajanayuktam* For b, Ppp. has *viśvam anyasyām adhi śratam* For *viśvavedase* in c (Ppp *viśvavedhase*, TB. Āp. *viśvakarmane*) the comm. also gives two interpretations, from *vid* 'acquire' and from *vid* 'know'

33. To the waters : for blessings

Found in Paipp.1, and also in TS. (v.6.1), MS (ii 13.1), and the Mantrapātha [1.2.2-5] (Winternitz in *Denksch d. Wiener Akad* x1.44) [See also MGS.1.2 11 and p.158.] Reckoned by Kauś. to the *apām sūktāni* 'hymns of the waters' (121.1, and 7 14, note), also to both the *sānti ganas* (9 1, 4), appears further, with several other hymns, in a rite for good-fortune (41.14); and in the *godāna* ceremony to accompany bathing after the shaving (54.5), also in the feet-washing of a guest (90.9), against the portent of the appearance of water in a waterless place (121.1), and against that of the causeless breaking of water-jars etc. (136.8). And the comm. quotes it as employed by Pariśiṣṭa v.2 in the *puṣpābhiṣeka* rite.

[३३- आपः सूक्त]

[ऋषि- शन्ताति। देवता- चन्द्रमा और आपः। छन्द- त्रिष्टुप्]

१४१. हिरण्यवर्णाः शुचयः पावका यासु जातः सविता यास्वग्निः।

या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना भवन्तु॥ १॥

Of golden color¹, clean (*śuci*), purifying, in whom [was] born Savitā, in whom Agni, who, of beauteous color, assumed Agni as embryo - let those waters be weal, pleasant to us

[In c, for *dadhure*, better, 'conceived'?] TS and MS read in b *jātaḥ kaśyapo yāsv indrah*, and Ppp agrees with them, MP has *agnih* instead of *indrah*. In c TS MS give *virūpās* for *suvarnās*, and TS omits *yās*, and hence has *dadhure* (unaccented), MS puts *yās* after *agnim*. MP offers *te* for *nas* in d [As to *savitr* = *kaśyapa*, cf Bloomfield, AJP xvii.403]

१४२. यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यज्जनां नाम्।

या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना भवन्तु॥ २॥

In the midst of whom goes king Varuna, looking down at the truth-and-falsehood of men, who, of beauteous color, etc etc

The first half-verse is found also in RV (vii.49 3 a, b), without difference of reading, MP agrees through the whole verse [except in d, *te* for *nas*], TS MS have a wholly different c. The comment to Prāt 11 11 gives *avapaśyañ janānām* as example of the general requirement that final *n* be assimilated to a following initial palatal, and half or more of our mss so read, but SPP, as elsewhere, gives *-an j-* [cf note to 1 19 4].

१४३. यासां देवा द्विवि कृण्वन्ति भुक्षं या अन्तरिक्षे बहुधा भवन्ति।

या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना भवन्तु॥ ३॥

They of whom the gods in heaven make [their] draught (*bhaks a*), they that come to be abundantly in the atmosphere; who, of beauteous color, etc etc.

Again TS MS. have a different c (*yāḥ prthivīm payaso'ndanti śukrāḥ*). Our O has at end of c *virūpāḥ* (as TS MS. in 1 c) MP substitutes *nivistās* for *bhavanti* in b. The comm renders *bhaksam* by *upabhogyam*.

१४४. शिवेन मा चक्षुषा पश्यतापः शिवया तृन्वोर्प स्पृशत त्वचं मे।

घृतश्चतुः शुचयो याः पावकास्ता न आपः शं स्योना भवन्तु॥ ४॥

With propitious eye behold me, O waters, with propitious body touch my skin; they that are ghī-dripping, clean, purifying - let those waters be weal, pleasant to us.

1 हिरण्यवर्णाः हितरमणीयवर्णाः हिरण्यसदृशवर्णा वा हिरण्यस्य वर्ण इव वर्णो यासां तास्तथोक्ताः।
हिरण्यं हितरमणं भवतीति वा हृदयरमणं भवतीति वा हयेतेर्वा स्यात् कान्तिकर्मणः (नि० २१०)।

The first half-verse appears again below as xvi 1 12 It alone is found in TS and MS, but our c is RV vii 49 3 c, and the two other texts have it after our 2 a, b [all reading *madhu-* for *ghṛta-*] MP reads *śivena tvā caks usā paśyantv āpah*, and in b *sprśantu* and *te* AB (viii 6 10) quotes the whole verse in its TS and MS version Our Bp K. read *-ścyutas* in c, Ppp has *-ścatas*. The Anukr ignores the redundancy of one syllable (or more) in b.

34. A love-spell : with a sweet herb

Verses 1, 2, 5 are found in Paipp ii, vs 3 in vi, and vs 4 in part in viii It is used by Kauś. in a ceremony for superiority in disputation (38 17) : the ambitious disputant is to come into the assembly from the north-east chewing the sweet plant; again, twice in the nuptial ceremonies, once with tying a *madugha* amulet on the finger (76.8), and once (79 10) on crushing the amulet at the consummation of the marriage. The comm further declares it used at the disputation in the *aśvamedha* sacrifice; but he quotes no authority for it All these applications are evidently imposed upon the hymn, not contained in it

[३४- मधुविद्या सूक्त]

[ऋषि- अथर्वा। देवता- मधुवनस्पति। छन्द- अनुष्टुप्।]

१४५. इयं वीरुन्मधुजाता मधुना त्वा खनामसि।

मधोरधि प्रजातासि सा नो मधुमतस्कृधि॥ १॥

This plant is honey-(*madhu-*) born; with honey we dig you; forth from honey are you engendered, [so] do you make us possessed of honey.

The comm. calls the plant *madhuka*, and uses that form of the name also in the quotations from Kauś. (instead of *madugha*, *madhugha*, etc., the mss. vary greatly in their readings).

१४६. जिह्वाया अग्रे मधु मे जिह्वामूले मधूलकम्।

ममेदह क्रतावसो मम चित्तमुपायसि॥ २॥

At the tip of my tongue honey, at the root of my tongue honeyedness; may you be altogether in my power (*kratu*), may you come unto my intent (*citta*).

The second half-verse agrees nearly with that of iii.25.5 and vi.9.2, in both of which the *yathā*, here unexpressed, helps the construction (though

the accent of *asas* does not absolutely need it, being capable of being viewed as antithetical) Ppp. has for a *jihvāyā 'gre me madhu*, and for c, d *yathā mām kāmīny aso* (our 5 c) *yaṁ vācā mām anvāyasī* The comm explains *madhūlakam* by *madhurarasabahulam jalamadhūlakavṛksapam yathā*, he understands the plant to be addressed in c, d - which is plainly wrong

१४७. मधुमन्मे निक्रमणं मधुमन्मे परायणम्।

वाचा वदामि मधुमद् भूयासं मधुसन्दृशः॥३॥

Honeyed (*madhumant*) [is] my in-stepping, honeyed my forth-going; with my voice I speak what is honeyed; may I be of honey-aspect.

Vadāni might be a better reading in c The first half-verse resembles RV x 24.6 a, b (*m m. parāyanam madhumat punar āyanam*). Ppp. has for second half-verse *vācā madhumad ubhyāma akso me madhusamdrśī*. The comm takes *madhu* and *samdrśas* in d as two independent words.

१४८. मधोरस्मि मधुतरो मदुघान्मधुमत्तरः।

मामित् किल त्वं वनाः शाखां मधुमतीमिव॥४॥

Than honey am I sweeter (*madhu*), than the honey-plant more honeyed; of me verily shall you be fond (?*van*), as of a honeyed branch.

The majority of our mss (not Bp I E D) read here *madhughāt* in b, as do also the Prāt. mss. in both places (ii 5 c; iv 16 c) where the verse is quoted; but at vi 102.3 all read *-du-*; SPP. reads *-du-* (as does our text), and makes no report of discordance among his authorities; the comm has *-du-*, and derives the word from *madhudugha* All the mss., and both texts give the unmotivated accent *vanās* in c; the comm. explains the word by *sambhajes*. He again regards the plant as addressed in the second half-verse. Ppp. (in viii) has a and b, with [*aham* for *asmi* and] *madhumān* for *madughāt*.

१४९. परि त्वा परितुनेक्षुणागामविद्विषे।

यथा मां कामिन्यसौ यथा मन्त्रार्पणा असः॥५॥

About you with an encompassing (*paritatnu*) sugar-cane have I gone, in order to absence of mutual hatred; that you may be one loving me, that you may be one not going away from me.

The second half-verse is found repeatedly later, as ii 30 1 d, e and vi.8.1-3 d, e The *pada*-reading in d is *apagā*, and the word is quoted under Prāt.iii.34 as one of the cases of irregular hiatus to which the rule

refers Disregarding this, SPP alters the *pada*-text to *apagāh*, against all our *pada*-mss and most of his, for no better reason than that the comm seems to read so Our Bp (both copies) accents here *apagā*, as also at v 1 8 1, 3, but not at 11 30 1 The comm allows this time that the address is to a woman [Ppp has for b-d *yaksanākām avidvise yathā na vidvāvadvi na vibhāva kadā cana* As for the rite, cf Pāraskara's Grhya-sūtra, iii 7¹, and Stenzler's note]

35. For long life etc. : with a gold amulet

Not found in Paipp. [Of vss 1 and 2, Schroeder gives the Katha version, with variants, *Tubinger Katha-hss*, p 36] Used by Kauś, with 1 9 and v 28, in two ceremonies for fortune and for power (11 19, 52 20), and the comm considers it involved also at 57 31, in the *upanayana* The comm further quotes it from the *ādityā mahāśānti* in Naks Kalpa 19; also from Pāṇisista 4 1 and 13.1.

[३५- दीर्घायुप्राप्ति सूक्त]

[ऋषि- अथर्वा । देवता- हिरण्य, इन्द्राग्नी याविश्वेदेवा । छन्द- जगती,

४ अनुष्टुप्गर्भा चतुष्पदा त्रिष्टुप् ।]

१५०. यदाब्धन् दाक्षायुणा हिरण्यं शतानीकाय सुमनस्यमानाः ।

तत् ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय ॥ १॥

What gold the descendants of Daksa, well-willing, bound on for Śātānika, that I bind for you, in order to life (*āyus*), splendor, strength, to length of life for a hundred autumns.

It would rectify the meter and improve the sense (considering that *dīrghāyutva* follows) to omit *āyuse* in c; the Anukr. notes the redundancy of the pāda (14 syllables). VS. (xxxiv.52) has the first half-verse, with a different second half; and so has a RV khila to RV.x.128 (9, Aufrecht, p. 685) The Kauś speaks of *yugmakṣṇala* as the amulet - probably a pair of beads of gold like *kṣṇala* berries. The comm. quotes AB.viii 21 5 for Śātānika.

१५१. नैनं रक्षांसि न पिशाचाः संहन्ते देवानामोजः प्रथमजं होतृत् ।

यो बिभर्ति दाक्षायुणं हिरण्यं स जीवेषु कणुते दीर्घमायुः ॥ २॥

Not demons, not *piśācas* overcome him, for this is the first-born force of the gods; whoso bears the gold of the descendants of Dakṣa, he makes for himself long life among the living.

VS. (xxxiv 51) has the verse, reading *tad* for *enam* and *taranti* for *sahante* in a, accenting *bibharti* in c, and giving *devesu* for *jīvesu* in d, and it repeats d with *manusyesu* instead, and the RV khila (8, as above) follows it very nearly (but *caranti* in a, and *dāksāyanā hir-* in c) The Anukr. ignores the metrical irregularities of a and b.

१५२. अ॒पां ते॒जो ज्योति॑रोजो॒ बलं॑ च॒ वन॒स्पती॑नामु॒त वी॒र्याणि॑।
इन्द्र॑इवेन्द्रि॒याण्यधि॑ धार॒यामो॑ अ॒स्मिन् तद् दक्ष॑माणो
बिभ॑र्द्धि॒र॒ण्यम्॥ ३॥

The waters' brilliancy, light, force and strength, also the heroic powers (*vīrya*) of the forest trees, do we maintain in him, as in Indra Indra's powers (*indriya*); this gold shall he, being capable, bear.

The comm. explains *daksamāna* in d by *vardhamāna* Omission of the superfluous *indriyāni* in c would rectify the meter, the *pada*-text marks the division wrongly before *asmīn* instead of after it, [the Anukr. likewise reckons *asmīn* to d and describes the *pāda* as one of 14 syllables']

१५३. समा॑नां मा॒सामृ॑तुभि॒ष्ट्वा व॒यं सं॑वत्स॒रस्य॑ प॒र्यसा॑ पि॒प॒र्षि॑।
इन्द्रा॑ग्नी वि॒श्वे दे॒वास्तेऽनु॑ मन्यन्ता॒मह॑णीय॒मानाः॥ ४॥

With seasons of summers (? *samā*), of months, we [fill] you, with the milk of the year I fill [you], let Indra-and-Agni, let all the gods, approve you, not bearing enmity.

Emendation to *tvā 'ham* at the end of a would rectify both meter and construction Between c and d the *pada*-text wrongly resolves *te 'nu* into *te anu* (as again at viii.2.21), and the *pada*-mss put the sign of *pāda* division before instead of after *te*, apparently the Anukr. makes the true division [after *te*, accentless] The comm., too, understands *te* The combination -*bhis tvā* is quoted as an example under Prāt ii.84

The concluding *anuvāka* [6] has again 7 hymns, with 31 verses, and the quoted Anukr. of the mss says *ekādaśa co 'itare parā svuḥ*

Some of the mss sum the whole book up correctly as 35 hymns, 153 verses

Here ends also the second *prapāṭhaka*.

॥इति प्रथमं काण्डं समाप्तम्॥

॥अथ द्वितीयं काण्डम्॥

Book II.

[The second book is made up mostly of hymns of 5 verses each. It contains 22 such hymns, but also five hymns (namely 3, 4, 14, 15 and 32) of 6 verses each, five hymns (namely 5, 17, 27, 29 and 33) of 7 verses each, and four hymns (namely 10, 12, 24 and 36) of 8 verses each. Compare page 1. The possibilities of critical reduction to the norm are well illustrated by hymns 10, 12, 14, 27, see, for example, the critical notes to ii.10.2.]

The whole book has been translated by Weber in the *Monatsberichte der Kon Akad der Wiss zu Berlin*, June, 1870, pages 462-524. This translation was reprinted, with only slight changes, in *Indische Studien*, vol xiii (1873), pages 129-216. The following references to Weber have to do with the reprint.]

1. Mystic

Found in Paipp 11, and parts of it in other texts, as pointed out under the several verses [Von Schroeder gives what may be called a Katha-recension of nearly all of it in his *Tubinger Katha-hss.*, pp. 88, 89.] Used by Kauś (37.3) in addressing various articles out of whose behaviour afterward signs of success or the contrary, and the like oracular responses, are to be drawn (the comm. gives them in a more expanded detail). And Vait (29 14) applies vs. 3 in the *upavasatha* rite of the *agnicayana*.

[१- परमधाम सूक्त]

[ऋषि- वेन। देवता- ब्रह्मात्मा। छन्द- त्रिष्टुप्, ३ जगती।]

१५४. वेनस्तत् पश्यत् परमं गुहा यद् यत्र विश्वं भवत्येकरूपम्।

इदं पृथ्विरदुहज्जायमानाः स्वर्विदो अभ्यनूषत् व्राः॥१॥

Vena (the longing one?) saw that which is highest in secret, where everything becomes of one form; this the spotted one (*prśni*) milked [when] born, the heaven-(*svar-*)¹ knowing troops (*vra*) have shouted at it.

1 स्वरादित्यो भवति सु अरणः सु ईरण इति। (नि० २.१४)

A bit of labored obscurity, like the verses that follow, books iv and v begin similarly, no attempt will be made here to solve the riddles. The comm explains at great length (nine 4 to pages), but evidently without any traditional or other understanding, he guesses and etymologizes this way and that, giving in part wholly discordant alternative interpretations. In this verse he first takes *vena* as = Āditya,¹ and then, after a complete exposition on this basis, he says *yadvā venah parjanyaṭmā madhyamasthāno devah*, and gives another, *prśni* to him is “the common name of sky and sun”²

The translation given implies emendation in c of *jāyamānās* to *-nā*, but the epithet might belong to *vrās* (so Ludwig and the comm), or be the second object of *aduhāt* (so Weber). The variants of the parallel versions of other texts make the impression (as often in other cases) of rather aimless stumbling over matters not understood. VS (xxxii 8) and TA. (x 1 3) have the first half-verse, VS reads in a *paśyan nihitam guhā sad*, and TA *paśyan viśvā bhuvanāni vidvān*, both have *ekanīdam* at end of b. The *pratiṅka* is quoted in ŚŚS xv 3 8, with the addition *iti pañca*, apparently referring to this hymn. Ppp has *padam* for *guhā* in a, *ekanadam* in b, *dhenur* for *prśnis* in c (with *-nās* at the end), and, for d, *svarvido 'bhyanuktir virāt*. The phrase *abhy anūsata vrāh* occurs also in RV iv 1 16 d, Pischel (*Ved Stud* ii.121 [and 321]) takes *vrās* to mean “women”; the comm etymologizes it as *āvrtātmanah prajāh* [Cf RV x 123 2]

१५५. प्र तद् वोचेदमृतस्य विद्वान् गन्धर्वो धामं परमं गुहा यत्।

त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितृष्वितासत्॥ २॥

May the Gandharva,³ knowing of the immortal, proclaim that highest abode that is in secret; three quarters (*pada*) of it [are] deposited in secret; whoso knows them, he shall be the father's father

Ppp begins with *prthag* (for *pra tad*), and for *amrtasya* has *-tam na*, probably intending the *amrtam nu* of VS. (xxxii.9) and TA (x 1 3-4 TA reads also *voce*). In b, TA gives *nāma* (for *dhāma*), and for *paramam* TA has *nihitam*, and VS. *vihartam*, while VS ends with *guhā sat* and TA with *guhāsu*. In c, Ppp and TA give *padā*, and Ppp. *nihatā*, and TA ,

1 वेनतेः कान्तिकर्मसु पाठाद् दीप्यमान आदित्यो वेन इत्युच्यते। वेनो वेनते. कान्तिकर्मण इति (नि० १० ३८)

2 पृश्निरादित्यो भवति प्राश्रुत एनं वर्ण इति नैरुक्ता (नि० २.१४)

3 गन्धर्व गावो रश्मयः। तान् धारयतीति गन्धर्व आदित्य । ‘सूर्यो गन्धर्वस्तस्य मरीचयोप्सरसः’ (तै० सं० ३ ४ ७ १)

this time with the concurrence of Ppp, ends the pāda again with *guhāsu*. In d, TA. has *tad* for *tāni*, and *savitus* for *sa pitus*, while Ppp gives *vas* for *yas* at the beginning. Prāt 11 73 prescribes the combination *pitus p-* (in d), and both editions read it, though nearly all our *samhitā*-mss, and part of SPP's, read *-tuh p-* instead. To make a good *tristubh* pāda, we must resolve *pr-a* at the beginning [Hillebrandt, *Ved Mythol* 1433, discusses the verse.]

१५६. स नः पिता जनिता स उत बन्धुर्धामानि वेदु भुवनानि विश्वा।

यो देवानां नामध एक एव तं संप्रश्नं भुवना यन्ति सर्वाः॥३॥

He, of us the father, the generator,¹ and he the connection (*bandhu*), knows the abodes, the beings all; who of the gods is the sole nomenclator, of him all beings come to inquire

Here, as usual elsewhere [cf. BR iv.1088, citations from TB, TS, AB] *-praśnam* is of infinitival value Ppp begins quite differently. *sa no bandhur janitā sa vidhartā dhārmanī veda* etc.; its c, d are our 5 c, d, with variants for which see under vs 5 VS (xxxii 10) and TA (x 14) have a verse made up like that of Ppp., differing from the latter in the first half only by having *vidhātā* and *dhāmāni*.² A corresponding verse in RV (x 82.3) reads in a *yas* for *sa* and again for *sa uta*, accents of course *veda* in b, and has *nāmadhās* in c and *anyā* for *sarvā* in d; and with it agrees in all points VS.xvii 27; while TS (iv 6 2) and MS 11 10.3) also follow it closely in a, c, d (MS *vidhartā* in a) but have a different b. *yo nah sato abhy ā saj jajāna*. Our O. has the RV. readings, *veda* in b and *nāmadhās* in c, and the latter is given by the comm and by nearly half of SPP's authorities, the latter's text, however, agrees with ours. The verse is no *jagati* at all, but, if we make the frequent (RV.) combination *so 'ta* in c, a perfectly regular *tristubh*

१५७. परि द्यावापृथिवी सद्य आयमुपातिष्ठे प्रथमजामृतस्य।

वाचमिव वृत्तरि भुवनेष्ठा धास्युष नृचेऽश्वो अग्निः॥४॥

About heaven-and-earth at once I went; I approached (*upa-sthā*) the first-born³ of righteousness (*ṛta*), abiding in beings as speech in the speaker; eager (?) is he; is he not Agni (fire)?

1 जनिता जनयिता उत्पादकः।

2 धामानि कर्मफलभूतस्वर्गादिस्थानानि।

3 प्रथमजा भूतभौतिकप्रपञ्चजातात् पूर्वम् उत्पन्नः सूत्रात्मा। 'हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्' (ऋ० १०.१२१ १)।

Of this verse, only the first pāda is found in VS (xxxii 12 a) and TA (x 1 4), VS reading *itvā* for *āyam*, and TA having at the end *yanti sadyah* Ppp has for first half *pari viśvā bhuvanāny āyam upācaste prathamajā rtasya*, and for d *dhāśram nesana tveso agnih*. The accus *vācam* in c suggests emendation to *-sthām*, in apposition with *prathamajā*, but then the comm agrees with Ppp in reading instead *-jās*, and emendation without any traceable sense to guide us is of no avail. The combination *bhuvanesthā* (p *-nesthā*) is noted under Prāt ii 94. In the *pada*-text of b is noted from our mss no other reading than *upa ātisthe*, but SPP gives *upa ātisthe*, and reports no various readings, as *ātisthe* (without any accent) is an impossible form [*Skt Gr* §1083 a] this is perhaps simply a blunder in his text, the comm, with a minority of SPP's mss, has *-tisthet*.

१५८. परि विश्वा भुवनान्यायमृतस्य तन्तुं विततं दृशे कम्।

यत्र देवा अमृतमानशानाः समाने योनावध्वैरयन्त॥५॥

Around all beings I went, the web (*tantu*)¹ of righteousness stretched out for beholding, where the gods, having attained immortality (*amṛta*) bestirred themselves (?*īraya*-) upon the same place of union (*yonī*)

The proper rendering of d is especially doubtful, but *adhī*, by its independent accent (which is established by Prāt iv 5), is clearly only a strengthener of the locative sense of *yonau*. In b, perhaps better 'to behold the web' etc (the comm absurdly explains the particle *kam* as *sukhātma* *kam brahma*) The second half-verse is, as noted above, found in VS, TA, and Ppp, combined into one verse with out 3 a, b, Ppp has in it *ānaśānā samāne dhāmann addhī* 'rayanta, VS reads *trīye dhāman* for our *samāne yonau*, TA, *trīye dhāmāny abhy airayanta* Ppp has as vs.5 something quite different for a, *pari dyāvāprthivī sadyā* 'yam (exchanging 4 a and 5 a see under 4), for b, our own b, for c, d *devo devatvam abhuraksamānas samānam bandhum viparicchad ekah*. The first pāda requires the harsh *vi-sū-ā* to make it full [*viśvāni* would be easier]

2. To Gandharvas and Apsarases

Found in Paipp 1 (only in the *nāgarī* copy) Called by Kauś (8 24), with vi 111 and viii 6 (and the schol add iv 20 : see ib., note), *mātrnāmāni* 'mother-names' (perhaps from the alleged author); they are employed in a remedial rite (26 29) . "against seizure by Gandharvas,

1 ऋतस्य तन्तुं विततं विचृत्य इति (तै० आ० १० १४)।

Apsarases, demons etc ” comm), and several times (94 15, 95 4, 96 4, 101 3, 114 3, 136 9) in charms against various portents (*adbhutāni*). And verse 1 is allowed by Vait (36 28) to be used in the *aśvamedha* sacrifice as alternative for one given in its text (27) Further, the comm quotes the *mātrnāman* hymns from the Śānti Kalpa (16) as accompanying an offering in the sacrifice to the planets (*grahavajña*), and from the Naks Kalpa (23) in the *tantrabhūtā mahāśānti*

[२- भुवनपति सूक्त]

[ऋषि- मातृनामा । देवता- गन्धर्व - अप्सरा समूह । छन्द- त्रिष्टुप्, १ विराट् जगती,

१५९. दिव्यो गन्धर्वो भुवनस्य यस्पतिरेक एव नमस्यो विक्ष्वीड्यः ।

तं त्वा यौमि ब्रह्मणा दिव्य देव नमस्ते अस्तु दिवि ते सुधस्थम् ॥ १॥

The heavenly Gandharva, who is lord of being (*bhuvana*), the only one to receive homage, to be praised (*īd*) among the clans (*viś*) - you being such I ban (*yu*) with incantation, O heavenly god, homage be to you, in the heaven is your station

Ppp reads in c *deva divya* The comm understands *yaumi* in c as “join” (*samvojayāmi*) [BR vi 138, ‘festhalten’]; RV i 24 11 a, *tat tvā yāmi brahmanā*, suggests emendation The combination *yas p-* in a is by Prāt ii 70.

१६०. दिवि स्पृष्टो यजुतः सूर्यत्वगवयाता हरसो दैव्यस्य ।

मृडाद् गन्धर्वो भुवनस्य यस्पतिरेक एव नमस्यः सुशेवाः ॥ २॥

Touching the sky, worshipful, sun-skinned, deprecator of the seizure (*haras*) of the gods-gracious shall be the Gandharva, who is lord of being, the only one to receive homage, very propitious Ppp. begins with *diva sprsto*, and inverts the order of c and d. The comm explains *sūryatvac* by *sūryasamānavarṇa*, and *haras* by *kordha* The Anukr does not heed that c is a *jagatī* pāda.

१६१. अनुवद्याभिः समु जग्म आभिरप्सरास्वपि गन्धर्व आसीत् ।

समुद्र आसां सदनं म आहुर्यतः सद्य आ च परा च यन्ति ॥ ३॥

He has united himself (*sam-gam*) with those irreproachable ones (f), in (*api*) among the Apsarases was the Gandharva; in the ocean is, they tell me, their seat, whence at once they both come and go

Ppp combines *jagmā''bhīh* in a, and has in b *apsarābhis* for *-rāsu*, its second half-verse reads thus *samudrā sam sadanam āhus tatas sadyā upācaryantī* Weber takes *sam jagme* in a as 1st sing The comm gives two diverse explanations of the verse, the first taking the Gandharva as the sun and the Apsarasas as his rays

१६२. अभ्रिये दिद्युन्नक्षत्रिये या विश्वावसुं गन्धर्व सचध्वे।

ताभ्यो वो देवीर्नम इत् कृणोमि॥४॥

O cloudy one,¹ gleamer (*didyut*), starry one - you that accompany (*sac*) the Gandharva Viśvāvasu, to you there, O divine ones, homage do I pay.

All those addressed are in the feminine gender, i e. Apsarasas Ppp has *namaitu* for *nama it* in c The Anukr [if we assume that its name for the meter (as at 1 2.3; iv 16 9) means 11+11+11] passes without notice the deficiency of two syllables in a

१६३. याः क्लृन्दास्तमिषीचयोऽक्षकांमा मनोमुहः।

ताभ्यो गन्धर्वपत्नीभ्योऽप्सराभ्योऽकरं नमः॥५॥

They that are noisy, dusky, dice-loving, mind-confusing - to those Apsarasas, that have the Gandharvas for spouses, have I paid homage.

Ppp. reads in a *tāmis-*, and two of our mss (P M) give the same Ppp has also *aksikāmās* in b. Our W.I. combine *-bhyo akaram* in d The verse is not *bhurjī* (as the Anukr calls it), but a regular *anustubh* On account of the epithet “dice-loving” in b, Weber calls the whole hymn “Wurfelsegen” (‘a blessing for dice’)

3. For relief from flux : with a certain remedy

This hymn in Paipp also follows the one that precedes it here; but in Paipp. vss 3 and 6 are wanting, and 4 and 5 are made to change places, and vs. 1 is defaced. Kauś. employs it only once (25 6), in a healing rite for various disorders and wounds (*jvarātisārātīmūtranādīvrānesu*, comm.), with i 2.

[३- आस्त्रावभेषज सूक्त]

[ऋषि- अङ्गिरा। देवता- भैषज्य, आयु, धन्वन्तरि। छन्द- अनुष्टुप्, ६ त्रिपात्
स्वराट्उपरिष्ठात् महाबृहती।]

1 अभ्रेषु भवा अभ्रिया। अभ्रम् अन्तरिक्षम्। तत्रभवः अभ्रियो मेघः।

१६४. अ॒दो यद॑व॒धाव॑त्यव॒त्कम॑धि॒ पर्व॑तात्।

तत्ते॑ कृ॒णोमि॑ भेष॒जं सु॑र्भेष॒जं यथा॑स॒सि॥ १॥

What runs down yonder, aiding (?), off the mountain, that do I make for you a remedy, that you may be a good remedy

At the end, *asati* would be a very acceptable emendation 'that there may be'. *Avatka* (p *avatokam* quoted in the comment to Prāt 1 103, 11 38, iv.25) is obscure, but is here translated as from the present participle of root *av* (like *ejatka*, v 23 7 [cf *abhimādyatka*, ŚB, *viksinatka*, VS]), this the comm. favours (*vyādhiparihārena raksakam*), Ppp. has in another passage twice *avatakam* (but evidently meant for *avatkam avatakam mama bhesajam avatakam parivācanam*) In a, our P M read *-dhāvasi*

१६५. आद॒ङ्गा कु॑विद॒ङ्गा श॑तं या भै॒षजानि॑ ते।

तेषा॑म॒सि त्वमु॑त्तम॒र्मना॑स्त्रावम॒रोग॑णम्॥ २॥

Now then, forsooth! how then, forsooth ? what hundred remedies are yours, of them are you the chief (*uttama*), free from flux, free from disease (*arogana*)

In b, *me* 'are mine' is an almost necessary emendation Yet Ppp also has *te ād aṅgās śatam yad bhesajāni te sahasram vā ca vāni te*; and, in d, *arohanam*, cf. also vi 44 2 The obscure first pāda is here translated as if uttered exclamatorily, perhaps accompanying some act or manipulation *Āsrāva* is rendered by the indefinite term 'flux,' its specific meaning being uncertain, it is associated with *roga* also in i.2.4; the comm explains it as *atīśārātumūtranādīvrānādi* [Cf. Zimmer, p.392]

१६६. नी॒चैः ख॑न॒न्त्यसु॑रा अरु॒स्त्राण॑मि॒दं म॒हत्।

तदा॑स्त्राव॒स्य भेष॑जं तदु॒ रोग॑मनीन॒शत्॥ ३॥

The Asuras dig low down this great wound-healer, that is the remedy of flux; that has made the disease (*roga*) disappear.

The *pada*-text in b is *aruhsrāṇam*, and the word is quoted under Prāt., ii.40 as an example of the assimilation of a final *h* to an initial sibilant; there can be no question, therefore, that the proper reading is *arusrāṇa* or *aruhsrāṇa*, yet the abbreviated equivalent (see my *Skt Gram* 232 a) *arusrāṇa* is found in nearly all the mss., both here and in vs. 5, and SPP. adopts it in his text The comm. gives two discordant

explanations of the word · *vranasya pākasthānam vranamukham* ['place where it gets ripe or come to a head'?), and *aruh srāyati pakvam bhavaty anena*. At the end, the comm. has *aśīśamat* (as our text in 4 d)

१६७. उपजीका उद्भरन्ति समुद्रादधि भेषजम्।

तदास्त्रावस्य भेषजं तदु रोगमशीशमत॥ ४॥

The ants (*upajikā*)¹ bring up the remedy from out the ocean, that is the remedy of flux; that has quieted (*śam*) the disease

The comm. explains *upajikās* as *valmikanispādikā vamryah*, Ppp. has instead *upacikās*, elsewhere is found *upadikā* (see Bloomfield in AJP vii 482 ff, where the word is ably discussed), [cf also Pāli *upacikā*] The Ppp form, *upacikā*, indicates a possible etymology, from *upa* + *ci*, Ppp says in book iv *yasyā bhūmyā upacikā* (ms -*kād*) *grham krnvatā'tmane tasyās te viśvadhāyaso visadūsanam ud bhare* The earth which ants make their high nests of, and which contains their moisture, has always been used as having remedial properties The "ocean" here (cf *udaka* in vi 100 2), if not merely a big name for the reservoir of water beneath the surface, is a tank or pool Ppp has an independent second half-verse *aruspānam asy ātharvano rogasthānam asy ātharvanam*

१६८. अरुस्त्राणमिदं महत् पृथिव्या अध्युद्भूतम्।

तदास्त्रावस्य भेषजं तदु रोगमनीनशत्॥ ५॥

This is a great wound-healer, brought up from out the earth, that is the remedy of the flux; that has made the disease disappear

Ppp reads *aruspānam* (or -*syā*-) in a, and in b *prthivyā 'bhy*

१६९. शं नो भवन्त्वप ओषधयः शिवाः।

इन्द्रस्य वज्रो अप हन्तु रक्षस आराद् विसृष्टा इषवः पतन्तु
रक्षसा॥ ६॥

Weal be to us the waters, propitious the herbs; let Indra's thunderbolt smite away the demoniacs (*rakṣas*);² far away let the discharged arrows of the demoniacs fly.

In a all the mss. read *apas*, which SPP. rightly retains in his text, other examples of the use of this accusative form an nominative occur in

1 उपजीका वल्मीकनिष्पादिका वम्र्यः।

2 रक्षो रक्षितव्यम् अस्मात् (नि० ४ १८)।

the text (see the *Index Verborum*), the comm has *āpas*, as our edition by emendation. We may safely regard this unmetrical “verse” as a later addition to the hymn, so far as regards the number of syllables (12+14 = 38), it is correctly described by the Anukr., as the name *mahābrhatī* is elsewhere used in the latter, but apparently by no other similar treatise.

4. Against various evils : with a *jañgida* amulet

Found also (except vs 6 and parts of 1 and 2) in Paipp. Accompanies in Kauś (42.23) the binding on of an amulet “as described in the text” (*iti mantroktam*), against various evils (the comm says, “for thwarting witchcraft, for protecting one’s self, for putting down hindrances”)

[४ - दीर्घायुप्राप्ति सूक्त]

[ऋषि- अथर्वा । देवता- चन्द्रमा अथवा जङ्घिड । छन्द- अनुष्टुप्,

१ विराट् प्रस्तारपंक्तिः ।]

१७०. दीर्घायुत्वाय बृहते रणायारिष्यन्तो दक्षमाणाः सदैव ।

मणिं विष्कन्धदूषणं जङ्घिडं बिभ्रमो वयम् ॥ १ ॥

In order to length of life, to great joy, we, taking no harm, all the time capable (*daks*), bear the *jañgida*, the *viṣkandha*-spoiling amulet.

Ppp. has 1 a, b with 2 c, d as its first verse; very possibly the two half-verses between have fallen out in the ms; it has in b *rṣyambho rks amānā* (for *raks-*) *s-*. The comm has *rakṣamānās* also; it is the better reading. The comm. gives no further identification of *jañgida*¹ than that it is “a kind of tree” (adding *vārānasyām prasiddhah*, ‘familiarily known at Benares’!); he defines *viṣkandha* in the same manner as above, to 1.163.

१७१. जङ्घिडो जुम्भाद् विशराद् विष्कन्धादभिषोचनात् ।

मणिः सहस्रवीर्यः परिणः पातु विश्वतः ॥ २ ॥

From *jambha*, from *viśara*, from *viṣkandha*, from scorching (*abhiśocana*), let the *jañgida*, the amulet of thousand-fold valiance (*-vīrya*), protect us about on every side.

1 जङ्घिडः वृक्षविशेषो वाराणस्यां प्रसिद्धः । तेन साधितं मणिं बिभ्रमो धारयामः ।

Jambha is perhaps 'convulsion,' or lockjaw; at Ppp x1.2 10 it is mentioned with *hanugraha*, below, at viii 1 16, it is called *samhanu* 'jaw-closing', the comm gives two discordant and worthlessly indefinite explanations. *Viśara* should signify something crushing or tearing to pieces, Ppp x1 2 3 names it with *vjrm̐bha*, the comm says *śarīravīśaranatā* Ppp has of this verse (see under vs 1) only the second half, and combines *manis sahasravīras pari nas p-*

१७२. अयं विष्कन्धं सहतेऽयं बाधते अत्रिणः।

अयं नो विश्वभेषजो जङ्घिडः पात्वंहसः॥ ३॥

This one overpowers the *viskandha*, this drives off the devourers; let this *jaṅgida*, possessing all remedies, protect us from distress

The first half-verse we had above as 1 16 3 a, b, with *idam* for *ayam* Ppp begins this time also with *idam*, has *sāte* (*māte* ?) for *sahate*, and for b reads *ayam rakso* 'pa bād̐hate, it gives *viskandham* with our text

१७३. देवैर्दत्तेन मणिना जङ्घिडेन मयोभुवा।

विष्कन्धं सर्वा रक्षांसि व्यायामे संहामहे॥ ४॥

With the amulet given by the gods, the kindly *jaṅgida*, we overpower in the struggle (*vyāyāma*) the *viskandha* [and] all demons.

Ppp reads for d *dhyāyase sāmāhe* The comm explains *vyāyāme* first by *saṃcarane*, and then by *saṃcaranapradeśe*

१७४. शृणश्च मा जङ्घिडश्च विष्कन्धादभि रक्षताम्।

अरण्यादन्य आभृतः कृष्या अन्यो रसेभ्यः॥ ५॥

Let both the hemp and the *jaṅgida* defend me from the *viskandha* : the one brought from the forest, the other from the juices (*rasa*) of ploughing.

This is, from cultivated ground The "hemp" is doubtless, as the comm defines it, that of the string by which the amulet is bound on Ppp has at the beginning *khanaś ca tvā ja-*, and its second half-verse is corrupted into *aranyād abhy ābhṛtas kṛsyā 'nyo rasebhyah*

१७५. कृत्यादूर्षिरयं मणिरथो अरातिदूर्षिः।

अथो सहस्वाञ्जङ्घिडः प्र ण आयूषि तारिषत्॥ ६॥

Witchcraft-spoiling is this amulet, likewise niggard-spoiling;

likewise shall the powerful *jañgida* prolong our life-times

The absence of this verse in Ppp indicates that the hymn originally consisted of five verses, in accordance with the norm of the book. The verse is very nearly xix 34 4. Emendation to *arātīdūsanās* (as in xix) in b would rectify the meter; the Anukr. takes no notice of its irregularity. At the end, two of our mss (E I) and three of SPP's read *tārsat* [For his *sahasvān*, see note to i 19 4]

5. Praise and prayer to Indra

Verses 1, 3 and 4 are found Paipp. ii and 5-7 elsewhere in its text (xiii). Verses 1-3 occur also in SV (ii 302-4) and ŚŚŚ (ix 5 2), and the first four verses form part of a longer hymn in AŚŚ (vi 3 1) KB (xvii 1) quotes by way of pratīka vs 1 a, b (in their SV and ŚŚŚ form), and speaks of the peculiar structure of the verses, as composed of twenty-five syllables, with nine syllables interpolated (three at the end of each of the first three five-syllabled pādas) cf Roth, *Ueb d AV*, 1856, p 11 ff., and Weber, notes to his translation. At TB ii 4¹⁰ may be found RV x.96 1 treated in a somewhat similar way (four syllables prefixed to each *jagatī-pāda*), the first five verses of RV x 77 itself are another example, [yet others are AV vii 14 (15) 1, 2, v 6 4 a, c, RV i 70 11 as it appears at AŚŚ vi 3 1; cf further RV x 21, 24, 25] [I suspect that these interpolations were used as antiphonal responses]

This hymn is used once in Kauś (59 5), among the *kāmya* rites, or those intended to secure the attainment of various desires, it is addressed to Indra, by one desiring strength (*balakāma*). In Vait. (16 11), it (not vs 1 only, according to the comm.) accompanies an oblation to Soma in the *agnistoma* sacrifice, and again (25 14) a *sodaśīgraha*. And the comm. quotes it from Naks. Kalpa 17 and 18, in a *mahāśānti* to Indra. None of these uses has about it anything special or characteristic.

[५- इन्द्रशौर्य सूक्त]

[ऋषि- भृगु आथर्वण। देवता-इन्द्र। छन्द- त्रिष्टुप्, १ निचृत् उपरिष्ठात् बृहती, २ विराट् उपरिष्ठात् बँती, ३ विराट् पथ्या बृहती, ४ पुरोविराट् जगती।]

१७६. इन्द्रं जुषस्व प्र वृहा याहि शूर हरिभ्याम्।

पिबा सुतस्य मतेरिह मधोश्चकानश्चारुर्मदाय॥ १॥

O Indra, enjoy you - drive on; - come, O hero - with your two bays; - drink of the pressed [soma] - intoxicated here- loving the sweet [draught], fair one, unto intoxication.

Ppp omits the three interpolations (as Weber reports certain Sūtra-works to assert of the Atharvan texts in general), and reads *indra jusasva yāhi śūra pibā sutaś śa madhoś cakāna cārum madathah*. The second interpolation in AŚS is *harī iha*, apparently to be read as *harī'ha*, for which then SV and ŚŚS give the senseless *hariha*. The third, in all the three other texts, is *matur na* ('like a wise one'), the translation above implies the heroic (or desperate) emendation of *mater iha* to *matta iha* (to be read *matte'ha*), Weber conjectures *mader ha*. AŚS and ŚŚS have the older *madhvas* for *madhos*. The comm has no notion of the peculiar structure of these verses as, indeed, he has no phraseology in his vocabulary to suit such a case, he explains *mates* first as *mananīyasya*, then as *medhāvinas*, and *cakānas* as either *tarpayan* or *stūyamānas*. The Anukr. implies that the second half-verse scans as 8+11 syllables, instead of 9+10.

१७७. इन्द्रं जठरं नृव्यो न पृणस्व मधोर्दिवो न।

अस्य सुतस्य स्वर्शुर्णोप त्वा मदाः सुवाचो अगुः॥२॥

O Indra, [your] belly - like one to be praised - fill you with the sweet [draught] - like the heavens - with this soma - like the sky (*svar*) -, unto you have gone the well-voiced¹ intoxications

The omission of this verse in Ppp is perhaps only an accidental one, due to the scribe. The first interpolation in the other texts is *navyam na*, to get a sense, Weber boldly emends to *nāvyam na* 'like [the hold] of a vessel'; the comm explains by *nūtanas* (*anenā' darātīśaya uktah*), taking no heed of the accent - which, however, requires to be changed to *navyas*, whichever sense be give it, perhaps *nadyo na* 'like streams,' would be most acceptable. In the third interpolation, SV combines *svar na* and AŚS. ŚŚS. *svar na*; and the mss vary between the two, our edition reads the former, with the majority of our mss; SPP. has the latter, with the majority of his; one or two of ours corrupt to *svar mo'pa*. The three other texts have at the end *asthus*. The comm takes *divas* as gen., supplying *amrtena* to govern it; and he takes *svar* as of locative value. The Anukr. scans the verse as 8+8:8+10 = 34 syllables

१७८. इन्द्रस्तुराषाणिमृत्रो वृत्रं यो जघान यतीर्न।

बिभेद वलं भृगुर्न संसहे शत्रून् मदे सोमस्य॥३॥

Indra a swiftly-overcoming friend, who slew Vrtra - like moving [streams] - [who] split Vala - like Bhrgu - who overpowered his foes in the intoxication of soma.

1 सुवाचः स्तुतिरूपा मनद्यात्मिकाः शोभना वाचो येषां तथाविधा मदाः मदकरा रसाः ।

The translation follows closely our text, though this, as the other versions show, is badly corrupted in a, b, even to the partial effacement of the first interpolation. The others read accordantly *indras turāsān mitro na jaghāna vrtram yatir na*, our *yatir* may possibly be meant for *yatin* 'as he did the Yatis'. The comm. explains *yatis* first as *āsuryah prajāh*, then as *parivrājakāh*. Ppp. agrees with the other texts, only omitting the interpolations *indras turāsād jaghāna vrtram*, it then omits the third pāda, and goes on thus *sasāhā śatrūn mamuś ca vajrīr made somaśya*. All the AV. mss. reads *sasahe*, unaccented, and SPP. admits this into his text; our edition makes the necessary emendation to *ssahi* [in some copies (and so the *Index Verborum*); in others the accent-mark has slipped to the right], the other texts rectify the meter by reading *sasāhi* (our O. agrees with them as regards the *ā*). Words of verses 2 and 3 are quoted in the Prāt. comment, but not in a way to cast any light upon the readings [SPP., with most of his authorities and our Op., reads *valam*.] The metrical definition of the Anukr. is of course senseless, it apparently implies the division $9 + 7 + 8 + 10 = 34$ syllables.

१७९. आ त्वां विशन्तु सुतासं इन्द्र पृणस्वं कुक्षी विद्धि शक्र धियेहा नः।

श्रुधी हवं गिरौ मे जुषस्वेन्द्र स्वयुग्भिर्मत्स्वेह महे रणाया॥ ४॥

Let the pressed [somas] enter you, O Indra, fill your (two) paunches, help, O mighty one ! for our prayer (*dhī*) come to us; hear [my] call, enjoy my songs; hither, O Indra, with self-harnessed [steeds]; revel here unto great joy.

This verse is really, as AŚS. plainly shows, made up of two like the preceding three, of five five-syllabled pādas each, but without interpolations. The first half-verse is vs. 5 in AŚS., where it reads thus *ā tvā viśantu kavir na sūtāsa indra tvastā na · prṇasva kuksī somo nā vidhdhi śūra dhīyā hīyānah*. Of the two versions of the last pāda, that of AŚS. is doubtless the original, though ours (the pāda has *dhīyā ā idi ā nah*) is ingenious enough to give a fair sense, the reading *dhīyehi* is authenticated by the Prāt. comment, which quotes it more than once (to iii.38, iv 113-115). The translation implies the restoration of *avidhdhi*, as the only true reading [namely, an aorist imperative from *av* - see *Skt Gram*² 908]; the mss. all read *vidhdhi*, which SPP's edition as well as ours properly emends to *viddhi* [My copy of the printed text reads *vidhdhi*; but Whitney's *Index Verborum* and his *Roots, Verb-forms, etc* have *viddhi*, under *vis*.] The comm. reads *vrddhi*, explaining it by *vardhaya*! The second half-verse is rather more altered in its AV. version; in AŚS. (as vs.4), with the interpolations, it runs thus *śrudhī havam na indro na giro jusasva vajrī na indra sayugbhir didyun na matsvā madāya mahe raṇāya*. Ppp. has only this half-verse (without the

interpolations), reading thus *śruti haya me kiro juṣasya indrasya gubhir matsa madāya mahe ranāya* The Anukr would doubtless have us divide 10 + 13 : 10 + 13 = 46 syllables [As to *vidhdhi*, see notes to Prāt.1.94. Accent of *matsva*, *Gram* §628]

We may conjecture that the hymn originally ended here, as one of five verses; the appended three verses that follow are of a wholly other character. AŚS. adds one more verse, which is RV i 70.11, with similar interpolations after each of its four five-syllabled pādas

१८०. इन्द्रस्य॑ नु प्रा वोचं॑ वीर्याणि॑ यानि॑ चकार॑ प्रथमानि॑ वज्री।
अह॒न्नहि॒मन्व॒पस्त॑र्दु प्र व॒क्षणा॑ अभि॒नत् पर्व॑तानाम्॥५॥

Now will I proclaim the heroisms of Indra, which first he of the thunderbolt (*vajrin*) did; he slew the dragon (*ahi*), he penetrated to the waters, he split [forth] the bellies (*vakṣanā*) of the mountains.

Verses 5-7 are RV i 32 1-3; and found also in TB (ii 5 4¹⁻²); vss. 5 and 6 further in MS. iv 14 13, and vs 5 in SV. (i 613) in these texts without any variant from the RV reading; they all have in 5 a *pra*, and put *vīryāni*¹ before it. Ppp. also offers no variants from our text. SPP reads *prā* in a, with all the mss. [except our O], and our text should have done the same. The comm renders *anu* in c by *tadanantaram*, and *tatarā* by *jihinsa* ¹ also *vaksanās* in d by *nadyas*

१८१. अह॒न्नहि॒ पर्व॑ते शिश्रि॒याणं॑ त्वष्टा॑स्मै वज्रं॑ स्व॒र्यं तत॑क्ष।
वा॒श्रा इ॒व धे॒नवः॑ स्यन्द॑माना॒ अञ्जः॑ समु॒द्रम॑व जग्मु॒रापः॑॥६॥

He slew the dragon that had resorted (*śri*) to the mountain; Tvaṣṭā fashioned for him the whizzing (?) thunderbolt; like lowing kine, flowing (*syand*), at once the waters went down to the ocean.

The text is precisely the same as in the other passages. The comm explains *svarya* as *susthu preraniya* (from *su* + root *r*), and *tataksa* as *tiks nam cakāra* !.

१८२. वृ॒षाय॑मा॒णो अवृ॑णीत् सोमं॑ त्रि॒कु॒केष्व॑पि॒बत् सु॑तस्य॑।
आ सा॒यकं॑ म॒घवा॑दत्त॒ वज्र॑म॒हन्ने॑न॒ प्रथ॑मु॒जाम॑र्हीनाम्॥७॥

Acting like a bull, he chose the soma; he drank of the pressed

1 वीर्याणि वीरकर्मणि।

[draught] in the *trikadrukas*,¹ the bounteous one (*maghavan*) took his missile thunderbolt; he slew that first-born of dragons.

RV (and TB) combines in a *-no 'vrñita*, and some of the mss (including our O) do the same. The comm. understands the *trikadrukas* as the three *abhiplava* days [For d, rather, 'smote him, the first-born of dragons'. The difference is, to be sure, only a rhetorical one.]

In the first *anuvāka*, ending here, here, are included 5 hymns, of 29 verses; the old Anukr. says *pañcarcādye* (i.e. 'in the first division of the 5 verse book') *vinśateh svurnavo 'rdhvam*

6. Praise and prayer to Agni

Found in Paipp. III; also VS (xxvii 1, 2, 3, 5, 6), TS (iv 1 7) and MS (ii 12 5). Used by Kauś., with vii 82, in a *kāmya* rite for success (*sampad*, 59 15), and also, in the chapter of portents, alone, in one against bad years (*samās*). Vait. has it in the *agnicayana* ceremony (28 4), at the beginning, and a little later (28 10) vs. 3 alone, on depositing the lump of earth on a lotus-leaf. The comm. quotes it from the Naks. K. (17 and 18), in a *mahāśānti* called *āgnevī*, and, from Parīśista 7 2, vs. 5 (with vii 35), in a nightly rite [Observe (note to vs. 3) that Ppp. agrees with the Yajus-texts and Kauś. in associating our vii.82 with this hymn.]

[६- सपलहाग्नि सूक्त]

[ऋषि- शौनक। देवता- अग्नि। छन्द- त्रिष्टुप्, ४ चतुष्पदार्षी पङ्क्ति,
५ विराट् प्रस्तारपङ्क्ति।]

१८३. समास्त्वाग्नि ऋतवो वर्धयन्तु संवत्सरा ऋषयो यानि सत्या।

सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिशश्चतस्रः॥ १॥

Let the summers (*samā*), O Agni, the seasons, increase you, the years, the seers, what things are true; shine you with the heavenly bright space (*rocana*); illuminate (*ā-bhā*) all the four directions.

TS. reads at the end *prthivyās* (for *cātasras*). Ppp. has for b *samvatsara rsayo yā nu sakhyā*, and in c gives *dyumnena* for *divyena*. The comm. glosses *samās* by *samvatsarās*. [If the translation implies that *rocana* is an instru. of accompaniment, it is less apposite than Mr.

1 ज्योतिर्गौरायुरिति त्रिकुटुकाः। त्रयः सन्तः कद्द्रवन्ति कुटिलम् आवर्तन्ते संवत्सरसत्र इति त्रिकुटुकाः।

Whitney's earlier version, 'shine together with heavenly brightness' - which I take to be Agni's own (cf RV x 4 2) His brightness is nil by day-time The "together" were better left out]

१८४. सं चेध्यस्वाने प्र च वर्धयेममुच्चं तिष्ठ महते सौभगाय।

मा ते रिषत्रुपसुतारो अग्ने ब्रह्माणस्ते युशसः सन्तु मान्ये॥ २॥

Both do you become kindled, Agni, and do you increase this man, and arise unto great good fortune, let not your attendants (*upasattar*) he harmed, O Agni, be your worshippers (*brahman*) glorious, not others

The other texts are in accordance in reading *bodhaya* (for *vardhaya*) in a, and Ppp nearly agrees with them, having *prati bodhaye'nam*, for c the others give *mā ca risad upasattā te agne*

१८५. त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः।

सपत्नहार्णे अभिमातिजिद् भव स्वे गये जागृह्यप्रयुच्छन्॥ ३॥

You, O Agni, do these Brahmans choose; be propitious to us, O Agni, in the [sacrificial] enclosure (? *samvarana*), rival-slayer, Agni, conqueror of hostile plotters, be you, watch unremitting over yours own household.

MS has the same text, the two others give a slightly different c *sapatnahā no abhimātyic ca* Ppp has for b *śivo 'gne prabharno nedihī*, and for d *sve ksa dīdihy aprayuchan*, it then inserts, before vs 4, our vii 82 3, and it is very noteworthy that the three Yajus-texts do the same The comm renders *samvarane bhava* by *vidyamānasyā 'pi pramādasya samchādane vartasva* 'hide any oversight of ours' The Anukr passes without notice the two *jagatī-pādas* in the verse

१८६. क्षत्रेणाग्ने स्वेन सं रभस्व मित्रेणाग्ने मित्रधा यतस्व।

सृजातानां मध्यमेष्ठा राज्ञामग्ने विहव्यो दीदिहीह॥ ४॥

Take hold of your own dominion (*ksatra*), Agni; with [your] friend, Agni, strive [*yat*] in friendly wise; [as one] of midmost station among [his] fellows (*sajāta*), [as one] to be severally invoked of kings, Agni, shine you here.

VS. TS reads *svāyus* for *svena* in a, and all the three parallel texts have *mitradheye* (for *-dhā*) in b, while Ppp gives *mitradheyam*, and the comm *-dhās*. In c, VS. TS. fill out the meter by adding *edhī* after *-sthā*,

MS has instead *-stheyāya*, Ppp *-stheha masyā*. Ppp. also has *vacasva* at end of b. The three other texts accent *vihavvas* in d. The comm. joins *rājñām* to what precedes, and sagely points out that Brāhmans are Agni's 'fellows' because, like him, born from the mouth of Brahman, and hence that *sajāta* here means Brāhmans. The metrical definition of the verse (11 + 11 + 8 + 11 = 41) is wholly artificial and bad.

१८७. अति निहो अति सृधोऽत्यर्चितीरति द्विषः।

विश्वा ह्यग्ने दुरिता तर् त्वमथास्मभ्यं सहवीरं रुचिं दाः॥५॥

Over enviers, over delinquents, over the thoughtless, over haters - verily all difficult things, O Agni, do you cross; then may you give us wealth accompanied with heroes.

The translation implies emendation of the impossible *nihās* to *nidas*; the comm. shows his usual perverse ingenuity by giving two different etymologies of *nihās*, from *ni* + *han* and from *ni* + *hā*; neither of them is worse than the other. The three parallel texts all have *nihās*, Ppp. *nuhas*. Both editions read *srdhas*, but it is only a common error of the mss., putting *r* for *ri*; nearly half of SPP's mss. (though none of ours) have the true reading *srdhas*, which is that also of VS. and TS. (MS. *srdhas*). In c, all the *pada*-mss. present the absurd reading *viśvāḥ*; and nearly all the mss. leave *tara* unaccented, in spite of *hi*, and both printed texts leave it so, although three of SPP's mss. have correctly *tara*, as also MS; VS. and TS. give *sahasva* for *tara tvam*, and Ppp. has *cara tvam*. For a, b, Ppp. has *ati nuho* 'ti nirtir aty arātir ati dviṣaḥ; for b, VS. TS. 'ty acittim aty arātum agne, and MS. *aty acittim ati nirtim adya*. The comm. explains *srdhas* by *dehaśosakān rogān*. In the metrical definition of the verse, *prastāra*- must be a bad reading for *āstāra*.

7. Against curses and cursers : with a plant

Not found in Paipp. Used with other hymns (ii.25; vi.85, etc.) in a healing rite (Kauś. 26.33-35) for various evils, and accompany especially (ib 35) the binding on of an amulet. And the comm. reports the hymn as employed by Nakṣ Kalpa (17, 19) in a *mahāśānti* called *bhārgavi*.

[७- शापमोचन सूक्त]

[ऋषि-अथर्वा। देवता-भैषज्य, आयु, वनस्पति। छन्द- अनुष्टुप्, १ भुरिगनुष्टुप्,

४ विराडुपरिष्टाद् बृहती।]

१८८. अर्घद्विष्टा देवजाता वीरुच्छपथ्योपनी।

आपो मलमिव प्राणैक्षीत् सर्वान् मच्छपथ्यो अर्थि॥ १॥

Hated by mischief, god-born, the curse-effacing plant has washed away from me all curses, as waters do filth.

Āp (v1 20 2) has a verse much like this *atharyyustā devajūtā vīdu śapathajambhanīh āpo malam iva prā 'nyann asmat su śapathān adhi* The comm explains -yopanī in c [discussed by Bloomfield, AJP, xii.421] as vimohanī nivārayitṛī The comm states dūrvā (*panicum dactylon*) to be the plant intended, and the Anukr also says dūrvām astaut In our edition read in d machapa- (an accent-sign slipped out of place) The Anukr refuses this time to sanction the not infrequent contraction malam 'va in c

१८९. यश्च साप॒त्नः श॒प॒थो जा॒म्याः श॒प॒थश्च॒ यः।

ब्र॒ह्मा यन्म॑न्युतः श॒पात् सर्वं॑ तन्नो॒ अध॑स्पदम्॥ २॥

Both the curse that is a rival's, and the curse that is a sister's, what a priest (?brahman) from fury may curse - all that [be] underneath our feet

Sāpatna perhaps here 'of a fellow wife,' and *jāmyās* perhaps 'of a near female relative'; the comm explains *jāmi* as "sister,¹ but connoting one's fellows (*sahajāta*)."

१९०. दि॒वो मूल॑मव॒ततं॑ पृ॒थि॒व्या अ॒ध्यु॒त्त॑तम्।

तेन॑ स॒हस्र॑काण्डेन॒ परि॑णः पा॒हि वि॒श्वतः॑॥ ३॥

From the sky [is] the root stretched down, from off the earth stretched up; with this, thousand-jointed (-kānda), do you protect us about on all sides.

Compare xix 32 3, where *darbha*-grass is the plant similarly described and used.

१९१. परि॒ मां परि॑मे प्र॒जां परि॑णः पा॒हि यद् धन॑म्।

अ॒रा॒ति॒र्नो मा॑ ता॒रोन्मा॑ न॒स्तारि॑षु॒र्भिम॑तयः॥ ४॥

Protect me about, my progeny, [and] what riches are ours; let not the niggard get the better (*tr*) of us; let not hostile plotters get the better of us.

Our text reads at the beginning *parī'mām*, with the majority of our mss (only P p.m. W.K.Kp. are noted as not doing so); but *parī mām*,

1 जाम्याः जामिः सहोत्पन्ना भगिनी।

which SPP. gives, and which all his authorities, as reported by him, support, is doubtless better, and the translation follows it. Two of our mss (H K), with one of SPP's, give *arātir no m-* in c. The irregular meter of the verse (8 + 8 7 + 10 = 33) is very ill described by the Anukr. [The *avasāna* of c is put after *tārīt*, but the accent of *tārisus* marks that as the initial of d. RV ix 114 4 suggests that our c is in disorder.]

१९२. शृप्तारमेतु शृपथो यः सुहार्तेन नः सह।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्ठीरपि शृणीमसि॥ ५॥

Let the curse go to the curser, our [part] is along with him that is friendly (*suhārd*), of the eye-conjurer (*-mantra*), the unfriendly, we crush in the ribs (*prsti*)

Nearly all our mss. (except P.M.K.), and part of SPP's, reads in b *suhāt*, many also have in d *prsthīs*, but the distinction of *st* and *sth* is not clearly made in any of the mss. The comm. takes *caksus* and *mantrasya* in c as two independent words [See Griffith's note, and mine to xix 45 2.]

8. Against the disease kṣatriya : with a plant

Verse 1 occurs in Paipp. 1. It is reckoned (Kaus̥ 26.1, note) to the *takmanāśana gana*, and is used in a healing ceremony (against *kulāgatakusthaksayagrahanyādirogās*, comm.), accompanying various practices upon the diseased person, which are evidently rather adapted to the words of the text than represented by them (26 41-27 4), and, according to the comm. are rather alternative than to be performed successively.

[८- क्षेत्रियरोगनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- वनस्पति, यक्ष्मनाशन। छन्द- अनुष्टुप्, ३ पथ्यापङ्क्ति, ४
विराट् अनुष्टुप्, ५ निचृत् पथ्यापङ्क्ति।]

१९३. उदगातां भगवतो विचृतौ नाम तारके।

वि क्षेत्रियस्य मुञ्चतामधुमं पाशमुत्तमम्॥ १॥

Arisen are the (two) blessed stars called the Unfasteners (*vicrt*); let them unfasten (*vi-muc*) of the *kṣetriya* the lowest, the highest fetter.

The disease *ksetriya* (lit'ly, 'of the field') is treated elsewhere, especially in iii.7. (mentioned also in ii.10; 14.5; iv.18.7). The comm. defines it here as *ksetre paraksetre putrapautrādīśarīre cikitsyah* (quoting

for this interpretation Pān.v.2 92) *ksayakusthādidosadūs itapitrmātrādiśarirāvayavebhya āgatah ksayakusthāpasamārādirogah* - apparently an infectious disorder, of various forms, appearing in a whole family, or perhaps endemic The name *vicrtau* 'the two unfasteners' is given later to the two stars in the sting of the Scorpion (λ and ν Scorpions see *Sūrya-Siddhānta*, note to viii 9), and there seems no good reason to doubt that they are the ones here intended, the selection of two so inconspicuous is not any more strange than the appeal to stars at all, the comm identifies them with Mūla, which is the asterism composed of the Scorpion's tail The verse is nearly identical with iii 7 4, and its first half is vi 121 3 a, b. Ppp has for c, d *suksetriyasya muñcatām samgranthya hrdayasya ca* ["Their [the two stars'] healing virtue would doubtless be connected with the meteorological conditions of the time at which their heliacal rising takes place." - *Sūrya-siddhānta*, 1 c, p 337]

१९४. अपेयं रात्र्युच्छ्रित्वपोच्छन्त्वभिकृत्वरीः।

वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ २॥

Let this night fade away (*apa-vas*), let the bewitchers (*f*, *abhikrtvan*) fade away, let the *ksetriya*-effacing (*-nāśana*) plant fade the *ksetriya* away

The night at time of dawn is meant, says the comm (doubtless correctly) He gives two renderings of *abhikrtvaris* one, from root *kr*, *abhito rogaśāntim kurvānāh*, the other from *krt* 'cut', *kartanaśīlāh piśācyah*. According to Kauś the hymn accompanies a dousing with prepared water outside the house (? *bahis*), with this verse it is to be done at the end of the night

१९५. बभ्रोर्जुनकाण्डस्य यवस्य ते पलाल्या तिलस्य तिलपिञ्ज्या।

वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ ३॥

With the straw of the brown, whitish-jointed barley for you, with the sesame-stalk (? *-piñjī*) of sesame, let the *ksetriya*-effacing etc. etc.

The comm understands *arjuna-* in a as a tree so named "with a splinter of it", *tilapiñjī*¹ is to him *tilasahitamañjarī* With this verse "what is mentioned in the text" is directed by Kauś (26 43) to be bound on, and also (so the comm understands the connection) a clod of earth and stuff from an ant-hill etc.

1 तिलपिञ्ज्या तिलसहितमञ्ज्या।

१९६. नमस्ते लाङ्गलेभ्यो नम ईषायुगेभ्यः।

वीरुत् क्षेत्रियनाशन्यर्ष क्षेत्रियमुच्छतु॥ ४॥

Homage to your ploughs (*lāṅgala*), homage to your poles-and-yokes let the *ksetriya*-effacing etc. etc

Comm makes *lāṅgala* = *vrśabhavuktasīra* "homage to the specified parts of the plough or to the divinities of them" With this verse, he says, the sick person is put underneath an ox-harnessed plough for his dousing (Kauś "with his head under a plough-yoke") Some allusion to the name of the disease as coming from "field" is perhaps intended The Anukr strangely forbids the resolution *-bhi-as* in a and b

१९७. नमः सनिस्त्रसाक्षेभ्यो नमः संदेश्येभ्यो नमः क्षेत्रस्य पतये।

वीरुत् क्षेत्रियनाशन्यर्ष क्षेत्रियमुच्छतु॥ ५॥

Homage to them of constantly falling eyes, homage to them of the same region (? *samdeśya*), homage to the lord of the field . let the *ksetriya*-effacing etc etc

With this verse, according to Kauś (27 2-4) the patient is put in an empty house (*śūnyaśālā*), and further in an old hole (*jaratkāṭa*) that has house -grass (*śālātrna*) in it, and is there doused and mouth-rinsed In accordance with this, the comm declares *sanisrasākṣās* to signify "empty houses," as having their round windows (*gavākṣa*) and other openings in a state of dilapidation He reads in b *samdeśebhyas*, making it mean "old holes" (*jaradgarta*), because *samdeśyante tvaṇvante tadgatamrdādānena* - which is hardly intelligible; and both words are of obscure meaning. In a charm against all sorts of hurtful beings, Ppp (iv.3.4) reads as follows . *abhihastam sarīsrpam bhrastākṣam mṛdvaṅgulim*, and *dāsagranthyam sānisrasam ud ranve dañśārusyam tām*. In this verse again, *-bhvas* in b is read as one syllable by the Anukr [SPP. divides the verse after *samdeśebhyah* with most of his mss., but three of them make *avasāna* after *pataye* Comm. and all five translators take *sanī-as* a possessive compound (*sanisrasa* + *aksan*) : accent, *Gram*² §1298 b, end]

9. Against possession by demons : with an amulet

Found in Paipp ii (in the verse-order 1, 5, 4, 2, 3). Reckoned, like the next preceding and the next following hymn, to the *takmanāśana gaṇa* (Kauś 26 1, note), and made (27.5, 6) to accompany the binding on of an amulet composed of splinters (from ten different trees . the comm.), being muttered by ten friends who lay hands on the patient.

[९- दीर्यायुप्राप्ति सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- यक्ष्मनाशन, वनस्पति। छन्द- अनुष्टुप्, १ विराट्
प्रस्तारपांक्तिः।]

१९८. दशवृक्ष मुञ्चेमं रक्षसो ग्राह्या अथि यैनं जग्राह पर्वसु।

अथो एनं वनस्पते जीवानां लोकमुन्नय॥ १॥

O you of ten trees, release this man from the demon, from the seizure (*grāhi*) that has seized him in the joints, then, O forest tree, conduct him up to the world of the living

The first half-verse is quite different in Ppp *daśavrkso sam ce'mam ahinsro grāhyāś ca* The comm takes *parvan* in b as either the joints of the body or those of the month, new and full moon The Anukr. scans the verse as 10 + 12 8 + 8 = 38, making the first pāda-division after *raks asas* (and the *pada*-mss. so mark it), but it is rather a regular *pañkti*, with the easy resolution *muñca imam* in a

१९९. आगादुदगादयं जीवानां व्रातमर्धगात्।

अभूदु पुत्राणां पिता नृणां च भगवत्तमः॥ २॥

This man has come, has arisen, has gone unto the troop (*vrāta*) of the living; he has become of sons the father and of men (*nr*) the most fortunate.

Ppp has in c *abhūta* (for *abhūd u*), and in d *nrnām* [Pronounce *ā agād*]

२००. अधीतीरध्यगादयमधि जीवपुरा अगन्।

शतं ह्यस्य भिषजः सहस्रमुत वीर्यः॥ ३॥

He has attained (*adhī-gā*) attainments, he has attained (*adhigam*) the strongholds (*-purā*) of the living, for a hundred healers are his, also a thousand plants.

The 'attainments' (*adhīti*), according to the comm are the Vedas and objects formerly learned (*adhīta*), and now, by restored health, recovered to memory. Ppp. reads instead *adhītam* in a, and *purā'gāt* in b, and its c, d are *śatam te'sya vīrudha sahasram uta bhesajah*. Emendation to *bhesajā* in our c would improve both sense and meter. The comm here, as in sundry other places, drives *vīrudh* from *vi + rudh*, on the ground that they *virundhanti vināśayanti rogān*

२०१. देवास्ते^१ चीतिम^१विदन् ब्रह्माणं उत वीर्य^१ः।

चीतिं ते विश्वे देवा अविदन् भूम्यामधि॥४॥

The gods have found your gathering (? *cīti*), the priests (*brahman*) and the plants, all the gods have found your gathering upon the earth

In a, our Bp has *citim*, and Op *cītam* (both *cītim* in c), Ppp reads *cātam* in both a and c, either way is elsewhere unknown. The comm derives *cīti* either from the false root *cīv* 'take, cover,' or from *cit* 'observe,' and fabricates his alternative explanations accordingly. If it comes from *ci*, there is hardly another example of a like formation. Ppp has for a *cātam te devā* 'vidam, and in c, d, *cātam tebhvo tu mām avidam bhū*

२०२. यश्चकार स निष्करत् स एव सुभिषक्तमः।

स एव तुभ्यं^१ भेषजानि^१ कृणवद् भिषजा शुचिः॥५॥

Whosoever made, he shall unmake; he verily is best of healers, he himself, clean, shall make for you remedies, with the healer.

The application of the pronouns here is more or less questionable. Ppp reads *su* for *sa* in a, and has a more intelligible second half-verse *sa eva tubhyam bhesajam cakāra bhisajāti ca*; our *bhisajā* in d is probably to be emended to *-jām* ['the clean one of the healers'?). The comm understands *sa* at the beginning either as "the great sage Atharvan"¹ or as the creator of the universe, and *niskarat* as *grahavikārasya śamanam* or *niskrtum karotu*. Weber renders the latter "shall put it to rights."

10. For release from evils, and for welfare.

Found in Paipp 11 (with vs.8 preceding 6 and 7, and the refrain added only to vs 8). The hymn occurs further in TB. (ii.5.6¹⁻²), and parts of it in HGS. (ii.3 10; 4.1) [And its original structure is doubtless clearly reflected by the MP. at ii.12 6, 7, 8, 9, 10 Cf. note to our verse 2.] It is, like the two next preceding, reckoned (Kauś. 26.1, note) to the *takmanāśana gana*, and it is employed (27.7) in a healing ceremony, performed at a cross-roads, while chips of *kāmpīla* are bound on the joints of the patient, and they or he are wetted with bunches of grass. According to the comm, the rite is intended against *ksetriya* simply.

1. अध्यवोचद् अधिवक्ता प्रथमो दैव्यो भिषक् (तै० सं० ४.५.१ २)।

[१०- पाशमोचन सूक्त]

[ऋषि- भृगवङ्गिरा। देवता- १-८ द्यावापृथिवी, १ ब्रह्म, निऋति, २ आपोदेव, अग्नि (पूर्वपाद), सोम, ओषधि समूह (उत्तर पाद), ३ पूर्वपाद का वात, उत्तर पाद का चारों दिशाएँ, ४-८ वातपत्नी, सूर्य, यक्ष्म, निऋति। छन्द- सप्तपदा धृति, १ त्रिष्टुप्, २ सप्तपादष्टि, ६ सप्तपदा अत्यष्टि।]

२०३. क्षेत्रियात् त्वा निऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्।
अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥ १॥

From *ksetriya*,¹ from prediction, from imprecation of sisters (*jāmi*-), from hatred (*druh*) do I release you, from Varuna's fetter; free from guilt (*-āgas*) I make you by [my] incantation, be heaven-and-earth both propitious to you

TB HGS have for a only *ksetriyai tvā nūrtyai tvā*, in c *brahmane* and *karomi*, and in d *ime* instead of *stām* Ppp has at the end *-thivī'ha bhūtām*

२०४. शं ते अग्निः सुहादिरस्तु शं सोमः सहौषधीभिः।

एवाहं त्वां क्षेत्रियान्निऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्।

अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥ २॥

Weal to you be Agni, together with the waters; weal [be] Soma, together with the herbs : so from *ksetriya*, from perdition, etc etc

The repetition (with *evā'ham* prefixed) of the whole first verse as refrain for the following verses is not made by TB and HGS except after our vs 8, and there only to *pāśāt*, and in Ppp it forms (complete) a part only of the same verse 8 (though this stands before our vs. 6) Its omission from vss. 2-7, and their combination into three whole 4-pāda verses [and the omission of pādas e and f from vs. 8], would reduce the hymn to the norm of the second book, and is recommended not only by that circumstance, but by the [wording in vss 2-3, the construction in vss.

1 क्षेत्रियात् क्षयकुष्ठादिदोषदूषितपितृमात्रादिशरीरावयवेष्वग्नि आगतात् पुत्रादिशरीरसंक्रान्तात् क्षयकुष्ठादेः। 'अङ्गाद अङ्गात् संभवसि हृदयाद् अधि जायसे' (आश्व० गृ० १.१५ ११)। अनेन पुत्रशरीरे पित्रादिशरीरावयवसंक्रान्तिः श्रूयते।

4-5, the concurrent testimony of TB and MP, and also of HGS so far as it goes, and by the] plain requirements of the sense also [Cf the analogous state of things in iii 31 and the note to iii 31 11] For a, b TB. HGS. substitute *śam te agniḥ sahā'dbhīr astu śam dyāvāprthivī sahau's adhibhīh*, and Ppp differs from them by having *dhībhis* instead of *adbhis*, and *gāvas* for *dy vi* (also *saho'sa-*) The comm. reads *tvā* for *tvām* in vss 2-7 at the beginning of the refrain. This refrain is scanned by the Anukr as 7 + 7 + 11 : 11 + 11 = 47, and the addition in vs 2 of 9 + 8 makes 64 syllables, a true *astu*; but the other verses it is not possible to make agree precisely, in any natural way, with the metrical definitions given, 3-7 are of 69 syllables, 8 of 71 [By beginning pādas a and b with *śam tubhyam*, and pronouncing both *saha's* with hiatus, and combining 2 ab and 3 ab, we get a perfectly regular *tristubh*]

२०५. शं ते वातो॑ अन्तरिक्षे वयो॑ धाच्छं ते भवन्तु॑ प्रदिशश्चतस्रः॑।

एवाहं त्वां क्षेत्रियात्रिर्क्षत्या॑ जामिशंसाद् द्रुहो॑ मुञ्चामि॑ वरुणस्य॑
पाशात्।

अनागसं॑ ब्रह्मणा॑ त्वा कृणोमि॑ शिवे ते द्यावापृथिवी॑ उभे स्ताम्॥ ३॥

Weal to you may the wind in the atmosphere bestow (*dhā*) vigor; weal to you be the four directions . so from *ksetriya*, etc. etc.

TB. HGS have for a *śam antarikṣam saha vātena te*, Pp. differs by reading *sahavātam astu te*; the two former, in b, put *bhavantu* last The comm. has in a [for *vayo dhāt*] the better reading *vayodhās*, but he makes it mean "sustainer of birds"! ['Weal to you [be] the wind in the atmosphere, the vigor-bestower.']

२०६. इमा या देवीः॑ प्रदिशश्चतस्रो॑ वातपत्नीरभि॑ सूर्यो॑ विचष्टे॑।

एवाहं त्वां क्षेत्रियात्रिर्क्षत्या॑ जामिशंसाद् द्रुहो॑ मुञ्चामि॑ वरुणस्य॑
पाशात्।

अनागसं॑ ब्रह्मणा॑ त्वा कृणोमि॑ शिवे ते द्यावापृथिवी॑ उभे स्ताम्॥ ४॥

These four heavenly (*deva*) directions, having the wind as lord, upon which the sun looks out - so from *ksetriya* etc. etc.

TB. HGS. (4.1) have for a *yā daivīś catasrah pradiśaḥ*; Ppp also omits *imās*, and combines *devīś pra-*, combining the pāda immediately with our 3 b. HGS makes one verse of our 4 a, b and 5 a, b, and puts it in 4, after all the rest.

२०७. तासु त्वान्तर्जरस्या दधामि प्र यक्ष्म एतु निर्ऋतिः पराचैः।

एवाहं त्वां क्षैत्रियान्निर्ऋत्या जामिशंसाद् दुहो मुञ्चामि वरुणस्य
पाशात्।

अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥५॥

Within them I set you in old age, let the *yaksma*, let prediction go forth far away so from *ksetriya*, etc etc

Ppp has at the beginning *tāsv e'dam jarasa ā*, TB HGS give *tāsām tvā jarasa ā*, both the latter read in b *nirrtim*

२०८. अमुक्या यक्ष्माद् दुरितादवद्याद् दुहः पाशाद् ग्राह्याश्चोदमुक्याः।

एवाहं त्वां क्षैत्रियान्निर्ऋत्या जामिशंसाद् दुहो मुञ्चामि वरुणस्य
पाशात्।

अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥६॥

You have been released from *yaksma*, from difficulty (*durita*), from reproach (*avadya*), from the fetter of hatred and from seizure have you been released so from *ksetriya* etc. etc.

Ppp has both times *amoci* for *amukthās* TB likewise, and also, in a, b *avartyai druhah pāsām nirrtiyai co 'd am-* HGS has neither this verse nor the next, that Ppp puts our vs 8 before it was noticed above The comm explains *avadyāt* by *jāmyādyabhiśansanarūpān nindanāt* [TB., in comm to Calc ed., and in Poona ed, has *avartyai*]

२०९. अहा अरातिमविदः स्योनमप्यभूभद्रे सुकृतस्य लोके।

एवाहं त्वां क्षैत्रियान्निर्ऋत्या जामिशंसाद् दुहो मुञ्चामि वरुणस्य
पाशात्।

अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥७॥

You have left niggardly, have found what is pleasant, you have come to be in the excellent world of what is well done so from *ksetriya*, etc. etc.

Nearly all the *samhitā*-mss omit the final visarga of *avidah* before *syonam*. The comm reads *abhūt* in b; TB does the same, and, correspondingly, *avidat* in a, with *avartum* (better [cf. iv 34 3, x.2 10]) for *arātum*. The comment to Prāt 11 46 quotes *ahās* in this verse as not *ahār*, 1 e as from *hā*, not *hr*

२१०. सूर्यमृतं तमसो ग्राह्या अधि देवा मुञ्चन्तो असृजन्निरेणसः।

एवाहं त्वां क्षेत्रियात्रिर्ऋत्या जामिशंसाद् दुहो मुञ्चामि वरुणस्य
पाशात्।

अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥८॥

The gods, releasing from the seizure of darkness the sun whom it had befallen, let him loose from sin (*enas*) so from *ksetriya*, etc etc.

It was noticed above that the other texts add the refrain (TB HGS [MP] only to pāsāt) only to this verse, where alone it is in place Ppp has yathā for adhi at end of a, and the other texts yat, b in Ppp is devā muñcantu asrjan paretasah, in the other texts devā amuñcann asrjan vyenasah

[For rtam, cf rtvā, iv 40 1 Most of SPP's mss and our M.I.H.O.K. read nūr enasah For enas, W's first draft has 'evil,' which is better See Lanman, Festgruss an Roth, pp. 187-190 If, with the other texts, we drop e, f and omit nūrtyās from c, we get a perfect meter 12 + 12 11 + 11 The other texts spoil the refrain by beginning evam aham imam]

The *anuvāka* [2] has again 5 hymns, with 28 verses, the quotation is *asta kuryād dvitīye*

11. To counteract witchcraft : with an amulet.

[The hymn is not metrical] Not found in Paipp , nor elsewhere Reckoned as first of the *kṛtyāpratiharana* ('counteraction of witchcraft') *gana* (Kaus 39.7 and note), used in a charm for protection against witchcraft (39 1), with binding-on of a *sraktya* amulet; and again later (39 13; the comm says, only vs 1), in a similar rite The comm quotes it further from Naks K. (17, 19), in a *mahāśānti* called *bārhaspatī*

[११- श्रेयः प्राप्ति सूक्त]

[ऋषि- शुक्र । देवता- कृत्यादूषण । छन्द- त्रिपदा परोष्णिक, १ चतुष्पदा विराट्
गायत्री, ४ पिपीलिक मध्या निचृत् गायत्री]

२११. दूष्या दूषिरसि हेत्या हेतिरसि मेन्या मेनिरसि।

आप्नुहि श्रेयांसमिति समं क्राम॥ १॥

Spoiler's spoiler (*dūṣi*)¹ are you; missile's missile (*heti*) are

1 दूषयति विनाशयतीति दूषिः कृत्या।

you, weapon's weapon (*meni*) are you · attain (*āp*) the better one, step beyond the equal (*sama*).

The body of the verse is addressed to the amulet, the refrain more probably to its wearer (so, too, Weber), but the comm assigns the latter also the amulet, and quotes to show it TS 11.4.1⁴, which rather supports the contrary opinion. He calls *meni* a *vajranāman*, deriving it from root *mī* 'damage' [See Geldner's discussion of *meni* ('hurt done to another in vengeful anger'), *Festgruss an Bohilingk*, p 31, 32]

२१२. स्रक्तप्रोऽसि प्रतिसुरोऽसि प्रत्यभिचरणोऽसि।
आप्नुहि श्रेयांसमतिं सुमं क्राम॥ २॥

Sraktya are you; re-entrant (*pratisara*) are you, counter-conjuring are you · attain the etc. etc.

The comm says that *srakti* is the *tilaka-tree*¹, and *sraktya* means made from it, *pratisara* is something by which sorceries are turned back (upon their performer), it seems to mean virtually a circular amulet - [such as a bracelet ? For *re-entrant*, Whitney has interlined *revertent* (*sic*), better, perhaps, *reverting*, trans. or intrans]

२१३. प्रति तमभि चरु योऽस्मान् द्वेष्टि यं वयं द्विष्मः।
आप्नुहि श्रेयांसमतिं सुमं क्राम॥ ३॥

Conjure (*abhi-car*) against him who hates us, whom we hate : attain the etc. etc.

२१४. सूरिरसि वर्चोधा असि तनूपानोऽसि।
आप्नुहि श्रेयांसमतिं सुमं क्राम॥ ४॥

Patron (*sūri* are you; splendor-bestowing are you; body-protecting are you : attain the etc. etc.

The comm without explaining why, glosses *sūri* with *abhyñā* 'knowing'.

२१५. शुक्रोऽसि भ्राजोऽसि स्वरसि ज्योतिरसि।
आप्नुहि श्रेयांसमतिं सुमं क्राम॥ ५॥

Bright (*śukra*) are you; shining (*bhrāja*) are you; heaven (*svar*) are you, light are you : attain the etc. etc.

1 तिलक. कदकः पाके रसे चोष्णो रसायनः (भा० नि०)

The comm thinks *svar* to be *jvarādirogotpādanena tāpakah*, or else “the common name of sky and sun”

The Anukr scans v s 1 as 6 + 6 + 6 12 = 30, and the other verses as 8 + 8 12 = 28, excepting vs 4, which is 9 + 6 . 12 = 27 (restoring the *a* of *asi* in b)

12. Against such as would thwart my incantations.

Found in Paipp 11, but in the verse-order 1, 3, 2, 4-6, 8, 7. The hymn is called by Kauś (47 12) *bharadvājapavraskam* ‘Bharadvāja’s hewer-off’ [*or* ‘cleaver’] (from expressions in the verses), and is to accompany the cutting of a staff for use in rites of witchcraft (as at 47 14, 16, 18, 48.22); and its several verses are applied through an extended incantation (47 25-57) against an enemy; the details of it throw no light upon their interpretation

Translated : E. Schlagintweit, *die Gottesurtheile der Indier* (Munchen, 1866, *Abh der bayer Akad der Wiss*), p 13 ff, Weber, xiii 164, Ludwig, p.445, Zimmer, p. 183, Grill, 47, 85, Griffith, i.55, Bloomfield, JAOS. xiii, p ccxxi f (=PAOS. Oct 1887) of AJP xi 334-5, SBE xlii.89, 294. The first four interpreted it as accompanying a fire-ordeal, but Grill and Bloomfield have, with good reason, taken a different view. The native interpreters know nothing of any connection with an ordeal, nor is this to be read into the text without considerable violence

[१२- शत्रुनाशन सूक्त]

[ऋषि- भरद्वाज। देवता- १ द्यावापृथिवी, अन्तरिक्ष, २ देवगण, ३ इन्द्र, ४

आदित्यगण, वसुगण, पितर अङ्गिरस, ५ पितर सौम्य, ६ मरुद्गण, ब्रह्मद्विद,

७ यमसादन (यमस्थान), ब्रह्म, ८ अग्नि।

छन्द- त्रिष्टुप्, २ जगती, ७-८ अनुष्टुप्।]

२१६. द्यावापृथिवी उर्वरुन्तरिक्षं क्षेत्रस्य पत्युरुगायोऽद्भुतः।

उतान्तरिक्षमुरु वार्तगोपं त इह तप्यन्तां मयि तप्यमाने॥ १॥

Heave-and-earth, the wide atmosphere, the mistress of the field, the wonderful wide-going one, and the wide wind-guarded atmosphere - let these be inflamed (*tapya-*) here while I am inflamed.

All the *pada*-mss read at the end *tapyamāne iti*, as if the word were a dual fem or neut : a most gratuitous blunder; SPP’s *pada*-text emends to - *ne* Ppp reads in d *tesu* for *ta iha* (which is, as in not infrequent other cases, to be contracted to *te’ha*, the Anukr at least takes no notice of the

irregularity here, but it also ignores the *jagatī* value of b). The comm naturally explains the “wide-goer” as Viṣṇu, he does not attempt to account for the mention of “the wide atmosphere” twice in the verse, though sometimes giving himself much trouble to excuse such a repetition. The last pāda he paraphrases by “just as I am endeavoring to destroy the hateful one, so may they also be injurers of [my] enemy, by not giving him place and the like” which is doubtless the general meaning.

२१७. इदं देवाः शृणुत ये यज्ञिया स्थ भरद्वाजो महामुक्थानि शंसति।
 ऋषे स बद्धो दुरिते नि युज्यतां यो अस्माकं मन इदं हिनस्ति॥ २॥

Hear this, O you gods that are worshipful (*yajñiya*), Bharadvāja¹ sings (*śans*) hymns (*uktha*) for me; let him, bound in a fetter, be plunged (*ni-yuj*) in difficulty who injures this our mind.

That is, probably, our design or intent, the comm says (inappropriately) *idam pūrvam sanmārgapravrttam mānasam* - i.e. seduces us to evil courses. All the mss chance to agree this time in omitting the visarga of *yajñiyāh* before *stha* in a. But Ppp reads *tu* instead of *stha*, and in b *uktyāni śansatu*, as it often changes *-ti* to *-tu*, but here the imperative (or Weber's suggested *śansat*) would improve the sense [Pronounce *devaāh* and reject *sthā*, the meter is then in order - 12 + 12 12 + 11.]

२१८. इदमिन्द्र शृणुहि सोमप यत् त्वा हृदा शोचता जोहवीमि।
 वृश्चामि तं कुलिशेनेव वृक्षं यो अस्माकं मन इदं हिनस्ति॥ ३॥

Hear this, O Indra, soma-drinker, as I call loudly to you with a burning (*śuc*) heart; I hew (*vraśc*) him [down], as a tree with an ax, who injures this our mind

Or (in b) ‘call repeatedly’, the comm says *punah punah* Ppp has in c *vraścāsi*. The comm paraphrases *kuliśena* with *vajrasadrśena paraśunā* [An orderly *tristubh* is got by adding *tvam* after *somapa*]

२१९. अशीतिभिस्त्रिसृभिः सामगेभिरादित्येभिर्वसुभिरङ्गिरोभिः।
 इष्टापूर्तमवतु नः पितृणामाहुं देदे हरसा दैव्यैना॥ ४॥

With thrice eighty *sāman*-singers, with the Ādityas, the Vasus, the Angirases - let what is sacrificed-and-bestowed of the Fathers aid us - I take yon man with seizure (*haras*) of the gods.

1 भरद्वाजः भरतु देवानां पोषकं वाजो हविलक्षणम् अत्र यस्य सोयम्।

Istāpūrtam in c has probably already the later meaning of merit obtained by such sacred acts, the comm says *tadubhayajanitam sukrtam* *Haras* he calls a *krodhanāman* He understands the 'three eighties' of a to be the triplets (*trca*) in *gāyatrī*, *usnih*, and *brhatī*, eighty of each, spoken of in AA 1 4 3¹ - simply because they are the only such groups that he finds mentioned elsewhere, the number is probably taken indefinitely, as an imposing one

२२०. द्यावापृथिवी अनु मा दीधीथां विश्वे देवासो अनु मा रभध्वम्।

अङ्गिरसः पितरः सोम्यासः पापमर्छित्वपकामस्य कर्ता॥५॥

O heaven-and-earth, attend (*ā-dīdhī*) you after me, O all you gods, take you hold (*ā-rabh*) after me, O Angirases, Fathers, soma-feasting (*somya*), let the doer of abhorrence (*apakāma*) meet with (*ā-r*) evil

Ppp reads in a *dīdhyatām* [cf Bloomfield, AJP,xvii 417], and in d *pāpasāricchetv ap-* The comm does not recognize *dīdhī* as different from *dīdī*, rendering *ādīpte bhavatam* [In a, the accent-mark under -vī is missing.]

२२१. अतीव यो मरुतो मन्यते नो ब्रह्म वा यो निदिषत् क्रियमाणम्।

तपूषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषं द्यौरभिसंतपाति॥६॥

Whosoever, O Maruts, thinks himself above us, or whosoever shall revile our incantation (*brahman*) that is being performed - for him let his wrong-doings be burnings (*tapus*), the sky shall concentrate its heat (*sam-tap*) upon the *brahman*-hater.

The verse is RV vi 52 2, with sundry variants. At the beginning, RV. has the better reading *ati vā*; in b, *kriyamānam nintsāt*, for d, *brahmadvis am abhi tam śocatu dyauh* Ppp follows RV in d (but with *śoca* for *śocatu*), in c it reads *vrajanāni* The comm renders *vrjināni* falsely by *varjakāni bādhakāni*

२२२. सप्त प्राणानद्यौ मन्यस्तांस्ते वृश्चामि ब्रह्मणा।

अया यमस्य सादनमग्निदूतो अरंडकृतः॥७॥

Seven breaths,² eight marrows . them I hew [off] for you with [my] incantation; you shall go to Yama's seat, messengered by Agni, made satisfactory.

1 गायत्री तृचाशीतिः औष्णिही तृचाशीतिः बार्हति तृचाशीतिः । (ऐ० आ० १ ४.३)

2 सप्त वै शीर्षण्याः प्राणाः इति । (तै० ब्रा० १ २ ३ ३)

The last pāda is xviii 2 1 (RV x 14 13) d All our mss and about half of SPP's have in a *majñās* (for *majjñās*), yet SPP adopts in his text the reading *manyas*, because given by the comm, which explains it artificially as for *dhamanyas*, and signifying "a sort of vessels situated in the throat", no such word appears to be known elsewhere in the language, and some of the mss have in the other passages of the text *manyas* for *majñās* Our Bp gives *ayā* at beginning of c, the word is translated above as [*ayās*], subjunctive of *i* with doubled subjunctive-sign (see my *Skt Gram* §560 e), or of its secondary root-form *ay*, the comm takes it from *vā*, which makes him no difficulty since in his view imperfect and imperative are equivalent, and he declares it used for *vāhi* Ppp reads for c *yamasya gacha sādānam* [In many parts of India today *jñ* and *ny* are phonetically equivalent Cf SPP's mss for ix 5 23]

२२३. आ दधामि ते पुदं समिद्धे जातवेदसि।

अग्निः शरीरं वेवेष्ट्वसुं वागपि गच्छतु॥८॥

I set your track in kindled Jātavedas,¹ let Agni dispose of (? *vis*) the body, let speech go unto breath (? *asu*)

The verse is in part obscure, the comm sets it in connection with one of the details of the Kauś ceremony "I set or throw in the fire the dust from your track combined with chopped leaves i.e I roast it in the roaster, let Agni, through this dust entering your foot, pervade or burn your whole body", he takes *asu* as simply equivalent to *prāna*, and explains *sarvendriyavyavahāraśūnyo bhavatu*, become incapable of acting for the senses i.e become mere undifferentiated breath - which is perhaps the true meaning [Quite otherwise A Kaegi - citation in Bloomfield, p 294] The Anukr apparently expects us to resolve *ā* at the beginning into *a-ā* Ppp has in a *ā dadāmi*, and for d *imam gachatu te vasu*

The last two verses are so discordant in style and content, as well as in meter, with the rest of the hymn that we can hardly consider them as properly belonging to it Their omission, with that of the borrowed RV verse (our 6), would reduce the hymn to the norm of this book

13. For welfare and long life of an infant.

Verses 1, 4, 5 are found in Paipp xv Though (as Weber points out) plainly having nothing to do with the *godāna* or tonsure ceremony, its verses are applied by Kauś to parts of that rite Thus, it accompanies the preparations for it (53.1) and the wetting of the youth's head (53.13), vss 2 and 3, the putting of a new garment on him (54.7), vs 4 making him

1 See Nirukta 7 19

stand on a stone (54 8), vs 5, taking away his old garment (54 9). And the comm. quotes vss 2 and 3 from Parisista 4 1 as uttered by a purohita on handing to a king in the morning the garment he is to put on, and vs 4 from ibid 4, as the same throws four pebbles toward the four directions, and makes the king step upon a fifth

[१३- दीर्घायुप्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- १ अग्नि, २-३ बृहस्पति, ४-५ आयु, विश्वेदेवा।

छन्द- त्रिष्टुप्, ४ अनुष्टुप्, ५ विराट् जगती।]

२२४. आयुर्दा अग्ने ज॒रसं॑ वृणा॒नो घृ॒तप्र॑तीको घृ॒तपृ॑ष्ठो अग्ने।

घृ॒तं पी॒त्वा मधु॑ चारु॒ गव्यं॑ पि॒तेव॑ पु॒त्रान॒भि र॑क्षतादिमम्॥ १॥

Giving life-time, O Agni, choosing old age, ghī-fronted, ghī-backed, O Agni - having drunk the sweet pleasant (*cāru*) ghī of the cow, do you afterward defend (*raks*) this [boy] as a father his sons

The verse occurs also in various Yajur-Veda texts, as VS (xxxv 17), TS. (i 3 14⁴ et al), TB (i 2 1¹¹), TA (ii 5 1), MS (iv 12 4) [MP ii 2 1], and in several Sūtras, as AŚS (ii 10 4), ŚGS (i 25), and HGS (i 3 5), with considerable variations TS (with which the texts of TB, TA, and AŚS agree throughout) has in a *havisō jusānas*, which is decidedly preferable to *jarasam vrñānas* [which is apparently a misplaced reminiscence of RV.x 18 6 or AV xii 2.24], at end of b, *ghrtayonir edhi*, and, in d, *putram* for *putrān* VS has for a *āyusmān agne havisā vrñhānas*, and agrees with Ts etc in b, and also in d, save that it further substitutes *imān* for *imām* MS reads *deva* for *agne* in a, and *pibann amrtam* for *pītvā madhu* of c [thus making a good *tristubh* pāda], and ends d with *putram jarase ma e'mam* Ppp agrees throughout with MS, except as it emends the latter's corrupt reading at the end to *jarase naye'mam*, and HGS corresponds with Ppp save by having *grñānas* in a [MP follows HGS] ŚGS gives in a *havisā vrñhānas*, in b agrees with TS etc, and has in d *pute 'va putram iha r-* The last pāda is *jagati*

[The Anukr counts 11 + 11 10 + 12 = 44 as if 10 + 12 were metrically the same as 11 + 11 ' or as if the "extra" syllable in d could offset the deficiency in c ' The impossible cadence of c is curable by no less radical means than the adoption of the Ppp reading. All this illustrates so well the woodenness of the methods of the Anukr and its utter lack of sense of rhythm, that attention may well be called to it.]

२२५. परि^१धत्त धत्त नो वर्चसि^१मं जरामृत्युं कृणुत दीर्घमायुः।

बृहस्पतिः प्रायच्छद् वासं एतत् सोमाय राज्ञे परिधातुवा उ॥ २॥

Envelop, put you him for us with splendor, make you him one to die of old age, [make] long life; Bṛhaspati furnished (*pra-yam*) this garment unto king Soma¹ for enveloping [himself]

The verse is repeated below, as xix.24 4 It is found also in HGS (i 4 2) [MP ii 2 6], and a, b in MB (i 1 6). HGS in a omits *nas*, and reads *vāsasai 'nam* for *varcase 'mam*, and in b it has *śatāyusam* for *jarāmṛtyum*, MB agrees with this, only making the verse apply to a girl by giving *enām* and *śatāyusim* There appears to be a mixture of constructions in a *pari dhatta varcasā* is right, but *dhatta* requires rather *varcase* Emending to *krnuta* would enable *jarāmṛtyum* to be construed with *imam* in a [, but cf ii 28 2] Verses 2 and 3 are apparently lost out of Ppp, not originally wanting

२२६. परीदं वासौ अधिथाः स्वस्तयेऽभूर्गृहीनामभिशस्तिपा उ।

शतं च जीवं शरदः पुरुची रायश्च पोषमुपसंव्ययस्व॥ ३॥

You have put about you this garment in order to well-being, you have become protector of the people (?) against imprecation, both do you live a hundred numerous autumns, and do you gather about you abundance of wealth

The translation implies emendation of *grstīnām* in b to *krstīnām*, as given by Ppp and by PGS (i 4 12) and HGS (i.4 2) in a corresponding expression to xix 24 5 below [MP., ii.2.8, reads *āpīnām*] Such blundering exchanges of surd and sonant are found here and there, another is found below, in 14 6 b [so our ii 5.4, Ppp]. All the mss., and both editions, read here *grs-*, and the comm explains it by *gavām*, and with absurd ingenuity, makes it apply to the asserted fear of kine, on seeing a naked man, that he is going to take from them the skin which formerly belonged to him, but was given to them instead by the gods, the legend is first given in the words of the comm. himself, and then quoted from ŚB iii 1 2 13-17. For comparison of the Sūtra-texts in detail, see under xix.24 5, 6 In c, our O Op. read *jīvas* [Cf. MGS i 9 27 a and p 152, s v *paridhāsyē* With c, d cf PGS ii 6.20] The first pāda is properly *jagatī (su-astaye)*

1 सोमाय राज्ञे ब्राह्मणानां स्वामिने। 'सोमोस्माक ब्राह्मणानां राजा' (तै० स० १ ८ १० २)

२२७. एहश्मानमा तिष्ठाश्मा भवतु ते तनूः।

कृण्वन्तु विश्वे देवा आयुष्टे शरदः शतम्॥४॥

Come, stand on the stone; let your body become a stone, let all the gods make your life-time a hundred autumns

The second pāda is nearly identical with RV vi 75 12 b, with a, b compare also AGS 1 7 7 and MB 1 2 1, similar lines used in the nuptial ceremonies [With a, c, d compare MGS. 1.22 12 and p 149] Ppp has for a, b *imam aśmānam ā tiṣṭhāśme 'va tvam sthuro bhava pra mrñhi durasyataḥ sahasva prtanāyataḥ*, which differs but little from the AGS verse The Anukr. apparently expects us to resolve *vi-sū-e* in c

२२८. यस्य ते वासः प्रथमवास्यं१ हरांस्तं त्वा विश्वेऽवन्तु देवाः।

तं त्वा भ्रातरः सुवृधा वर्धमानमनु जायन्तां बहवः सुजातम्॥५॥

You here, of whom we take the garment to be first worn, let all the gods favor; you here, growing with good growth, let many brothers be born after, [[after you,]] as one well born

This verse makes it pretty evident that in vs 3 also the garment is the first that is put on the child after birth. But the comm, ignoring the gerundive *-vāsyam*, thinks it a “formerly worn” garment that is “taken away”, and Kauś misuses it correspondingly HGS (1 7 17) has a corresponding verse, omitting *vāsas* in a, combining *viśve av-* in b, and reading *suhrdas* for *suvrđhā* in c [Nearly so, MP 11 6 15.] In Ppp the text is defective; but *savitā* is read instead of *suvrđhā* Some of our *samhitā*-mss (P M.W.I H) lengthen to *-vāsyam* before *harāmas* in a. The verse is very irregular in the first three pādas, though it can by violence be brought into *tristubh* dimensions, it has no *jagatī* quality whatever

14. Against sadānvās.

All the verses are found in Paipp, vs 4 in v, the rest (in the verse-order 1, 5, 6, 2, 3) in ii It is reckoned by Kauś, to the *cātanāni* (8 25), and also among the hymns of the *brhachānti gana* (9 1), it is used in the women's rites (*strīkarmāni*) to prevent abortion (34 3), also in the rite for expiation of barrenness in cattle (*vaśāśamana*; 44.11, and in the establishment of the house-fire (72 4), with sprinkling of the entrance, and finally in the funeral ceremonies (82.14) with the same action The comm further refers to the use of the *cātana* and *mātrnāman* hymns in Naks .K 23 and Śānti K.15. All these uses imply simply the value of the hymn as exorcising evil influences or the beings that represent them, and do not help us to see against what it was originally directed · Weber suggests rats

and worms and such like pests, perhaps, rather, troublesome insects as usual, the indications are so indefinite that wide room for conjecture is left open

[१४- दस्युनाशन सूक्त]

[ऋषि- चातन। देवता- शालाग्नि। छन्द- अनुष्टुप्, २ भुरिक् अनुष्टुप्,

४ उपरिष्टाद् विराट् बृहती।]

२२९. निः स॒लां धृ॒ष्णुं धि॒षण॑मेकवा॒द्यां जिघृ॑त्स्वम्।

सर्व॑श्चण्ड॒स्य न॒प्त्यो ना॒शया॑मः सु॒दान्वाः॑॥ १॥

The expeller, the bold, the container, the one-toned, the voracious— all the daughters (*nap̥tī*) of the wrathful one, the *sadānvās*, we make to disappear.

By the connection, the obscure words in the first half-verse should be names of individual *sadānvās*,¹ but *dhisanam* (the translation implies emendation to *-nām*) is masculine (or neuter), and *dh̥rsnum* (for which Ppp reads *dh̥rsnyam*) not distinctively feminine *Nissālā* (SPP's text reads, with the *samhitā*-mss generally, *nihsā-* p *nihsālām*) is taken by the letter of the text, as if from *nihsālāy* = *nihsāray*, the comm gives first this derivation, but spoils it by adding as alternative "originating from the *sāla*,² a kind of tree" R suggests *nihsālām* "out of the house", adverb The comm shamelessly derives *dhisanam* from *dh̥rs*, and explains it as "a seizer with evil, so named",³ he also takes *-vādya* as = *vacana* All our *pada*-mss commit the gross blunder of dividing *jighat̥svam*, as if the word were a compound, SPP lets the division stand in his *pada*-text Ppp reads in c *napatiyas*

२३०. निर्वो॑ गो॒ष्ठाद॑जामसि॒ निर॑क्षात्रिरु॒पान॑सात्।

निर्वो॑ मगु॒न्ध्या दु॒हित॑रो गृ॒हेभ्य॑श्चातयामहे॥ २॥

Out of the cow-stall we drive you, out of the axle, out of the wagon-body (?); out of the houses we expel you, you daughters (*duhitr*) of *magundī*.

1 सदानोनुवे शब्दकारिके। (नि० ६.३०)।

2 Shoria Rabusta शालस्तु सर्जकार्याश्चकर्णिका शस्यशम्बर (भा० नि०)

3 नि.सालयति निर्गमयति अपसारयतीति निःसाला एतन्नामधेया पिशाची। (सायण)

The comm understands *upānasāt* (for which two of our mss P M., read *upamānasāt*) to mean “a granary” - or else “a wagon full of grain”, and *aksa* “a gambling house” He does not venture to etymologize *magundī*, but calls it simply the name of a certain *piśācī* The *pada*-mss read *magundyā*, which SPP properly emends to *-yāh* Ppp has for b the corrupt *nir yoninnrpānaca*, [in c *magundyā*] and at end of d *cātavāmasī* The Anukr takes notice of the metrical irregularity of c

२३१. असौ यो अधिराद् गृहस्तत्र सन्त्वराय्यः।

तत्र सेदिर्न्युच्यतु सर्वाश्च यातुधान्यः॥३॥

You house that is below - there let the hags be, there let debility (*sedī*) make its home (*ni-uc*), and all the sorceresses.

Ppp has a different version of the first three pādas *amusminn adhare grhe sarvā svanta rāyah tatra pāpmā ni yacchatu*. The comm renders *sedī* by *nirrti*

[Our accent-notation does not here distinguish a *ksaīpra* circumflex (*ny-ucyantu*) from an enclitic circumflex (*sedīr nyucyantu* - as if it were the impossible *ni-ucyantu*, accentless), nor do the mss. of SPP but in his text, he here employs the stroke, like “long” or the sign of integration, which does distinguish them]

२३२. भूतपतिर्निरजृत्विन्द्रश्रेतः सदान्वाः।

गृहस्य बुध्न आसीनास्ता इन्द्रो वज्रेणाधि तिष्ठतु॥४॥

Let the lord of beings drive out, also Indra,¹ from here the *sadānvās*, sitting on the bottom of the house, let Indra subdue them with the thunderbolt.

The omission of this verse, as being not found with the rest in Ppp 11., would reduce the hymn to the norm of the second book. Ppp. (in v) rectifies the meter of d by omitting *indras* The metrical definition of the Anukr is mechanically correct The comm understands *bhūtapati* to designate Rudra

२३३. यदि स्थ क्षत्रियाणां यदि वा पुरुषेषिताः।

यदि स्थ दस्युभ्यो जाता नश्यतेतः सदान्वाः॥५॥

If you are of the endemic (? *ksetriya*) ones, or if sent by men; if you are born from the barbarians (*dasyu*) - disappear from here, O *sadānvās*.

All the mss, both here and in the next verse, accent at the end *sadānvās*, though the word is plainly a vocative, and is so understood by the comm (who says nothing of the accent, and indeed in general pays no heed to it), SPP retains the manuscript reading Ppp has for a *yā devā gha ksetriyād*, and for c *yad astu daśvibho jātā*

२३४. परि धामान्यासामाशुर्गामिवासरन्।

अजैषु सर्वाङ्गिजीन् वो नश्यतेतः सुदान्वाः॥६॥

I have gone around the abodes (*dhaman*) of them as a swift [steed about] a race-course, I have won (*ji*) all your races (*āji*), disappear from here, O *sadānvās*.

The translation implies the evidently necessary emendation *asaram* at end of b, Ppp has it, and also the comm, both editions give *asaran*, with all the mss But Ppp. agrees with the mss in giving just before it the false reading *gāsthām* for *kā-* (our text emends, but, by an oversight, gives *-śur* instead of *-śuh* before it), and SPP retains *gā-* The comm has instead *glāstām*, and explains it as “the further goal, where one stops (*sthā*) wearied (*glāna*)”

15. Against fear.

Found also in Paipp vi, but in a much fuller form, with thirteen verses, of which our six are, in their order, vss 1. 4, 3, 7, 12, 13; the others deal with wind and atmosphere, cow and ox, Mitra and Varuna, Indra and Indra's might (*indīrya*), hero and heroism, breath and expiration, and death and immortality (*amṛtam*), after *bibher* is added in vs 1 *evā me 'pāna mā risayā*, and, at the end of the hymn, the same, but with *risa* for *risayā*. In Kauś (54 11), the hymn is used, with vi 41, at the end of the *godāna* ceremony, on giving food to the boy It is also counted by the Schol (ib, note) to the *āyusya gana* The comm. makes no reference to the *godāna* rite, but declares the use to be simply by one desiring long life (*āyuskāma*).

[१५- अभयप्राप्ति सूक्त]

[ऋषि- ब्रह्मा। देवता-प्राण, अपान, आयु। छन्द- त्रिपाद् गायत्री।]

२३५. यथा द्यौश्च पृथिवी च न बिभ्रीतो न रिष्यतः।

एवा मे प्राण मा बिभेः॥१॥

As both the heaven and the earth do not fear, are not harmed, so, my breath, fear not

[MGS , at 1 2 13, has evam me prāna mā bibha evam me prāna mā ris ah]

२३६. यथाहंश्च रात्री' च न बिभीतो न रिष्यतः।

एवा मे प्राण मा बिभेः॥ २॥

As both the day and the night do not fear etc. etc.

The comm here applies for the first time the term *parvāya* to these sentences, correspondent but with elements in part different

२३७. यथा सूर्यश्च चन्द्रश्च न बिभीतो न रिष्यतः।

एवा मे प्राण मा बिभेः॥ ३॥

As both the sun and the moon do not fear etc. etc.

२३८. यथा ब्रह्म च क्षत्रं च न बिभीतो न रिष्यतः।

एवा मे प्राण मा बिभेः॥ ४॥

As both sacrament (*brahman*) and dominion (*ksatra*) do not fear etc. etc.

That is, the Brāhman and Ksatriya castes (*brāmanajāti* and *ksatriyajāti*, comm), as the words might properly enough be translated

२३९. यथा सत्यं चानृतं च न बिभीतो न रिष्यतः।

एवा मे प्राण मा बिभेः॥ ५॥

As both truth and untruth do not fear etc. etc.

२४०. यथा भूतं च भव्यं च न बिभीतो न रिष्यतः।

एवा मे प्राण मा बिभेः॥ ६॥

As both what is (*bhūta*) and what is to be (*bhavya*) do not fear etc. etc.

The comm. paraphrases *bhūtam* by *sattām prāptam vastujātam*, the past would seem to be a better example of fixity than the future; but neither is “untruth” (vs 5) to be commended as an example. [Weber would read *ca rtam*]

16. For protection

[Not metrical.] Found (except vs. 5) in Paipp. ii. (in the verse-order 2, 1, 3, 4) The hymn, with the one next following, is used by Kauś (54.12) immediately after hymn 15; and the comm. adds quoting for it the authority of Paithīnasi, to accompany the offering of thirteen different

substances, which he details Both appear also in Vait (4 20), in the *parvan* sacrifices, on approaching the *āhavanīya* fire, and vss 2 and 4 further (8 7, 9) in the *āgrayana* and *cāturmāsya* sacrifices

[१६- सुरक्षा सूक्त]

[ऋषि- ब्रह्मा । देवता- प्राण, अपान, आयु । छन्द- १,३ एकपदासुरी त्रिष्टुप्, २
एकपदासुरी उष्णिक्, ४-५ द्विपदासुरी गायत्री]

२४१. प्राणापानौ मृत्योर्मापातं स्वाहा॥ १॥

O breath-and-expiration, protect me from death hail (*svāhā*) !

The first extension of the notion of *prāna* 'breath,' lit. 'forth-breathing', is by addition of *apāna*, which also is lit 'breathing away,' and so, when distinguished from the generalized *prāna*, seems to mean 'expiration.' The comm here defines the two thus *prāḡ ūrdhvamukho 'niti cestata iti prānah, apā'nity avāṇmukhaś cestata ity apānah* For *svāhā* he gives alternative explanations, following Yāska The verse (without *svāhā*)¹ is found also in Āp xiv.19.3 "*Tristubh*" in the Anukr is doubtless a misreading for *pañkti*, as the verse has 11 syllables, and 1 and 3 would have been defined together if viewed as of the same meter

२४२. द्यावापृथिवी उपश्रुत्या मा पातं स्वाहा॥ २॥

O heaven-and-earth, protect me by listening (*upaśruti*) : hail !

The *pada*-mss read *upaśrutya* (not *-yāh*), and, in the obscurity of the prayer, it is perhaps best to follow them ['by overhearing' the plans of my enemies?], otherwise, 'from being overheard' [by my enemies?] would seem as suitable; and this is rather suggested by the Ppp. reading, *upaśrute* (for *-teh* ?)

Ppp. has after this another verse : *dhanāyā 'yuse prajāyā mā pātam svāhā*.

२४३. सूर्य चक्षुषा मा पाहि स्वाहा॥ ३॥

O sun, protect me by sight · hail !

Ppp has *caksusī* '(protect my) two eyes' Our O.Op., with some of SPP's mss, read *sūryas* for *-ya*.

1. स्वाहेत्येतत् सु आहेति व स्वा वागाहेति वा स्वं प्राहेति वा स्वाहुतं हविर्जुहोतीति वा। (नि० ८.२०)

२४४. अग्ने वैश्वानर विश्वैर्मा देवैः पाहि स्वाहा॥४॥

O Agni Vaiśvānara, protect me with all the gods · hail !

Ppp makes, as it were, one verse out of our 4 and 5, by reading *agne viśvambhara viśvato mā pāhi svāhā* The comm gives several different explanations of *vaiśvānara*¹ ‘belonging to all men,’ one of them as *viśvān-ara = jantūn pravistah* !

२४५. विश्वम्भर विश्वेन मा भरसा पाहि स्वाहा॥५॥

O all-bearing one, protect me with all bearing (*bharas*) · hail !

The sense is obscure, at xii.1.6 the epithet ‘all-bearing’ is, very properly, applied to the earth; but here the word is masculine The comm understands Agni to be meant (and this the Ppp reading favors), but he relies for this solely on BAU.1 4 7 (which he quotes), and that is certainly not its meaning there. Weber conjectures Prajāpati [The BAU passage is 1 4 16 in Bohtlingk’s ed. See Whitney’s criticism upon it at AJP xi 432 I think nevertheless that fire may be meant - see Deussen’s *Sechzig Upanishad’s*, p 394.] It does not appear why the last two verses should be called of two pādas

17. For various gifts

[Not metrical.] Paipp. has a similar set of phrases in 11. For the use of the hymn by Kauś. and Vait, see under hymn 16 It is also, with 15 and others, reckoned by the schol. to Kauś. (54 11, note) to the *āyusya gana*

[१७- बलप्राप्ति सूक्त]

[ऋषि- ब्रह्मा। देवता- प्राण, अपान, आयु। छन्द- एकपदासुरी त्रिष्टुप्,

७ आसुरी उष्णिक्।]

२४६. ओजोऽस्योर्जो मे दाः स्वाहा॥१॥

Force are you; force may you give me : hail!

The Ppp has no phrase corresponding to this. Some of our mss, as of SPP’s, read *dā* instead of *dāh* before *svāhā*, in this hymn and the next, where they do not abbreviate the repetition by omitting both words. The comm regards them both as addressed to Agni, or else to the article offered (*hūyamānadravyam*). [Cf. MGS. i.2.3, and p. 149 and citations.]

1 See Nirukta 7 23

२४७. सहोऽसि सहो मे दाः स्वाहा॥२॥

Power are you, power may you give me : hail!

Ppp has *sahodā agnes saho me dhā svāhā*

२४८. बलमसि बलं मे दाः स्वाहा॥३॥

Strength are you, strength may you give me : hail!

Ppp gives *baladā agnir balam me svāhā*

२४९. आयुरस्यायुर्मे दाः स्वाहा॥४॥

Life-time are you; life-time may you give me hail!

The corresponding phrase in Ppp is *āyur asyā āyur me dhā svāhā*

२५०. श्रोत्रमसि श्रोत्रं मे दाः स्वाहा॥५॥

Hearing are you, hearing may you give me hail!

There are no phrases in Ppp. answering to this and the two following verses, but others with *varcas* and *tejas* as the gifts sought.

२५१. चक्षुरसि चक्षुर्मे दाः स्वाहा॥६॥

Sight are you, sight may you give me hail!

२५२. परिपाणमसि परिपाणं मे दाः स्वाहा॥७॥

Protection (*paripāna*) are you, protection may you give me : hail!

The anuvāka [3.] has 7 hymns, with 42 verses, the Anukr says *ast onam tasmāc chatārdham trtīye*

Here ends also the third *prapāṭhaka*.

18. For relief from demons and foes

[Not metrical] Ppp has some similar phrases in 11. The hymn belongs to the *cātanāni* (Kauś 8 25 the comm. regards only the last three verses as *cātana*, because vs 3 is the one whose *pratīka* is cited in the Kauś text, but it is perhaps more likely that *arāyaksayanam* is an oversight for *bhrātrvyaks-*), it is used by itself also in one of the witchcraft rites (*ābhicārikāni*), while adding fuel of reeds to the fire (48 1)

[१८- शत्रुनाशन सूक्त]

[ऋषि- चातन। देवता- अग्नि। छन्द- द्विपदा साम्नी बृहती।]

२५३. भ्रातृव्यक्षयणमसि भ्रातृव्यचातनं मे दाः स्वाहा॥ १॥

Adversary-destroying are you, adversary-expulsion may you give me hail!

'Adversary' is lit 'nephew' or 'brother's son' (*bhratravya*) The Ppp phrases are after this model *bhrātrvyaksinam asi bhrātrvvajambhanam asi svāhā*, and concern successively the *piśācas*, *sadānvās*, and *bhrātrvvas* The Anukr supports the comm in regarding the hymn as addressed to Agni, and agrees with Kauś in regard to the accompanying action, saying *sapatnaksayanīh samidha ādhāyā'gnim prārthanīyam aprārthayat* [Instead of "destroying" W has interlined "destruction"]

२५४. सपत्नक्षयणमसि सपत्नचातनं मे दाः स्वाहा॥ २॥

Rival-destroying are you, rival-expulsion may you give me hail!

२५५. अरायक्षयणमस्यरायचातनं मे दाः स्वाहा॥ ३॥

Wizard-(? *arāya*-) destroying are you; wizard-expulsion may you give me : hail!

२५६. पिशाचक्षयणमसि पिशाचचातनं मे दाः स्वाहा॥ ४॥

Piśāca-destroying are you, *piśāca*-expulsion may you give me : hail!

२५७. सदान्वाक्षयणमसि सदान्वाचातनं मे दाः स्वाहा॥ ५॥

Sadānvā-destroying are you, *sadānvā*-expulsion may you give me hail!

Read in our edition *sadānvācāt-*

19. Against enemies : to Agni (fire)

[Not metrical.] This hymn (but not its four successors and counterparts) is found in Paipp 11, also in MS. (1.5 2 in verse-order 1, 4, 3, 2, 5) and Āp. (vi.21 1 in verse-order 3, 4, 1, 2, 5); further, in K Its first pratika (but regarded by the schol and by the comm. as including all the five hymns) is used by Kauś. (47.8) to accompany the *purastād homas* in the witchcraft rites The Anukr has a common description of the five hymns, 19-23, as *pañca sūktāni pañcarcāni pañcāpatvāni* (? or -*catapāty-*) *tripādḡvātrāny ekāvasānāni* [The mss blunder, but *pañcāpatvāni* is probably right, see note to Kauś. 47 8]

[१९- शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- एकावसाना निचृत् विषमा त्रिपदा गायत्री, ५
एकावसाना भुरिक् विषमा त्रिपदा गायत्री।]

२५८. अग्ने यत् ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ १॥

O Agni¹ with the heat that is yours, be hot against him who hates us, whom we hate.

MS leaves (in all the verse) the *a* of *asmān* unelided, and both MS. and Āp insert *ca* before *vayam*

२५९. अग्ने यत् ते हरस्तेन तं प्रति हर योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ २॥

O Agni¹ with the rage (*haras*)¹ that is yours, rare against him who hates us, whom we hate.

Prati hara has to be strained in rendering, to preserve the parallelism of the expression [Or, 'with the seizing-force that is yours, force back him' etc ?]

२६०. अग्ने यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ३॥

O Agni¹ with the gleam (*arcis*) that is yours, gleam against him who hates us, whom we hate

२६१. अग्ने यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ४॥

O Agni¹ with the burning (*śocis*)² that is yours, burn against him who hates us, who we hate.

२६२. अग्ने यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ५॥

O Agni¹ with the brilliancy (*tejas*)³ that is yours, make him unbrilliant who hates us, whom we hate.

Ppp. has *jvotis* for *tejas*, and *prati daha* for *atejasam krnu*, for the latter, MS and Āp read *prati titigdhī* (also K, *tityagdhī*)

1 हरतीति हरः संहरणसामर्थ्यम्।

2 शोचिः शोकजननसामर्थ्यम्। शुच शोके।

3 तेज तीक्ष्ण पराभिभवनसामर्थ्यम्। तिज निशाने।

The meter is alike in the four hymns 19-22, the Anukr restores the *a* of *asmān*, and in vss 1-4 scans 6 + 7 + 10 = 23, and in vs 5, 6 + 9 10 = 25

20. The same : to Vāyu (wind)

This and the three following hymns are mechanical variations of the one next preceding, differing from it only by the name of the deity addressed, and in hymn 23 by the pronouns and verbs being adapted to the plural deity. They are wanting in the other texts. The comm. does not design to explain them in detail, but prefixes a few introductory words to the text of this one. For the Anukr. descriptions of the meter, and of the use of *Kaus*, see under hymn 19. It would be space wasted to write out the translation in full. [They should all be regarded as non-metrical.] They are briefly treated (not translated) by Weber, xiii 182, and Griffiths, i 62.

[२०- शत्रुनाशन सूक्त]

[ऋषि-अथर्वा । देवता- वायु । छन्द-एकावसाना निचृत् विषमा त्रिपदागायत्री,

५ भुरिक् विषमा त्रिपदागायत्री]

२६३. वायो यत् ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ १॥

O Vāyu ! with the heat that is yours etc. etc

२६४. वायो यत् ते हस्तेन तं प्रति हस् योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ २॥

२६५. वायो यत् तेऽर्चिस्तेन तं प्रत्यर्च्य योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ३॥

२६६. वायो यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ४॥

२६७. वायो यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ५॥

2-5. O Vāyu ! with etc. etc.

21. The same : to Sūrya (sun)

[२१- शत्रुनाशन सूक्त]

[ऋषि- अथर्वा । देवता-सूर्य । छन्द-एकावसाना निचृत् विषमा त्रिपदागायत्री,

५ भुरिक् विषमा त्रिपदागायत्री]

२६८. सूर्य यत् ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ १॥

O Sūrya ! with the heat that is yours etc. etc

२६९. सूर्य यत् ते हरस्तेन तं प्रति हर योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ २॥

२७०. सूर्य यत् तेऽर्चिस्तेन तं प्रत्यर्च्य योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ३॥

२७१. सूर्य यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ४॥

२७२. सूर्य यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ५॥

2-5 O Sūrya ' with etc. etc

22. The same : to the moon

[२२- शत्रुनाशन सूक्त]

[ऋषि- अथर्वा । देवता- चन्द्र । छन्द- एकावसाना निचृत् विषमा त्रिपदा गायत्री, ५
एकावसाना भुरिक् विषमा त्रिपदा गायत्री]

२७३. चन्द्र यत् ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ १॥

O moon ! with the heat that is yours etc etc.

२७४. चन्द्र यत् ते हरस्तेन तं प्रति हर योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ २॥

२७५. चन्द्र यत् तेऽर्चिस्तेन तं प्रत्यर्च्य योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ३॥

२७६. चन्द्र यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ४॥

२७७. चन्द्र यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ५॥

2-5. O moon ' with etc. etc

23. The same : to water

[२३- शत्रुनाशन सूक्त]

[ऋषि-अथर्वा । देवता-आपः । छन्द-एकावसाना समविषमा त्रिपदागायत्री,
५ स्वराट् विषमा त्रिपदागायत्री]

२७८. आपो यद् वस्तपस्तेन तं प्रति तपत् योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ १॥

O waters ' with the heat that is yours etc. etc.

२७९. आपो यद् वो हस्तेन तं प्रति हरत योऽस्मान् द्वेष्टि यं वयं
द्विष्मः॥ २॥

२८०. आपो यद् वोऽर्चिस्तेन तं प्रत्यर्चत योऽस्मान् द्वेष्टि यं वयं द्विष्मः॥ ३॥

२८१. आपो यद् वः शोचिस्तेन तं प्रति शोचत योऽस्मान् द्वेष्टि यं वयं
द्विष्मः॥ ४॥

२८२. आपो यद् वस्तेजस्तेन तमतेजसं कृणुत योऽस्मान् द्वेष्टि यं वयं
द्विष्मः॥ ५॥

2-5. O waters ! with etc etc

Here the meter, owing to the plural verbs, is different, the Anukr calls that of vss 1-4 (6 + 8 + 10 = 24) *samavisamā*, a *gāyatrī* 'of uneven members', and vs 5 (6 + 10 + 10 = 26) the same, with two syllables in excess [*svarād-visamā*]

24. Against kimīdins, male and female

[Not metrical] Part of the hymn is found in Paipp 11, but in a very corrupt condition, see under the verses below Kauś makes no use of it that is characteristic, or that casts any light upon its difficulties, but prescribes it simply as to be employed in a certain ceremony (19 9-13) for prosperity (according to the comm, for removal of a bad sign), called "of the sea" (*sāmudra* the comm. says, offering in a *sāpetastha* fire, in the midst of the sea), it is also reckoned (19.1, note) to the *mantras* called *pustika* 'for prosperity' The word that precede the refrain in each verse are apparently the name of *kimīdins* The Anukr says that Brahman in each verse praised with verses the deity mentioned in it; and gives a long description of the meters that is too confused and corrupt to be worth quoting in full.

[२४- शत्रुनाशन सूक्त]

[ऋषि- ब्रह्मा । देवता- आयु । छन्द- १-४ वैराजपरा पञ्चपदा पथ्यापंक्ति, (१-२ भुरिक् पुर उष्णिक्, ३-४ निचृत् पुरोदेवत्या पंक्ति), ५ चतुष्पदा बृहती, ६-८ चतुष्पदा भुरिक् बृहती]

२८३. शेरभक् शेरभ पुनर्वो यन्तु यातवः पुनर्हतिः किमीदिनः ।

यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त॥ १॥

O *śerabhaka*, *śerabha* ! back again let your familiar demons go, back again your missile, you *kimīdins*! whose you are, him eat you, who has sent you forth, him eat you; eat your own flesh

Ppp reads *śarabhaka seraśabha punar bho yānti yādavas punar hats kimīdinah yasya stha dam atta vo va prāhī tam uttam māsānsā manyatā*. The comm. in the last phrase gives *sā* instead of *svā*, and has much trouble to fabricate an explanation for it (as = *tasya*, or else for *sā hetih*) *Śerabhaka* he takes as either *sukhasya prāpaka* or *śarabhavat sarvesām hinsaka*, but is confident that it designates a “chief of *vātudhānas*” Of the refrain, the first part seems metrical, and the second prose, in three phrases; and it may be counted as 8 + 8 : 6 + 7 + 5 (or 7) = 34 (or 36) · the prefixed names add 7 syllables (vss 1, 2), or 5 (vss 3, 4), or 3 (vss 6-8), or 2 (vs 5) [Bloomfield comments on *ahait* and the like, ZDMG xlviii 577.]

२८४. शेवृधक शेवृध पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।

यस्य स्थ तमत्तु यो वः प्राहैत् तमत्तु स्वा मांसान्यत्त॥२॥

O *śevr̥dhaka*, *śevr̥dha* ! back again let your familiar etc etc

२८५. मोकानुमोक पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।

यस्य स्थ तमत्तु यो वः प्राहैत् तमत्तु स्वा मांसान्यत्त॥३॥

O *mroka*¹ *anumroka*¹ back again let your familiar etc. etc

२८६. सर्पानुसर्प पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।

यस्य स्थ तमत्तु यो वः प्राहैत् तमत्तु स्वा मांसान्यत्त॥४॥

O *sarpa*², *anusarpa* ! back again let your familiar etc. etc.

२८७. जूर्णि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।

यस्य स्थ तमत्तु यो वः प्राहैत् तमत्तु स्वा मांसान्यत्त॥५॥

O *jūrnī* ! back again let your familiar demons go, back again your missile, you she-*kimīdins*, whose you are etc etc.

२८८. उपब्दे पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।

यस्य स्थ तमत्तु यो वः प्राहैत् तमत्तु स्वा मांसान्यत्त॥६॥

1 मोचति धनादिकम् अपहृत्य छत्रः सन् गच्छतीति मोकः। मुचु म्लुचु गतौ।

2 सर्पति कुटिलं गच्छतीति सर्पः।

O *upabdi*¹ ' back again let your familiar etc etc.

२८९. अर्जुनि पुनर्वो यन्तु यातवः पुनर्हतिः किमीदिनीः।

यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त॥७॥

O *arjunī* ' back again let your familiar etc etc

२९०. भरूजि पुनर्वो यन्तु यातवः पुनर्हतिः किमीदिनीः।

यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त॥८॥

O *bharūjī*² ' back again let your familiar etc etc

To represent all these verses, we find in Ppp *śevrka śevrdha sarpān sarpa mrokān mro jyarnyatro jarjūnvapaprado punar vo vanti yādavah punar jūtis kimīdinah yasya siha dam attā yo na prāhī tam utvas sā mānsāny attā* It has not seemed worth while to try to translate the names, though most of them contain intelligible elements [see Weber, p 184, 186], and the comm forces through worthless explanations for them all In vs 8 he reads *bharūci*, and makes an absurd derivation from roots *bhr* and *añc* ("going to take away the body") [In the first draft, W notes that the four feminine names of vss. 5-8 might be combined to one *tristubh* pāda, which with the common refrain would give us the normal five "verses "]

25. Against kanvas : with a plant

Found in Paipp 1v Both Weber and Grill regard the hymn as directed against abortion, but no sufficient indications of such value are found in its language, though some of the native authorities intimate their discovery of such. Kauś (8 25) reckons it to the *cātana* hymns, and it is employed, with 11 7 and other hymns, in a remedial ceremony (26 33-36) against various evils, specially accompanying the smearing of the designated plant with sacrificial dregs (*sampāta*) upon the patient.

[२५- पृश्निपर्णी सूक्त]

[ऋषि- चातन। देवता- वनस्पति पृश्निपर्णी। छन्द- अनुष्टुप्, ४ भुरिक् अनुष्टुप्।]

२९१. शं नो देवी पृश्निपर्ण्यशं निर्र्त्त्या अकः।

उग्रा हि कण्वजम्भनी तामभक्षि सहस्वतीम्॥ १॥

Weal for us, woe (*aśam*) for Nirrti ('perdition') had the divine spotted-leaf made; since it is a formidable grinder-up (-*jambhana*) of *kanvas*; it, the powerful, have I used (*bhaji*)

1 उपब्दे कूरशब्दकारिणि।

2 भरु. शरीरम्। तद् अपहर्तुम् अञ्जति गच्छतीति भरूची।

The comm makes no attempt to identify the *prśniparnī* as any particular plant,¹ but simply paraphrases it with *citrāparṇy osadhīḥ*. R discusses the word as follows “the *prśniparnī* is, 1 according to the commentary to KŚS xxv 7 17, the same with *māsaparnī*, i.e. *Glycine debilis*, 2 according to other schol, the same with *lakṣmanā*, a plant having upon its leaves red spots, in which the form of a child is claimed to be seen. Bhāvapr, 1 208, calls it also *putrajanī*, and Rājanigh, vii 1 14, *putrakandā*, or *putradā*, or *pumkandā*, indicating a bulbous plant, it is credited with the power to cure barrenness of women; 3 according to Am Koś and the other Nighantus, it is a leguminous plant, identified by Chund Dutt (*Mat medica*) with *Uria lagopodioides* Dec, having hairy leaves without colored spots. The second of these identifications would suit the hymn.” *Abhaksī* might mean ‘I have partaken of or drunk’, but neither Kauś nor the comm know of such a use of the plant. The strange appearance in this hymn (only) of *kanva* as name of evil beings is passed by the comm without a word of notice, he simply paraphrases the word with *pāpa*. [But see Bergaigne, *Rel ved* ii 465, and Hillebrandt, *Ved Mythol* 1 207.] Ppp reads in b *nirrtaye karat*, and in d *tvā’harsam* for *abhaksī*.

२९२. सहमानेयं प्रथमा पृश्निपर्ण्यजायत।

तथाहं दुर्णामां शिरौ वृश्चामि शकुनेरिव॥ २॥

This spotted-leaf was first born overpowering, with it do I hew [off] the head of the ill-named ones, as of a bird (*śakuni*).

[*Śaku-* is misprinted *śakr-*] The reading *vrścāmi*, without accent (which is given in both editions, on the authority of all the mss) implies that the fourth pāda begins with *śiras*, the preceding three words being (as is easy) resolved into eight syllables, and the *pada*-mss also mark the pāda-division before *śiras*. The Anukr, however, regards the verse as a simple *anustubh*, which it plainly is, *śiras* belonging to c, the accent should therefore be emended to *vrścāmi*. Ppp reads *sadānvāghnī pr-* for a, and in c, d *tayā kanvasyām śiraś chinadmi śak-*. The comm explains the “ill-named” as *dadruvisarpakaśvitrādikusṭharogaviśeśās*, or varieties of leprosy.

२९३. अरायमसृक्पावानं यश्च स्फूर्तिं जिहीर्षति।

गुर्भादं कण्वं नाशय पृश्निपर्णि सहस्व च॥ ३॥

1 *Uria Picta*, *Uria Logopoides* पृश्निपर्णी त्रिदोषघ्नी वृष्योष्णा मधुरा सरा (भा० नि०)

The blood-drinking wizard, and whoso wants ever to take away fatness, the embryo-eating *kanva* do you make disappear, O spotted-leaf, and overpower

One or two of our mss (W I), and several of SPP's, read in b *jthiris* at I [I has *-iris-*] Ppp has at the end *sahasvatī*

२९४. गिरिमैनाँ आ वैशय कण्वाञ्जीवितयोपनान्।

तांस्त्वं देवि पृश्निपण्यग्निरिवानुदहन्निहि॥ ४॥

Make them enter the mountain, the life-obstructing (*-yopana*) *kanvas*, do you, O divine spotted-leaf, go burning after them like fire.

[As to *kanvān*, cf i 194 n As to *-yopana*, see Bloomfield, AJP xii.423.] This verse and the next are too much defaced in Ppp to admit comparison in detail, but its text differs somewhat from ours The Anukr refuses to sanction the common abbreviation to *agnir'va* in d

२९५. पराच एनान् प्र णुद कण्वाञ्जीवितयोपनान्।

तमांसि यत्र गच्छन्ति तत् क्रव्यादौ अजीगमम्॥ ५॥

Thrust them forth to a distance, the life-obstructing *kanvas*, where the darknesses go, there have I made the flesh-eaters go.

26. For safety and increase of kine

Found in Paipp.ii. Used by Kauś (19 14), with iii 14, iv 21, and ix.7 [not vi 11.3 - see comm. to ix.7 = 12], in a ceremony for the prosperity of cattle.

[२६- पशुसंवर्धन सूक्त]

[ऋषि- सविता। देवता- पशु समूह। छन्द- त्रिष्टुप्, ३ उपरिष्ठात् विराट् बृहती, ४ भुरिक् अनुष्टुप्, ५ अनुष्टुप्]

२९६. एह यन्तु पशवो ये परियुर्वायुर्येषां सहचारं जुजोष।

त्वष्टा येषां रूपधेयानि वेदास्मिन् तान् गोष्ठे सविता नि यच्छतु॥ १॥

Hither let the cattle come that went away, whose companionship (*sahacāra*) Vāyu (the wind) enjoyed, whose form-givings Tvastā knows; in this cow-stall let Savitā make them fast (*ni-yam*)

Or, 'whose forms,' *rūpadheya* being virtually equivalent to simple *rūpa* Ppp reads in **b** *sahatāram*. The "cow-stall" does not probably imply anything more than an enclosure. The Anukr passes without notice the *jagatī* pāda d

२९७. इमं गोष्ठं पशवः सं स्रवन्तु बृहस्पतिरा नयतु प्रजानन्।

सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नि यच्छ॥ २॥

To this cow-stall let cattle flow-together [stream together] (*samsur*); let Brhaspati, foreknowing, lead them hither; let Sinīvālī¹ lead hither the van (*agra*) of them, make them fast when they have come, O Anumati

[In the prior draft of 3, Mr. Whitney has 'stream'] Ppp has at the end *yacchāt*, one of SPP's mss, *yacchat*. The comm gives *anugate* (= *he anugumanakārini*) in d. The value of *pra* in the common epithet *prajānant* (rendered 'foreknowing') is obscure and probably minimal [As to the deities here named, see Zimmer, p 352, and Hillebrandt, *Ved Mythol* 1 422]

२९८. सं सं स्रवन्तु पशवः समश्वाः समु पूरुषाः।

सं धान्यस्य वा स्फुतिः संस्त्राव्येण हविषा जुहोमि॥ ३॥

Together, together let cattle flow [stream], together horses, and together men, together the fatness that is of grain, I offer with an oblation of confluence

For the oblation called 'of confluence', to effect the streaming together of good things, compare 1 15 and xix 1. The change of meter in this hymn need not damage its unity, in view of its occurrence as one hymn in Ppp. Ppp reads in **b** *paursās*, and in **c** *sphātubhis* (for *yā sph-*). The metrical definition of the Anukr seems to reject the obvious resolution *-vi-e-na* in d

२९९. सं सिञ्चामि गवां क्षीरं समाज्येन बलं रसम्।

संसिक्ता अस्माकं वीरा ध्रुवा गावो मयि गोपतौ॥ ४॥

I pour together the milk (*kṣīra*) of kine, together strength, sap, with sacrificial butter; poured together are our heroes; fixed are the kine in me [*rather*, with me] [as] kine-lord

1 सिनीवाली। सिनम् अन्नं भवति। सिनाति भूतानि। बालं पर्व गृणोतेस्तस्मिन्नब्रवीती वालिनी वा बालेनैवास्याम् अणउत्वाच्चन्द्रमाः सेवितव्यो भवतीति वा (नि० ११ ३१)।

Ppp reads *valam* in b, combines *-ktā'smākam* in c, and has for d *mayi gāvas ca gopatau* The redundant syllable in d (noticed by the Anukr) would be got rid of by changing *mayi* to the old locative *me* [, but with better metrical result, by adopting the Ppp reading] With the second half-verse is to be compared AŚS iii 11 6 *aristā asmākam vīrā mayi gāvah santu gopatau* The comm says that *gavām* in a means *grstīnām* 'of heifers (having their first calf)'

३००. आ ह॑रामि गवां॑ क्षी॒रमाहा॑र्ष धान्यं॑श्च रस॑म्।
आह॑ता अ॒स्माकं वी॒रा आ पत्नी॑रिदमस्त॑कम्॥५॥

I bring (*ā-hr*) the milk of kine, I have brought the sap of grain, brought are our heroes, our wives, to this home (*astaka*).

Ppp has *aharsam* in b, in c *āharisam* (for *āhrtās*) and *vīrān*, and in d *ā patnīm e'dam* Our Bp gives *ahārisam* (and H *aharārisam*) in b, and *āhūtās* in c.

The *anuvāka* [4] has this time 9 hymns, with 48 verses, the old Anukr says *dvyūnam* [*śatārdham*] [*turīyah*]

27. For victory in disputation : with a plant

Found in Paipp 11 Kauś uses the hymn in the rite or charm for overcoming an adversary in public dispute one is to come to the assembly from the north-eastern direction (because of its name *aparājita* 'unconquered'), chewing the root of the plant, and to have it in his mouth while speaking, also to bind on an amulet of it, and to wear a wreath of seven of its leaves (38 18-21) Verse 6, again, is reckoned (50 13, note) to the *raudra gana*. The comm further quotes from the Naks. [error for Śānti] K. (17, 19) a prescription of the use of the hymn in a *mahāśānti* called *aparājita*

Translated . Weber, xiii 190, Ludwig, p 461, Grill, 1st edition, 18, 51, Bloomfield, JAOS, xiii, p xlii (PAOS. May, 1885), or AIP vii 479, Grill, 2nd edition, 23, 93, Griffith, 1.66; Bloomfield, SBE xlii 137, 304 - Bloomfield was the first to point out (on the authority of Kauś) the connection of *prās* with root *prach*, and to give the true interpretation of the hymn Grill follows him in the second edition.

[२७- शत्रुपराजय सूक्त]

[ऋषि- कपिञ्जल। देवता- १-५ ओषधि, ६ रुद्र, ७ इन्द्र। छन्द- अनुष्टुप्।]

३०१. नेच्छ॑त्रुः प्राशं॑ जयाति॑ सह॑मानाभिभूर॑सि।
प्राशं॑ प्रति॑प्राशो जह्य॑रसान् कृ॒ण्वोष॑थे॥

May [my] foe by no means win (*vi*) the dispute, overpowering, overcoming are you; smite the dispute of [my] counter-disputant, make them sapless, O herb.¹

“Dispute” (*prāś*) is literally ‘questioning’. The comm renders the word in a by *praśtar* ‘questioner’, but in c gives us our choice between that and *praśna* ‘question’, and in 7 a acknowledge only the latter meaning *Pratiprāśas* is translated here as genitive; the comm takes it secondly as such, but first as accus pl., the Ppp. reading favours the latter *sā’mūn pratiprāśo java rasā kr-*. With either understanding, the accent is anomalous, we ought to have *pratiprāśas Arasān* also is in favour of the plural If we could emend *prāśam* in c to *prāśi* ‘in the disputation’, it would make things much easier For a Ppp. has *yaś catrūn samjayāt*. Ned in a is simply the emphasized negative

३०२. सुपर्णस्त्वान्विन्दत् सूकरस्त्वाखनन्नसा।

प्राशं प्रतिप्राशो जह्वरसान् कृण्वोषधे॥ २॥

The eagle discovered (*anu-vid*) you, the swine dug you with his snout : smite the dispute etc etc.

Pāda b shows that the root is the part of the plant employed. If we struck off the impertinent refrain from vss. 2-5, and combined the lines into two verses, the hymn would conform to the norm of the second book (as in more than one case above [p 37])

३०३. इन्द्रो ह चक्रे त्वा बाहावसुरेभ्य स्तरीतवे।

प्राशं प्रतिप्राशो जह्वरसान् कृण्वोषधे॥ ३॥

Indra put (*kr*) you on his arm, in order to lay low (*str*) the Asuras smite the dispute etc. etc.

The comm, both here and in the next verse, understands *-bhya* (*h*) *starītave* as *-bhyas tarī-*, though he then explains *tarītave* by *starītum* Pāda a is rendered in accordance with the comm and with Weber; Grill, ‘took you into his arm.’

३०४. पाटमिन्द्रो व्याश्नादसुरेभ्य स्तरीतवे।

प्राशं प्रतिप्राशो जह्वरसान् कृण्वोषधे॥ ४॥

Indra consumed (*vi-as*) the *pātā*, in order to lay low the Asuras smite the dispute etc etc.

1 ओषधय ओषद्धयन्तीति वा ओषत्येना धयन्तीति वा दोषं धयन्तीति वा इति। (नि० ९ २७)

The comm reads in a *pāthām*, and uses that form in all his explanations, *pātām* seems to be given in all the mss, and in Ppp, and both editions adopt it, but the mss are very little to be trusted for the distinction of *t* and *th* “The plant is the *Clypea hernandifolia*, whose bitter root is much used. It grows all over India, and is said to be applied to ulcers in the Punjab and in Sindh (W Dymock, *Vegetable mat med*)” (R) [In his note, Roth gives *pātām* as Ppp form, but in his collation, he gives as Ppp reading in a, b p. *ndro*] *vyāsnān hantave as-* The Anukr apparently expects us to resolve *vi-ā-sñ-āt* in a

३०५. तयाहं शत्रून्साक्ष इन्द्रः सालावृक्को इव।

प्राशं प्रतिप्राशो जह्वरसान् कृण्वोषधे॥ ५॥

With it will I overpower the foes, as Indra did the *sālāvṛkas* smite the dispute etc etc

The translation implies emendation of the inadmissible *sākse* to *sāks* *ve*, than which nothing is easier (considering the frequent loss of *v* after a lingual or palatal sibilant) or more satisfactory, for both sense and meter, it is favoured, too, by the Ppp reading, *saksive*. No other example of long *ā* in a future form of this verb appears to be quotable, but the exchange of *a* and *ā* in its inflection and derivation is so common that this makes no appreciable difficulty. The comm accepts *sākse*, rendering it by *abhi bhavāmi*. The Anukr notes no metrical irregularity in the verse. In our text, accent *sālāvṛkān* (an accent-mark out of place) [To Weber's note on *sālāvṛka*, add Oertel, JAOS xix² 123 f. This allusion adds to the plausibility of W's suggestion about the Yatis, note to ii 53]

३०६. रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत्।

प्राशं प्रतिप्राशो जह्वरसान् कृण्वोषधे॥ ६॥

O Rudra, you of healing (?) remedies, of dark (*nīla*) crests, deed-doer¹ smite he dispute etc. etc.

Ppp has for c, d *pṛstam durasvato jahī vo smān abhidāsati*, which is plainly much better than the repetition of the refrain, and for which the latter has perhaps been substituted in our text. The comm draws out to great length a series of derivations for *rudra*¹, and gives two for *jalāsa*², and three different explanations of *karmakṛt* [Bloomfield discusses *jal-* etc at length, AJP xii 425 ff.]

1 See Nirukta 10 5

2 जशब्दे उपपदे लषे- कर्मणि घञ्। जलाष सुखकरं भेषज यस्य।

३०७. तस्य प्राशं त्वं जहि यो न इन्द्राभिदासति।

अधि नो ब्रूहि शक्तिभिः प्राशि मामुत्तरं कृधि॥७॥

Do you smite the dispute of him, O Indra, who vexes us; bless us with abilities (*śakti*), make me superior in the dispute

Ppp reads *prstam* for *prāśam tvam* in a, and ends b with *-dāsate* The comm has *prāśam* instead of *prāśi* in d and is supported in it by two of SPP's authorities The *prāśam* in a he explains by *vākyam*, and that in his d by *prastāram*

28. For long life for a certain person (child ?)

Found in Paipp (vss 1-4 in i, vs 5 in xv) Used by Kauś in the *godāna* ceremony (54 13), as the parents pass the boy three times back and forth between them and make him eat balls of ghī, and the same is done in the *cūdā* or *caula* (hair-cutting) ceremony (54 16, note), the schol also reckon it to the *āyusya gana* (54.11, note).

[२८- दीर्घायु प्राप्ति सूक्त]

[ऋषि- शम्भु। देवता- १ जरिमा, आयु, २ मित्रावरुण, ३ जरिमा, ४-५ द्यावापृथिवी,
आयु। छन्द- १ जगती, २-४ त्रिष्टुप्, ५ भुरिक् त्रिष्टुप्।]

३०८. तुभ्यमेव जरिमन् वर्धतामयं मेममन्ये मृत्यवो हिंसिषुः शतं ये।

मातेव पुत्रं प्रमना उपस्थे मित्र एनं मित्रियात् पात्वंहसः॥ १॥

For just you, O old age, let this one grow; let not the other deaths, that are a hundred, harm him; as a forethoughtful mother in her lap a son, let Mitra protect him from distress that comes from a friend (*mitriya*).

Ppp has in b *tvat* for *śatam ye*, and combines in d *mitre'nam*. The omission of either *imam* or *anye* would rectify the meter of b The comm most foolishly takes *jariman*¹ first from *jr* 'sing,' and explains it as *he stūyamāna agne!* then adding the true etymology and sense. The "*jagati*" is quite irregular : 12 + 13 . 11 + 12 = 48 [Bloomfield cites an admirable parallel from RV. iv 55.5, but in his version he has quite overlooked the verb-accent]

३०९. मित्र एनं वरुणो वा रिशादा जरामृत्युं कृणुतां संविदानौ।

तदग्निर्होता वयुर्नामि विद्वान् विश्वा देवानां जनिमा विवक्ति॥ २॥

Let Mitra or helpful (? *risādās*) Varuna in concord make him one that dies of old age, so Agni the offerer (*hotar*), knowing the ways (*vayuna*), bespeaks all the births of the gods.

All our *pada*-mss read in a *risādā* instead of *-dāh*, SPP properly emends to *-dāh*. This wholly obscure word is found independently only here in AV., its rendering above is intended only to avoid leaving a blank, the comm. gives the ordinary etymology, as *h̥nsakānām atā*, Grill, emending to *arisādas*, brings out an ingenious but unconvincing parallelism with Gr *epikudeis*, and, as noticed by him, Aufrecht also would understand *arisādas* 'very prominent' Ppp reads for a *mitras ca tvā varunaś ca risādau*, and has at the end of *d -māni vakti*

३१०. त्वर्माशिषे पशूनां पार्थिवानां ये जाता उत वा ये जनित्राः।

मेमं प्राणो हासीन्मो अपानो मेमं मित्रा वधिषुर्मो अमित्राः॥ ३॥

You are master (*īś*) of earthly cattle, that are born, or also that are to be born; let not breath leave this one, nor expiration, let not friends slay (*vadh*) this one, nor enemies.

All the mss, and the comm, read at end of *b janitrās*, which SPP accordingly retains, while our text makes the necessary emendation to *janitvās*, which Ppp. also has. Ppp. [omits *vā* in *b*,] elides the initial *a* of *apāno* and *amitrāh* after *mo*; and it puts the verse after our vs 4 Pāda *b* lacks a syllable, unnoticed by the Anukr [read *jātāsas* ?]

३११. द्यौष्ट्वा पिता पृथिवी माता जरामृत्युं कृणुतां संविदानौ।

यथा जीवा अदितेरुपस्थे प्राणापानाभ्यां गुपितः शतं हिमाः॥ ४॥

Let father heaven, let mother earth, in concord, make you one that dies of old age; that you may live in the lap of Aditi, guarded by breath and expiration, a hundred winters.

Ppp. reads *te* for *tvā* in *a*, and *dīrgham āyuh* for *samvidāne* in *b*; also *ryā* for *adites* in *c*. The Anukr. takes no notice of the irregularity of the matter (9 + 11 : 10 + 12 = 42 . a poor *tristubh* !); the insertion of *ca* after *prthivī* in *a*, and emendation to *jīvāsi* in *c*, would be easy rectifications [In order to bring the cesura of *a* in the right place, read *dyaus* and *tvā* each as one syllable and insert a *ca* also after *pitā*. Thus all is orderly, 11 + 11 11 + 12. The accent-mark over *pr-* is gone.]

३१२. इममग्न् आयुषे वर्चसे नय प्रियं रेतो वरुण मित्रराजन्।
मातेवास्मा अदिते शर्म यच्छ विश्वे देवा जुरदष्टिर्यथासत्॥५॥

This one, O Agni, do you lead for life-time, for splendor, to dear seed, O Varuna, Mitra, king ' like a mother, O Aditi, yield (*yam*) him refuge, O all you gods, that he be one reaching old age

All the *pada*-mss read at end of b *mitrarājan*, as a compound, and SPP so gives it, the comm understands *rājan* correctly as an independent word, but perhaps only as he in general is superior to the restraints of the *pada*-readings Ppp. (in xv) has *priyo* for *-yam* in b The verse is found also in TS (11.3 10³), TB (11 7.7⁵), TA (11 5 1), and MS (11 3 4) All these give *krdhi* for *naya* at end of a, TA MS have *tigmam ojas* instead of *priyam retas* in b; TS TB MS read *soma rājan* at end of b, while TA offers instead *sam śisādhi*, all accent *jaradastis* in d, and MS leaves *asat* at the end unaccented In ŚGS. (1 27), again, is a version of the verse, omitting *naya* in a, reading (with MS) *tigmam ojas* and *soma* in b, and having *aditih śarma yamsat* in c [Von Schroeder gives the Kaṭha version, *Tubinger Katha-hss*, p.72-3]

29. For some one's long life and other blessings

Found in Paipp, but in two widely separated parts vss 1-3 in xix, and vss 4-7 in 1 (next following our hymn 28) Used in Kauś (27 9 ff) in a curious healing rite for one afflicted with thirst the patient and a well person are set back to back, wrapped in one garment together, and the latter is made to drink a certain potion apparently prepared for the other, thus the disease will be transferred to the well person a total perversion of the proper meaning of the hymn. Again, it is used (54 17) in the *godāna* and *cūdā* ceremonies, and, according to the schol (58 18, note), in that of name-giving, and the schol (42 15) further add it in the rite on the return home of a Vedic student And vs 3 accompanies in Vait (22 16) the pouring of the *āsīr* milk into the clarified soma in the *pūtabhrt* at the *agnistoma* sacrifice [cf. comm and Hillebrandt, *Ritual-litteratur*, p 129].

[२९- दीर्घायुष्य सूक्त]

[ऋषि- अथर्वा। देवता- १ वैश्वदेवी (अग्नि, सूर्य, बृहस्पति), २ आयु, जातवेदस्, प्रजा, त्वष्टा, सविता, धन, शतायु, ३ इन्द्र, सौप्रजा, ४-५ द्यावापृथिवी, विश्वेदेवा, मरुद्गण, आपोदेव, ६ अश्विनीकुमार, ७ इन्द्र। छन्द- त्रिष्टुप्, १ अनुष्टुप्, ४ पराबृहती निचृत् प्रस्तारपंक्ति।]

३१३. पार्थिवस्य रसे देवा भगस्य तन्वो॑३ बलै॑।

आयुष्यमस्मा अग्निः सूर्यो वर्च आ धाद् बृहस्पतिः॥ १॥

In the sap of what is earthly, O gods, in the strength of Bhaga's self (*tanū*) - length of life to this man may Agni, Sūrya - splendour may Brhaspati impart

Or it might be 'in the sap of earthly portion, in strength of body' (a, b), 'what is earthly' would refer to some characteristic product of earth applied in the rite, the comm. understands the god Bhaga, but his opinion is of no authority. As Weber suggests, the exchange of *āyusyam* here in c and *āyus* in 2 a would rectify the meter of both verses. In neither case does the Anukr. note an irregularity. Ppp. has here *āyur asmai*, but follows it with *somo varca dhātā brh-*. Some of our mss., with two or three of SPP's, accent *āyusyam*. The comm. takes *devās* in a for a nominative.

३१४. आयु॑रस्मै धेहि जातवेदः प्रजां त्वष्ट॑रधिनिर्धे॑हास्मै।

राय॑स्योषं॑ सवित॑रा सुवा॑स्मै श॒तं जी॑वाति श॒रदु॑स्तवा॒यम्॥ २॥

Length of life to him assign you, O Jātavedas; progeny, O Tvastar¹, do you bestow on him; abundance of wealth, O Savitā² ('impeller'), do you impel to him; may he live a hundred autumns of you

The construction of a dative with *adhi-ni-dhā* in b seems hardly admissible, BR [III 917], in quoting the passage, reads *asme*, apparently by an intended emendation, which, however, does not suit the connection; *asmin* is the only real help

३१५. आ॒शीर्णं॑ ऊ॒र्जमु॑त सौ॒प्रजा॑स्त्वं दक्षं॑ धत्तुं द्रवि॑णं स॒र्चेत॑सौ।

जयं॑ क्षेत्रा॑णि स॒हसा॑यमिन्द्र कृ॒ण्वानो॑ अ॒न्यान्ध॑रान्त्सुप॒त्नान्॥ ३॥

Our blessing [assign him] refreshment, possession of excellent progeny; do you (two), accordant, assign [him] dexterity, property (*dravina*); [let] this man [be] conquering fields with power, O Indra, putting (*kr*) other rivals beneath him.

1 यावच्छो वै रेतसः सितस्य त्वष्टा रूपाणि विकरोति तावच्छो वै तत् प्रजायते (तै० सं० १५.९.१)

2 सवितुर्धनप्रदत्वम् 'स हि रत्नानि दाशुषे सुवाति सविता भगः' (ऋ० ५.८२.३)

The verse is difficult, and, as the parallel texts show, badly corrupted *Āśir nas* (for which Weber ingeniously suggested *āśirne*) is supported by *āśir nas* in MS. (iv 12 3) and *āśir me* in TS (iii 2 85) and KŚS (x 5 3), and all these versions give it a verb in b, *dadhātu*, instead of the impracticable dual *dhattam*, with which our *sceetasau* is in the same combination. The alternation of this to the *savarcasam* of TS. MS., or the *suvarcasam* of KŚS and Ppp, would indicate that of *dhattam* to *-tām* (as middle), and allow sense to be made of the pāda. All the other texts, including Ppp, give in a *suprajāstvam* instead of the anomalous and bad *saupr-* TS MS KŚS have *isam* for *daksam* in b. The translation implies emendation of *jayam* in c to *jayan* in accordance with the *samjayan* of the other texts, but Ppp has *sam jayat*, which would be even more acceptable - only not with *aham*, as all the four read for *ayam* TS MS., finally, combine *anyān adh-* in d, KŚS elides 'nyān. In KŚS., as in Vait, the first word is to be understood as *āśir*, the comm. interprets both ways [as from *āśis* 'blessing' or from *āśir* 'milk']. He regards the *au* of *saupra-* in a as simply "Vedic," and heaven and earth as addressed in b.

३१६. इन्द्रेण दत्तो वरुणेन शिष्टो मरुद्भिरुग्रः प्रहितो न आगन्।

एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत्॥ ४॥

Given by Indra, instructed by Varuna, sent forth by the Maruts, had the formidable one come to us, let this man, in your lap, O heaven-and-earth, not hunger, not thirst.

The "thirst" of the patient in Kauś has no more substantial foundation than the last two words of this verse. The text is Ppp is defaced, but shows *srstas* for *śistas* in a, and in c, d, after *-thivī*, *pari dadāmi sa mā*. The Anukr. would have us scan 11 + 11 · 8 + 9 = 39, dividing before *upasthe*, but the *pada-mss.* mark the division correctly, after that word.

३१७. ऊर्मस्मा ऊर्जस्वती धत्तं पयो अस्मै पयस्वती धत्तम्।

ऊर्मस्मै द्यावापृथिवी अघातां विश्वे देवा मरुत ऊर्मपः॥ ५॥

Assign refreshment to him, you (two) that are rich in refreshment, assign milk to him, you rich in milk, refreshment have heaven-and-earth assigned to him, [have] all the gods, the Maruts, refreshment [have] the waters.

'Refreshment' is the conventional rendering selected for the ambiguous word *ūrj* and its varieties. Nearly all our mss. (all save P M.), and all of SPP's, have the false accentuation *devās* in d, both editions emend to *devās*, which the comm. also understands. So also with *dyāvāprthivī* in c, for which the mss. have either *dyāvāprthivī* (so nearly

all of ours and one of SPP's) or *dyāvāprthivī* (so, according to SPP, all his save one, with our O D), only our H has the true reading, which is given by emendation in both editions. The verse (10 + 10 12 + 11 = 43) is far from being a good *tristubh*.

३१८. शिवाभिष्टे हृदयं तर्पयाम्यनमीवो मोदिषीष्ठाः सुवर्चाः।

सुवासिनौ^१ पिबतां मन्थमेतमश्विनौ रूपं परिधाय^१ मायाम्॥ ६॥

With propitious things (f) I gratify your heart, may you enjoy yourself (*mud*) free from disease, very splendid, let the two that dwell together (? *savāsin*) drink this stir-about (*mantha*), putting on [as] magic the form of the (two) Aśvins.

The second half-verse is said apparently of a married pair, who are by supernatural means to become as beautiful as the Aśvins. Of course, the comm. follows Kauś. in understanding it of the sick and well man, and taking *savāsin* as "dressed in one garment." The comm. supplies *adbhis* in a, which is plausible (so Weber). Ppp. reads in a *tarpayantu*, in b *modamānaś care 'ha*, and in d *aśvinau*. Several of SPP's mss. give *matham* in c.

३१९. इन्द्रं एतां संसृजे विद्धो अग्रं ऊर्जां स्वधामजरां सा तं एषा।

तया त्वं जीव शरदः सुवर्चा मा त आ सुस्रोद भिषजस्ते अक्रन्॥ ७॥

Indra in the beginning, being pierced, created this refreshment, [this] unaging *svadhā*; it is yours here; by it live you for autumns, very splendid, be there no flux of you; the healers have made [it] for you.

In d, *ā susrot* is here rendered as if it involved the idea of *āsrāva* 'flux', the *ā* seems to forbid its being taken to mean "let it not be spilled", the comm., however, so understands it *pracyuto mā bhūt*. Some of our mss. (M P W) read *tvayā* at beginning of c. The comm. has *ūrjam* in b. Ppp. gives, in a, b, *vidyo agram ūrjam svadhām ajatām etam esā*.

30. To secure a woman's love

Found in Paipp. 11 (in the verse-order 1, 5, 2 4, 3) Used by Kauś. (35 12 ff), with vi 8 and other hymns, in a rite concerning women, to gain control over a certain person. a mess of various substances is prepared, and her body smeared with it - which is much like the proverbial catching of a bird by putting salt on its tail.

[३०- कामिनीमनोऽभिमुखीकरण सूक्त]

[ऋषि- प्रजापति। देवता- १ मन, २ अश्विनीकुमार, ३-४ ओषधि, ५ दम्पती।

छन्द- अनुष्टुप्, १ पथ्यापंक्ति, ३ भुरिक् अनुष्टुप्।]

३२०. यथेदं भूम्या अधि तृणं वातो मथायति।

एवा मथामि ते मनो यथा मां कामिन्यसो यथा मन्त्रापंगा असः॥ १॥

As the wind here shakes the grass off the earth, so do I shake your mind, that you may be one loving me, that you may be one not going away from me

The last half-verse is the same with the concluding pādas of 1 34 5 and vi 8 1-3, SPP again alters the *pada*-text to *apagāh* (see under 1 34 5). Ppp has here for *e evā mama tvāyasī* Ppp reads in a, b *bhūmyā 'dhi vatas* (!) *tr-* We should expect in a rather *bhūmyām*, and this the comm reads, both in his exposition and in his quotation of the *pratīka* from Kauś, but Bloomfield gives no such variant in his edition

३२१. सं चेन्नयाथो अश्विना कामिना सं च वक्ष्यः।

सं वां भगांसो अगमत् सं चित्तानि समु व्रता॥ २॥

May you, O Aśvins, both lead together and bring [her] together with him who loves her The fortunes (*bhaga*) of you (two) have come together, together [your] intents, together [your] courses (*vrata*)

Notwithstanding the accent of *vaksathas*, it does not seem possible to understand *ced* in a as 'if' (Grill, however, so takes it, Weber as above), since the second half-verse has no application to the Aśvins (we should like to alter *vām* in c to *nau*) [But see Bloomfield] The translators take *kāminā* in a as for *kāminau* 'the (two) lovers,' which it might also well be, the comm says *kāminā mayā* He also calls *vrata* simply a *karmanāman*, which is very near the truth, as the word certainly comes from root *vrt* (see JAOS XI., p ccxxix = PAOS Oct 1884) Ppp reads *nesitas* in b for *vaksathas*, and in c, d, *sarvā 'ñganāsy agmata sam caksūnsi sam* etc Both here and in vs 5 *bhaga* might possibly have its other sense of *genitalia*, or imply that by double meaning, but the comm, who would be likely to spy out any such hidden sense, says simply *bhāgyāni* [In a, *aśvinā* is misprinted - W's implications are that if *vaksathas* were toneless it might be taken as a case of antithetical construction and that there would be no need to join it with *ced*]

३२२. यत् सु॒पर्णा वि॒वृक्ष॑वो॒ अनमी॑वा वि॒वृक्ष॑वः।

तत्र॑ मे गच्छ॒ताद्ध॑वं श॒ल्य इ॒व कु॒ल्मलं॑ यथा॥ ३॥

What the eagles [are] wanting to say, the free from disease [are] wanting to say - there let her come to my call, as the tip to the neck of the arrow (*kulmala*)

The first half-verse is very obscure, and very differently understood by the translators, the rendering above is strictly literal, avoiding the violence which they allow themselves, the comm gives no aid, he supplies *strīvisayam vākyaṃ* to *yat*, and explains *anāmīvās* by *arogino* 'drptāh' (? SPP understands *drptāh*) *kāmyanāh* Ppp has an independent text . *yas suparnā raksāna vā na vaksana vā trātānpitam manah śalye* 'va *gulmalūm vatā* - too corrupt to make much of The Anukr. declines to sanction the contraction *śalye* 'va in d

३२३. यदन्त॑रं तद् बाह्यं॑ यद् बाह्यं॑ तदन्त॑रम्।

क॒न्या॒नां वि॒श्वरू॑पाणां॒ मनो॑ गृ॒भायौष॑धे॥ ४॥

What [was] within, [be] that without, what [was] without, [be] that within, of the maidens of many forms seize you the mind, O herb

In the obscure formalism of a, b the comm thinks mind and speech to be intended [Why not *retas* and *śepas* ?] 'Of all forms,' i e , as often elsewhere, 'of every sort and kind ' [Ppp reads *abāhyam* for *bāhyam yad bāhyam*]

३२४. ए॒यम॑ग॒न् प॒तिकामा॑ ज॒निकामो॑ऽहमाग॑मम्।

अश्रुः॑ क॒निक्र॑दुद् यथा॑ भ॒गैर्नाहं॑ सु॒हाग॑मम्॥ ५॥

Hi ther had this woman come, desiring a husband, desiring a wife have I come, like a loud-neighing (*krand*) horse, together with fortune have I come.

That is, perhaps, 'I have enjoyed her favour'. None of the mss fail to accent *yathā* in c

31. Against worms

Found also in Paipp ii Used by Kauś. (27.14 ff) in an extended healing rite against worms; the detail of the ceremonial has nothing to do with that of the hymn, and does not illustrate the latter.

[३१- कृमिजम्भन सूक्त]

[ऋषि- काण्व। देवता- मही अथवा चन्द्रमा। छन्द- १ अनुष्टुप्,
२,४ उपरिष्ठात् विराट् बृहती, ३,५ आर्षी त्रिष्टुप्।]

३२५. इन्द्रस्य या मही दृषत् क्रिमेर्विश्वस्य तर्हणी।

तया^१ पिनष्टि सं क्रिमीन् दृषदा खल्वो^१ इव॥ १॥

The great mill-stone that is Indra's, bruiser (*tarhana*) of every worm - with that I mash (*pis*) together the worms, as *khalva*-grains with a mill-stone

Our mss and those of SPP, as well as Ppp, vary, in this hymn and elsewhere, quite indiscriminately between *krimi* and *krmi*, so that it is not at all worth while to report the details, SPP agrees with us in printing everywhere *krimi*. Two of our mss (O Op), with one of SPP's, read *dhṛs* at in a Ppp gives at the end *khalvāñ iva*. The comm explains *krimīn* by *śarīrāntargatān sarvān ksudrajantūn*

३२६. दृष्टमुदृष्टमवृहमथो^१ कुरूरुमवृहम्।

अल्पाण्डूत्सर्वा^१ञ्छलुनान् क्रिमीन् वचसा जम्भयामसि॥ २॥

The seen, the unseen one have I bruised, also the *kurūru* have bruised, all the *algaṇḍus*, the *śalunas*, the worms we grind up with our spell (*vacas*).

The distinction of *-lga-* and *-lā-* in the manuscripts is very imperfect, I had noted only one of our mss as apparently having *algaṇḍūn*, here and in the next verse, but SPP gives this as found in all his authorities, including oral ones, and the comm presents it, and even also Ppp, so that it is beyond all question the true reading. The comm explains it here as *etannāmnah krimivīśesān*, but in vs. 3 as *śonitamānsadūśakāñ jantūn* - which last is plainly nothing more than a guess. Instead of *kurūrum* in b, he reads *kurīram*, with three of SPP's mss, and Ppp, other mss differ as to their distribution of *u* and *ū* in the syllables of the word, and two of ours (Op Kp.) give *kurūram*. Two of SPP's authorities give *varcasā* in d. Ppp. further has *adraham* for *atrham* both times, and *śalūlān* in c. The omission of *krimīn* in d would ease both sense and meter [As to *sarvān ch-*, cf iii 11 5, iv 8 3, and Prāt ii 17, note.]

३२७. अल्पाण्डून् हन्मि महता वधेन^१ दूना अदूना अरसा अभूवन्।

शिष्टानशिष्टान् नि तिरामि वाचा यथा क्रिमीणां नकिरुच्छिषाते॥ ३॥

I smite the *algandus* with a great deadly weapon, burnt [or] unburnt, they have become sapless, those left [or] not left I draw down by my spell (*vāc*), that no one of the worms be left.

It seems hardly possible to avoid amending at the end to *uchisyātai*, passive. Ppp reads in b *dunāddunā*, and its last half-verse is defaced.

३२८. अन्वात्र्यं शीर्षण्येष्टमथो पाष्ट्यं क्रिमीन्।

अवस्कृवं व्यध्वरं क्रिमीन् वचसा जम्भयामसि॥४॥

The one along the entrails, the one in the head, likewise the worm in the ribs, the *avaskava*, the *vyadhvara* the worms we grind up with our spell (*vacas*).

The comm. and two of SPP's mss, read in b *pārsneyam* 'in the heel'; and SPP. admits into his text after it *krimīn*, against the great majority of his mss and against the comm, none of ours have it, but three (O Op Kp) give *krimīn*, which looks like an abortive attempt at it For *vyadhvaram* in c Ppp has *yaram*, all the mss have *vyadhvaram*, unless it is to be emended to *vyadvaram* (cf vi 50.3, note), it must probably be derived from *vyadh* 'pierce', but the *pada*-reading *viadhvaram* points rather to *vi-adhvan*, the comm takes it from the latter, and also, alternatively, from *vi* and *a-dhvara*, *avaskava* is, according to him, *avāggamanasvabhāva*, it seems rather to come from \sqrt{sku} 'tear' The expression *prāgukta* 'as heretofore defined' is not used elsewhere in the Anukr, it is used by abbreviation for *uparistādvirād* (vs 2); but why the two verses were not defined together, to make repetition needless, does not appear. [In d, again, *krimīn* is a palpable intrusion]

३२९. ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्स्वश्रुतः।

ये अस्माकं तन्वमाविविशुः सर्वं तद्धन्मि जनिम क्रिमीणाम्॥५॥

The worms that are in the mountains, in the woods, in the herbs, in the cattle, within the waters, that have entered our selves (*tanū*) - that whole generation (*janiman*) of worms I smite.

Two of SPP's mss. agree with the comm. in reading *te* for *ye* at beginning of c, and the comm has further *tanvas* for *tanvam*. Ppp. inserts *ye* before *vanesu*, and *ye* (with an *avasāna* before it) also before *osadhīṣu*, for second half-verse it gives *ye'smākam tanno* (i.e. *tanvo*) *sthāma cakrur* (i.e. *cakrur* or *cakrire*) *indras tān hantu mahatā vadhena* *Prāguktā* in the Anukr. apparently repeats this time the superfluous *ārṣī* of vs. 3.

The *anuvāka* [5] has 5 hymns and 29 verses, and the extract from the old Anukr says *tato 'parātai* or *'parānte*

32. Against worms

This hymn occurs in Paipp 11 (with vs 3 put last), next before the one that here precedes it Kauś applies it (27 21 ff) in a healing ceremony against worms in cattle

[The material appears in Ppp in the order 1, 2, ab, 4 cdab, 5 ab, 6, 3 abc 5 d The expression of Kauś 27.22, “with the words *te hatāh* (vs. 5 d) at the end of the hymn,” suggests the reduction of the hymn to the norm of the book, 5 vss (sep p 37) This is borne out by Ppp, where the material amounts to 5 vss and ends with our 5 d But what the intruded portions are it is not easy to say The parts missing in Ppp. are our 2 cd, 3 d, 5 c]

[३२- कृमिनाशन सूक्त]

[ऋषि- काण्व । देवता- आदित्यगण । छन्द अनुष्टुप्, १ त्रिपात् भुरिक् गायत्री,
६ चतुष्पाद् निचृत् उष्णिक्।]

३३०. उद्यन्नादित्यः क्रिमीन् हन्तु निम्रोचन् हन्तु रश्मिभिः।

ये अन्तः क्रिमयो गवि॥ १॥

Let the sun (*āditya*), rising, smite the worms, setting, let him smite [them] with his rays - the worms that are within the cow

The change of *ādityas* to *sūryas* in a would rectify the meter But Ppp has *adityas*; its b reads *sūrya numrocan raśmubhir hantu*, and for c it has *ye 'ntas kṛimayo gavī nah*

३३१. विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम्।

शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ २॥

The worm of all forms, the four-eyed, the variegated, the whitish - I crush (*śr*) the ribs of it; I hew at (*api-vraśc*) what is its head

The mss, as usual, vary between *prsthīs* and *prsthīs* in c Ppp has a different version of the first half-verse *yo dviśīrsa caturaksas kṛimis śārgo arjunah*, with our 4 c, d as second half The Anukr. expects us to make the unusual resolution *a-si-a* in c

३३२. अ॒त्रि॒वद् वः॑ क्रि॒मयो॑ ह॒न्मि क॑ण्व॒वज्ज॑म॒दग्नि॒वत्।

अ॒ग॒स्त्य॑स्य॒ ब्र॒ह्म॑णा॒ सं पि॑न॒ष्य॒हं क्रि॒माँन्॥ ३॥

Like Atri I slay you, O worms, like Kanva, like Jamadagni, with the incantation of Agastya I mash together the worms

Ppp rectifies the meter of a by reading *tvā krme*, it has *agastyam* in c, and for d, our 5 d The Anukr ignores the redundant syllable in our a Compare TA 1v 36 (which the comm quotes, though the editor does not tell from whence) *atrinā tvā krime hanmi kanvena jamadagninā viśvāvasor brahmanā*, also MB 11 7 1 a, b *hataś te atrinā krimir hataś te jamadagninā* Spp writes in a *attrivad* Vss 3-5 are repeated below as v 23 10-12

३३३. ह॒तो राजा॑ क्रि॒मीणा॑मु॒तैषां॑ स्थ॒पति॑र्ह॒तः।

ह॒तो ह॒तमा॑ता॒ क्रि॒मि॑र्ह॒तभ्रा॑ता ह॒तस्व॑सा॥ ४॥

Slain is the king of the worms, also the chief (*sthapati*) of them is slain, slain is the worm, having its mother slain, its brother slain, its sister slain

Ppp has in b *sthapacis*, and in c, d (its 2 c, d) *-trātā* for *-mātā*, and *-mahatā* for *bhrātā* TA (1v 36) has again a parallel verse *hatah kriminām rājā apy esām sthapatir hatah atho mātā 'tho pitā*, cf also MB 11 7 3 a, b *hatah kriminām ksudrako hatā mātā hatah pitā* The comm explains *sthapati* by *saciva*

३३४. ह॒तासौ॑ अ॒स्य वे॒शसौ॑ ह॒तासुः॑ परि॒वेश॑सः।

अथो॑ ये क्षु॒ल्ल॒का इ॒व स॑र्वे॒ ते क्रि॒मयो॑ ह॒ताः॥ ५॥

Slain are its neighbors (? *veśas*), slain its further neighbors (? *pariveśas*), also those that are petty (*ksullaka*), as it were - all those worms are slain

The translation of d implies the emendation of *te* to *te*, all the mss have the former, but SPP receives the latter into his text on the authority of the comm, who so understands the word. Ppp. reads in a, b *'sya vesaso hatāś p-*, our c is wanting in its text, our d it puts in place of our 3 d Our *ksullaka* is a kind of Prākritization of *ksudraka*, quoted from MB under vs 4; TA. (1b) also has *atho sthūrā atho kṣudrāh*. The comm explains *veśasas* as "principal houses," and *pariveśasas* as "neighboring houses" We might suspect *-ves-*, from root *vis*, and so 'attendants, servants'

३३५. प्र ते शृणामि शृङ्गे याभ्यां^१ वितुदायसि।

भिनदि^१ ते कुषुम्भं यस्तै^१ विषधानः॥६॥

I crush up (*pra-sr*) your (two) horns, with which you thrust; I split your receptacle (?), which is your poison-holder

The decided majority, both of our mss and of SPP's, give in c *kus umbham*, which is accordingly accepted in both editions, other sporadic readings are *kumsumbham*, *kusabham*, *kaśabham*, *kusubham*, *kus ambham*, and two of SPP's mss give *sukumbham*, nearly agreeing with the *sukambham* of the comm Our P M E have *vinud-* in b Ppp's version is as follows . *pa te śśrṇāmi śrṇge yābhyāyattam vitadāyasi atho bhinadmi tam kumbham yasmin te nihatam visam*, which in c is better than our text, and is supported by the MB (11 7 3) form of c, d : *athai'sām bhinnakah kumbho ya esām visadhānakah*. The metrical definition of the verse (7 + 7 7 + 6 = 27) given by the Anukr is only mechanically correct

33. For expulsion of yakṣma from all parts of the body

Found in Paipp iv Corresponds, with important variations, to most of RV.x 163 (found also in MP, the *mantra*-text to ĀpGS. see Winternitz, 1 c., p 99) [Namely, our vss 1, 2, 4 ab with 3 cd, and 5 correspond to MP 1.17.1, 2, 3 and 4. the MP version follows most nearly that of RV] The hymn is called by Kauś (27 27) *vibarha* (from vs 7d), and is prescribed in a healing ceremony, it is also reckoned (54 11, note) to the *āyusya gana*, but the comm makes up an *anholiṅga gana* of it and iii 11, iv 13, v 30; ix 8, which is quite different from the one reported by Bloomfield from the *gana-mālā* in note to Kauś 32 27 [on page 89, but agrees with the one reported in B's supplement, page 334, except that for 1 10 4 should be put iii 11 1] It (or vs 1) is also employed by Vait (38 1) in the *purusamedha*.

[३३- यक्षमविबर्हण सूक्त]

[ऋषि- ब्रह्मा। देवता- यक्षमविबर्हण (पृथक्करण) चन्द्रमा, आयुष्य। छन्द- अनुष्टुप्,

३ ककुम्मती अनुष्टुप्, ४ चतुष्पाद् भुरिक् उष्णिक्, ५ उपरिष्ठात् बृहती, ६ उष्णिक्

गर्भानिचृत् अनुष्टुप्, ७ पथ्यापंक्तिः।]

३३६. अक्षीभ्यां^१ ते नासिकाभ्यां^१ कर्णाभ्यां^१ छुबुकादधि^१।

यक्ष्मं^१ शीर्षण्यं^१ मुस्तिष्काज्जिह्वाया^१ वि वृहामि ते॥ १॥

Forth from your (two) eyes, (two) nostrils, (two) ears, chin, brain, tongue, I eject (*vi-vrh*) for you the) for you the *yakṣma* of the head

The verse is RV x 163 1, without variant. Two or three of SPP's mss, with the comm read in b *cubukāt*, MP has *cibukāt* [in the Whish ms], Ppp substitutes for it *nāsyāt* (1 e *āsyāt*), has *uta* for *adhi*, and has for d *lalātād vi vayemasi*

३३७. ग्रीवाभ्यस्त उष्णिहाभ्यः कीर्कसाभ्यो अनुक्यात्।

यक्ष्मं^१ दोषण्यं^२ मंसाभ्यां बाहुभ्यां वि वृहामि ते॥ २॥

From your neck (*grīvās*), nape (*usṇihās*),¹ vertebrae (*kikasā*), back-bone, (two) shoulders, (two) fore-arms, I eject for you the *yakṣma* of the arms.

This, again, is precisely RV x 163.2 Ppp reads in b *anūkyās*, and in d *urastas* (for *bāhubhyām*) and *vrhāmasi*. The Pl *grīvās* for 'neck' designates, according to the comm., the 14 small bones found there; and he quotes ŚB xii.2.4 10 for authority. The *usṇihās* he declares to be certain vessels (*nādī*), the *kikasās*, to be *jatruvaksogatāsthīni*, which is quite indefinite.

३३८. हृदयात् ते परि क्लोमो हलीक्षणात् पार्श्वाभ्याम्।

यक्ष्मं^१ मत्सनाभ्यां प्लीहो^२ यक्नस्ते वि वृहामसि॥ ३॥

Forth from your heart, lung (*kloman*)² *halikṣna*, (two) sides, (two) *matasnas*, spleen, liver, we eject for you the *yakṣma*.

Weber conjectures "gall" for *halikṣna* (Ppp *halikṣma*), and "kidney" for *matasna*. The comm. defines *kloman* as "a kind of flesh-mass in the neighborhood of the heart," *halikṣna* as *etatsamyñakāt tatsambandhān mānsapindaviśesāt*, and *matasnābhyām* as *ubhayapārśvasambandhābhyām* *vrkyābhyām tatsamīpasthapittādhārāpātrābhyām vā*. For a, Ppp. has *klomnas te hrdayābhyo*. Of this verse, only the latter half has a parallel in RV., namely x 163.3 c, d, where d is varied to *yakṇah plāśibhyo vi vrhāmi te*. The Anukr. foolishly rejects all resolution in b.

३३९. अन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि

यक्ष्मं^१ कुक्षिभ्यां^२ प्लाशेर्नाभ्यां वि वृहामि ते॥ ४॥

1 उष्णिग् उत्प्लाता भवति स्निह्यतेर्वा स्यात् कान्तिकर्मण. (नि० ७.१२)। उष्णिगेव उष्णिहा।

2 क्लोम हृदयसमीपस्थो मांसपिण्डविशेष. क्लोमा। तस्मात्।

Forth from your entrails, guts, rectum, belly (two) paunches, *plāśi*, navel, I eject for you the *yakṣma*.

The comm explains *gudābhyas* by *āntrasamīpasthebhyo malamūtrapravahanāmārgebhyah*, and *plāśes* by *bahucchidrān malapātrāt*, and he quotes ŚB xii 9 1 3, where many of the names in the verse occur RV. (also MP) has the first half-verse, as 163 3 a, b, reading *hrdayāt* for *udarāt*. For b, c [d], Ppp substitutes our 6 b, c [d, but with *pānyor* in c and *vrhāmasi* at the end]. The Anukr again rejects all resolutions, which would make the verse a fair *anusṭubh*, and counts $7 + 8 + 7 + 7 = 29$

३४०. ऊरुभ्यां॑ ते अष्टौ॒वङ्ग्यां॑ पा॒र्ष्णीभ्यां॑ प्र॒पदाभ्याम्।

यक्ष्मं॑ भ॒सद्व्यं॑ श्रोणि॒भ्यां भा॒सदुं॑ भंस॒सो वि वृ॑हामि ते॥ ५॥

From your (two) thighs, knees, heels, front feet, hips, fundament (? *bhānsas*), I eject for you the *yakṣma* of the rump.

In the translation here is omitted *bhāsadam*, the pure equivalent of *bhasadyam*, and hence as superfluous in sense as redundant in meter. [Is not *prapada* 'toe'?] The verse is nearly RV x 163.4, which, however, omits *bhasadyam*, and reads, after *śronibhyām*, *bhāsadāt*, indicating the whole region of *anus* and *pudenda*. Ppp ends the verse (like 2 and 4) with *vrhāmasi*. Several of our mss, with two or three of SPP's, carelessly begin with *uru-* MP has in b *jañghābhyām* for *pārsnibhyām*, and in d *dhvansasas*. The verse seems to be scanned by the Anukr. as $8 + 7 + 11 = 34$

३४१. अ॒स्थिभ्य॑स्ते म॒ज्जभ्यः॑ स्ना॒वभ्यो॑ धृ॒मनि॑भ्यः।

यक्ष्मं॑ पा॒णिभ्या॑म॒ङ्गुलि॑भ्यो न॒खेभ्यो॑ वि वृ॑हामि ते॥ ६॥

From your bones, marrows, sinews, vessels, (two) hands, fingers, nails, I eject for you the *yakṣma*.

Pāni is distinctively 'palm', and might properly be so rendered here. Nearly all our *samhitā*-mss., with most of SPP's, omit the *visarga* before *snāvabhyo*. Ppp has a different a, c, d *hastebhyas te mānsebhyaḥ .yakṣmam prṣṭibhyo majjabhyo nādyām virvahāmasi*. The Anukr scans as $7 + 7 + 9 + 8 = 31$

३४२. अङ्गै॑रङ्गै॑ लो॒म्लोमि॑ यस्ते प॒र्वणि॑पर्वणि॑।

यक्ष्मं॑ त्वच॒स्यं ते व॒यं क॒श्यप॑स्य वी॒रुहे॑ण॒ विष्व॑ञ्च॒ वि वृ॑हामसि॥ ७॥

What [*yakṣma* is] in your every limb, every hair, every joint - the *yakṣma* of your skin do we, with Kaśyapa's ejector (*vībarha*) eject away (*visvañc*).

The first half-verse corresponds to RV x 163 6 a, b, which (as also MP.) reads thus *aṅgād-aṅgāl lomno-lomno jātam parvanī-parvanī*, and Ppp. agrees with it, except in having *baddham* for *jātam*, Ppp also omits d In d our P M , with some of SPP's mss , read *vibar-*, as does also the comm [*vivarham*] In our edition, as accent-mark has fallen out under -*ñcam* in e

34. Accompanying the sacrifice of an animal

Found in Paipp iii., and also in the Black-Yajus texts, TS (iii 1 4¹⁻³), and K (xxx 8, in part) Used by Kauś (44 7) in the *vaśāsamana* ceremony, accompanying the anointing of the *vaśā*, in the same, vs 5 accompanies (44 15) the stoppage of the victim's breath; and the same verse appears in the funeral rites (81.33), with verses next following are further employed Agni, by one who "desires the world" (59 21 "desires over-lordship of all the world," comm) In Vait (10 16), the hymn (so the comm.) is said on the release of the victim from the sacrificial post in the *paśubandha*

[३४- पशुगण सूक्त]

[ऋषि- अथर्वा। देवता- १ पशुपति, २ देवगण, ३ अग्नि, विश्वकर्मा, ४ वायु, प्रजापति, ५ आशीर्वचन। छन्द- त्रिष्टुप्]

३४३. य ईशे पशुपतिः पशूनां चतुष्पदामुत यो द्विपदाम्।

निष्क्रीतः स यज्ञियं भागमेतु रायस्पोषा यजमानं सचन्ताम्॥ १॥

The lord of cattle, who rules over (*īś*) the cattle, the four-footed, and who also over the two-footed - let him, bought off, go to [his] sacrificial portion; let abundances of wealth attach themselves to (*sac*) the sacrificer.

In the TS. version, this verse comes second (the verse-order 5, 1, 3, 4, 2). Both TS. and K. have at the beginning *yesām*, which Ppp supports by reading *esām*, and which rectifies the meter of a : this gives quite a different application to c, and a different cast to the meaning of the verse TS. has also *ca* for *yas* in b, *ayam* ('*yam*') for *sa* in c, and it ends (better) with *yajamānasya santu* K (Weber) has for b *catuspāda uta ye dvīpādah*, and for c *niskritās te yajñīyam bhāgam yantu*; and Ppp. differs from it only slightly, adding *vā* after *uta* in b, and ending c with *yajñīyā yānti lokam* Apparently it is the lord of cattle who is to be bribed to content himself with his sacrificial share, in lieu of taking the whole. The Anukr does not heed the irregularities of meter in a, b [The Ppp. form of b seems to be *catuspadām uta vā ye dvīpādah* ʹ].

३४४. प्रमुञ्चन्तो भुवनस्य रेतो गातुं धत्त यजमानाय देवाः।

उपाकृतं शशमानं यदस्थात् प्रियं देवानामर्षेतु पार्थः॥ २॥

Do you, releasing (*pra-muc*) the seed of being, assign progress (*gātu*) to the sacrificer, O gods, what had stood brought hither (*upākṛta*), strenuous (*śaśamāna*), let it go upon the dear path of the gods

TS (and K ?) rectifies the meter of a (whose irregularity the Anukr ignores) by reading *pramuñcamānās*, it also has *jīvam* for *prīyam* in d Ppp gives *gopā* for *retas* in a, and in b makes *dhatta* and *devās* change places, in d it reads *et* *Prīyam* may qualify the subject in d : 'let it, dear [to the gods], go' etc. *Upākṛta* and *śaśamāna* have their usual technical senses, 'brought to the sacrifice' and 'efficient in the performance of religious duty', the latter is explained by the comm alternatively, as "being put to death" or "leaping up" (root *śas*)! *Devās* is, according to him, first "the breaths, sight etc.," then "the gods, Agni etc." [E Sieg discusses *pāthas*, *Gurupūjākaumudī*, p 98]

३४५. ये बध्यमानमनु दीध्याना अन्वैक्षन्त मनसा चक्षुषा च।

अग्निष्टानग्रे प्र मुमोक्तु देवो विश्वकर्मा प्रजया संरराणः॥ ३॥

They who, giving attention to (*anu-dhī*) the one being bound, looked after [him] with mind and with eye - let the divine Agni at first (*agre*) release them, he the all-working, in unison with (*sam-rā*) progeny.

TS and MS (1.2.15) have *badhyamānās* for *dīdhyanās*, and TS. follows it with *abhyaiḥ*, and in c combines *agnis tām*; MS also has *tām*. Both read in d *prajāpatis* for *viśvakarmā*; and TS ends with *saṁvidānas*. Ppp ahs in c *mumukta devās*, and, for d, *prajāpatis prajābhis saṁvidānām*, it then adds another verse *yesām prāno na badhnanti baddham gavām paśūnām uta paurusānām indras tām* (i.e. *tām agre pra* etc.) The comm reads in a *badhyamānam*, which is better, he explains *saṁrarānas* by *saha śabdāyamānas*, as if from the root *rā* 'bark'! Comparison with the next verse seems to show the other animals, comrades of the victim, to be aimed at in the verse [Cf Weber's notes, p 209, and esp his reference to ŚB iii.7 45 -MS has *tan*, p. *tām* : 'see above, page xc.]

३४६. ये ग्राम्याः पशवो विश्वरूपा विरूपाः सन्तो बहुधैकरूपाः।

वायुष्टानग्रे प्र मुमोक्तु देवः प्रजापतिः प्रजया संरराणः॥ ४॥

The cattle that are of the village, all-formed, being of various

forms, manifoldly of one form - let the divine Vāyu at first release them, Prajāpati, in unison with progeny

TS. and K. have *āranvās* 'of the forest' in a, for *grāmvās*, and TS combines *vāyus tān* in c, and ends again with *-vidānah* TA (111 11) has two versions (vss 29, 32), of which the second precisely agrees with TS, while the first has *grāmvās*, like our text (and *agnis tān* in c) Ppp is quite different : *va āranvās paśavo viśvarūpā uta ye kūrūpāh mumukta devah prajāpatis prajābhis samvidānām*

३४७. प्रजानन्तुः प्रति गृह्णन्तु पूर्वे प्राणमङ्गैभ्यः पर्याचरन्तम्।

दिवं गच्छ प्रति तिष्ठा शरीरैः स्वर्गं याहि पृथिभिर्देवयानैः॥५॥

Foreknowing, let them first (*pūrva*) receive the breath (*prāna*) coming to [them] forth from the limbs. Go to heaven; stand firm with your bodies; go to paradise (*svarga*) by god-traveled roads.

Ppp has *devās* for *pūrve* in a, *tābhyām* for *divam* in c, and at the end *-bhis śivebhih*. TS reads *grhnanti* in a, and TS K MS (11.5 10 c, d) invert the order of c and d, and give the better reading *osadhīsu* for *divam gacha* [cf RV x 16 3], MS also has *hutas* for *svargam* The comm makes *pūrve* mean "the gods previously stationed in the atmosphere", perhaps it is 'before the demons get hold of it'

35. To expiate errors in the sacrifice : to Viśvakarman

Found (except vs 5, and in the verse-order 2, 3, 1, 4) in Paipp 1 The same four verses are found in TS (111 2.8¹⁻³ in the order 2, 4, 3, 1), and the first three in MS (11.3 8 in the order 1, 3, 2). The hymn is used by Kauś (38 22) in a rite intended, according vent rain," *vrstinivāranāya*, perhaps his text is corrupt), accompanying the eating of something in an assembly Its employment (59 21) with the hymn next preceding was from the edited text of Kauś) declares it to be used in all the *sava* sacrifices, to accompany the *purastād homas* (59 23-4 . *uttarena savapurastāddhomān*), and vs 5 is used (3 16) with a *purastād homa* in the *parvan* sacrifices. In Vait the hymn appears respectively, and again (29.22) in the *agnicayana* In all these applications there is nothing that suits the real character of the hymn

[३५-विश्वकर्मा सूक्त]

[ऋषि- अङ्गिरा। देवता- विश्वकर्मा। छन्द- त्रिष्टुप्, १ बृहतीगर्भा त्रिष्टुप्,

४-५ भुरिक् त्रिष्टुप्]

३४८. ये भक्षयन्तो न वसून्यानृधुर्यान्गनयो अन्वतप्यन्तु धिण्याः।

या तेषामव्या दुरिष्टिः स्विष्टिं नृस्तां कृणवद् विश्वकर्मा॥ १॥

They who, partaking [of soma] (*bhaks*), did not prosper (*rdh*) in good things, whom the fires of the sacrificial hearth were distressed about (*anu-tapya-*) - what was the expiation (*avayā*) of their ill-sacrifice, may Viśvakarman ('the all-worker') make that for us a good sacrifice

The translation implies emendation of *duristis* in c to *-tes*, and of *tān* in d to *tām*, *tām* is read by the comm, as well as by TS and MS, and SPP even admits it into his text, though nearly all his mss, as well as ours, read *tān* Our P and M read *āvrđhus* at end of a, TS has *ānrđhus*, MS *ānaśus* TS elides the *a* of *anu* in b, it begins c with *ivam* for *vā*, and ends it with *duristyai*, thus supporting our emendation Both TS and MS give *krnotu* in d, and MS puts it after *viśvakarmā* The *pada*-mss read in c *avayā*, but SPP alters his *pada*-text to *ava-yāh*, on the authority of the comm, it is a matter of indifference, as the concluding element, in spite of the native grammarians, is doubtless the root *yā* Ppp gives *duristā svistam* in c, d The various readings, here and in the following verses, are in good part of the kind which show that the text-makers were fumbling over matter which they did not understand The comm is no better off Here, in a, he is uncertain whether to take *na* as 'as if' or 'not,' and to make *vasūni* object of *bhaksayantas* or of *ānrđhus* (= *vardhitavantas*, which is not bad) [The fires, *pāda* b, are personified in like fashion at AGS iv 1 2, 3] The verse (12 + 12 9 + 11 = 44) is much more irregular than the definition of the Anukr admits

३४९. यज्ञपतिमृषय एनसाहुर्निर्भक्तं प्रजा अनुतप्यमानम्।

मथ्व्यान्स्तोकानप यान् रराष्ट सं नृष्टेभिः सृजतु विश्वकर्मा॥ २॥

The seers declare the master (*-pati*) of the sacrifice by reason of sin disproportioned, distressed about [his] offspring. What honeyed drops he offended in (? *apa-rādh*), with them let Viśvakarman unite (*sam-srj*) us

MS. has in a the equivalent *yajamānam*, its b reads *vihāya prajām anutapyamānāh*, while TS has *prajā(h) nirbhaktā(h) anutapyamānāh*, and Ppp *nirbhāgatā bhāgād anutapyamānā* TS and MS make the lost drops only two : *madhavyau stokau tābhyām*, with *tau* instead of *yān*, and hence *rārādha* The translation implies correction to *madhavy-*, as read by both the parallel texts and the comm. SPP's text agrees with ours in reading the *mathavv-* of all the mss (except three of SPP's, which follow the comm) All the *samhutā*-mss. make the absurd combination

nas tebhīh in d, seeming to have in mind the participle *nasta*, SPP retains *nastebhīh* in his text, while ours emends to *nas tebhīh*, as given in the comment to Prāt 11 31 Ppp has our second half-verse as its 3 c, d, it reads *madhavān stokān upa vā rarādha sam mā tarais srjad viśvakarmā* The comm takes *anu* and *tapī-* in b as two independent words, he explains *apa rarādha* in c by *antaritān kṛtavān*, which is doubtless its virtual meaning [W's prior draft reads "what honeyed drops he failed of" - that is, 'missed.']

३५०. अदान्यात्सोमपान् मन्यमानो यज्ञस्य विद्वान्समये न धीरः।

यदेनश्चकृवान् बद्ध एष तं विश्वकर्मन् प्र मुञ्चा स्वस्तये॥ ३॥

Thinking the soma-drinkers to be unworthy of gifts (? *adānya*), [though] knowing of the sacrifice, [he is] not wise (*dhīra*) in the conjuncture (*samaye*), in that this man is bound having committed a sin, do you, O Viśvakarman, release him for his well-being

The offense here had in view is far from clear. Instead of *adānya* (which occurs only here), TS has the apparently unintelligent *ananvān*, MS reads *avajñivān vajñivān many-* 'thinking the unfit for offering to be fit for offering' (or *vice versa*); both have in b *prānasya* for *vajñasya*, and *samare* for *-ye* Ppp gives the second half-verse as 2 c, d, and ends it with *pra mumugdhv enam*. TS MS have no *vat* at beginning of c, TS gives *enaś cakrvān mahi*, and MS *eno mahac cakrvān b-*, and TS *esam* for *es a* The comm explains *adānvān* as *ajñatvāropena dānānarhān*, takes *na* in b as particle of comparison, and makes *samaya* equal *samgrāma* "as if one by confidence in the strength of his own arm should think the opposing soldiers despicable"! The verse (11 + 11 : 10 + 12 = 44) has marked irregularities which the Anukr. ignores

३५१. घोरा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदेषां मनसश्च सत्यम्।

बृहस्पतये महिष द्युमन्त्रमो विश्वकर्मन् नमस्ते पाहाऽस्मान्॥ ४॥

Terrible [are] the seers, homage be to them ! what sight [is] theirs, and the actuality (*satva*) of their mind. For Brhaspati, O bull (*mahisa*), [be] bright (*dyumant*) homage; O Viśvakarman, homage to you! protect you us.

The translation follows our text, though this is plainly corrupted TS makes b less unintelligible by reading *cakṣuśas* for *cakṣur vat*, and *saṁdhau* for *satyam*; Ppp has in the half-verse only minor variants *bhīma* for *ghorās*, 'stu for *astu*, *samdrk* for *satyam*. In c, TS has *mahi śat* for the senseless *mahisa*, and the comm presents the same, Ppp reads

brhaspate mahisāva dive namo viśv- TS gives for d *namo viśvakarmane sa u pātṛ asmān*. In d all the *pada*-mss have the strange blunder *pāhi*, for *pāhi* as required by the sense and by the *samhitā*-text, and SPP adopts the blunder, thus giving a *pada*-reading that is inconvertible into his own *samhitā*. The comm. takes *rsavas* in a as “the breaths, sight etc,” and *satvam* in b as *yathārthadarśi*, and he founds on this interpretation the use in Kauś 38 22, “against faults of vision”

३५२. यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि।

इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः॥५॥

The sacrifice's eye, commencement, and face with voice, hearing, mind I make oblation. To this sacrifice, extended by Viśvakarman, let the gods come, well-willing

The verse is found in no other text, and is perhaps not a proper part of the hymn, it is repeated below as xix 58 5. A few of the *samhitā*-mss (including our O.) ignore the *ā* at beginning of d. The comm. is not certain whether the three nominatives in a designate Agni or sacrificial butter, but he has no scruple about making them objects to *juhomi*

36. To get a husband for a woman

Found (except vss 6, 8) in Paipp 11 (in the verse-order 1, 3, 2, 4, 5, 7) Used by Kauś. (31 13 ff.) among the women's rites, in a ceremony for obtaining a husband, vss 5 and 7 are specially referred to or quoted, with rites adapted to the text. It is further regarded by the schol. and the comm. as signified by *pativedana* (75.7), at the beginning of the chapters on nuptial rites, accompanying the sending out of a wooer or paranymp.

[३६- पतिवेदन सूक्त]

[ऋषि- पतिवेदन। देवता- १ अग्नि, २ सोम, अर्यमा, धाता, ३ अग्नीषोम, ४ इन्द्र, ५

सूर्य, ६ धनपति, ७ हिरण्य, भग, ८ ओषधि। छन्द- अनुष्टुप्,

१ भुरिक् अनुष्टुप्, ३-४ त्रिष्टुप्, ८ निचृत् पुर उष्णिक्।]

३५३. आ नो अग्ने सुमति संभ्रलो गमेदिमां कुमारिं सह नो भगेन।

जुष्टा वरेषु समनेषु वल्गुरोषं पत्या सौभगमस्त्वस्यै॥१॥

Unto our favor, O Agni, may a wooer come, to this girl, along with our fortune (*bhaga*) Enjoyable (*juṣṭa*) [is she] to suitors (*vara*), agreeable at festivals (*samana*), be there quickly good-fortune for her with a husband.

The text is not improbably corrupt Ppp reads in a, b *sumatim skandaloke idam ām kumārvāmāno bhagena*, but it combines c and d much better into one sentence by reading for d *osam patvā bhavati* (-tu ?) *subhage* 'vam The comm explains *sambhalas* as *sambhāsakah samādātā vā*, or else, he says, it means *hunsakah pūrvam abhilāsaviḥhātī kanvām anicchan purusah* He quotes ĀpGS 14 to show that *vara* also means paranymp *Justā* he quotes Pānini to prove accented *justā* In d he reads *ūsam*, and declares it to signify *sukhakaram* [Bergaigne, *Rel ved* 1159, takes *samana* as = 'marriage'.]

३५४. सोमं जुष्टं ब्रह्म जुष्टमर्यम्णा संभृतं भगम्।

घातुर्देवस्य सत्येन कृणोमि पतिवेदनम्॥ २॥

Fortune enjoyed by Soma, enjoyed by Brahman, brought together by Aryaman,¹ with the truth of divine Dhātā, the husband-finder I perform (*kr*)

Ppp has a mutilated first half-verse *somajusto arvamnā sambhrto bhaga*, and at the end *patirvedanam* The comm understands in a *brahma-* to mean the Gandharva, who and Soma are the first husbands of a bride (xiv 2 3, 4) He does not see in *bhaga* anything but *kanvārūpam bhāgadhevam*; but the meaning "favor" is not impossible

[Both *bhagam* ("fortune" or "favors") and *pativedanam* (the ceremony called "husband-finder") are objects of *krnomi*, which, accordingly, needs to be rendered by 'make' or 'procure' for the one combination and by 'perform' for the other It is hardly a case of zeugma - Bloomfield notes that *sambhrta* contains a conscious allusion to *sambhala*, vs 1.]

३५५. इयमग्ने नारी पतिं विदेष्टु सोमो हि राजा सुभगां कृणोति।

सुवाना पुत्रान् महिषी भवति गत्वा पतिं सुभगा वि राजतु॥ ३॥

May this woman, O Agni, find a husband; for king Soma makes her of good-fortune, giving birth to sons, she shall become chief consort (*mahiṣī*), having gone to a husband, let her, having good-fortune, bear rule (*vi-rāj*).

Three mss (including our P.O) read *nārī* in a. [For *videsta* in a (*Grammar2* §850 a),] Ppp. has *videstu*; at end of b it reads *-gam kṛnotu*; and it changes the second half-verse into an address by reading *bhavāsi*,

1 अर्यमशब्देन विवाहाग्निरुच्यते। 'अर्यमणं नु देवं कन्या अग्निम् अयक्षत' (आश्व० गृ० १७१३)।

and *subhage vi rājā*, The comm explains *mahisī* as *mahanīvā śresthā bhāryā*. The fourth pāda is best scanned as *jagatī*, with resolution *ga-tu-ā* [oi insert *sā* before *subhagā*]

३५६. यथाखुरो मघवश्चरुष प्रियो मृगाणां सुषदा बभूव।
एवा भगस्य जुष्टेयमस्तु नारी सम्प्रिया पत्याविराधयन्ती॥४॥

As, O bounteous one (*maghavan*), this pleasant cover has been dear to the well-settled (*susad*) wild beasts, so let this woman be enjoyed of Bhaga, mutually dear, not disagreeing with her husband

The translation here involves emendation of the unmanageable *sus adā* in b to *susadām*, as suggested by iii 22 6. SPP. has in his *pada*-text *susadāh* (as if nom of *susadas*), and makes no note upon the word - probably by an oversight, as of our *pada*-mss. only Op. has such a reading, the comm understands *susadās*, and explains it by *sukhena sthātum yogvah* 'comfortable to dwell in', which is not unacceptable. The comm also has in a *maghavān*, and in d *abhirādhayanī* (= *abhivardhayantī*, or else *putrapaśvādibhiḥ samrddhā bhavanti*) Ppp has at the beginning *vathā khamram maghavan cārur esu*, and, in c, d, *vam vayam justā bhagasyā'stu sampr-* All our *samhitā*-mss save one (H.), and half of SPP's, give *esah pr-* in a-b, but the comment to Prāt ii 57 quotes this passage as illustration of the loss of its final *visarga* by *esas* Kauś (34 14) evidently intends an allusion to this verse in one of its directions *mrgākharād vedvām mantroktāni* 'the articles mentioned in the text on the sacrificial hearth from a wild beast's covert,' but the comm does not explain the meaning. The Anukr ignores the redundancy of a syllable in c [Pronounce *justā iyam* and reject *nārī* ?- The use of *sampriya* in dual and plural is natural its extension to the singular is rather illogical (cf TS iv 2 4), unless we assign intensive value to *sam* ('very dear')]

३५७. भगस्य नावमा रोह पूर्णामनुपदस्वतीम्।
तयौपप्रतारय यो वरः प्रतिकाम्यः॥५॥

Ascend you the boat of Bhaga, full, unfailing, with that cause to cross over hither a suitor who is according to your wish.

Or *pratukāmya* may perhaps mean 'responsive to your love' Ppp has in a *ā ruha*, in b *anuparas-*, and for c, d *trayo pūsā hitam yas patis patikāmyah*. The comm. understands *upa-* in c as an independent word. With this verse, according to the comm the girl is made to ascend a properly prepared boat.

३५८. आ क्रन्दय धनपते वरमामनसं कृणु।

सर्व^१ प्रदक्षिणं कृणु यो वरः प्रतिकाम्यः॥६॥

Shout to [him], O lord of riches, make a suitor hither-minded, turn the right side to every one who is a suitor according to your wish

Circumambulation with the right side toward one is a sign of reverence *Ā krandaya* in a is perhaps a real causative, 'make him call out to us', the comm takes it so His explanation [page 332] of the accompanying rite is "offering rice in the night, one should make the girl step forward to the right "

३६९. इदं हिरण्यं गुल्गुल्वयमौक्षो अथो भगः।

एते पतिभ्यस्त्वामदुः प्रतिकामाय वेत्तवे॥७॥

Here [is] gold, bdellium, here [is] *auksa*, likewise fortune, these have given you unto husbands, in order to find one according to your wish

Āuksa (cf *auksagandhi*, iv 37 3) seems to be some fragrant product of the ox, or it may perhaps come from *uks* 'sprinkle', but not through *uks an*. The mss vary here, as everywhere else, in an indiscriminate manner between *guggulu* and *gulgulu*¹, here the majority of ours have -lg-, and the great majority of SPP's have -gg-, but -gg- is accepted (as elsewhere) in our edition, and -lg- in the other, Ppp reads -lg-, the comm. -gg- Ppp has further *vayam ukso atho bhaga*; and, in c-d, *adhuh patik-* The comm defines *guggulu* as "a well-known kind of article for incense," and for *auksa* he quotes from Keśava (*kaśīkasūtrabhāṣavakārās*) the couplet given in Bloomfield's *Kaśīka* on p 335 (but reading *surabhīn gandhān kśīram*). The comm p 332, explains that with this verse is to be performed a binding on and fumigation and anointing of the girl with ornaments, bdellium, and *auksa* respectively. [BR., iv.947, suggest *pratikāmyāva*]

३६०. आ तै नयतु सविता नयतु पतिर्यः प्रतिकाम्यः।

त्वमस्यै धेहोषधे॥८॥

Hither let Savitā conduct for you, conduct a husband that is according to your wish; do you assign [him] to her, O herb.

1 गुग्गुलु धूपनद्रव्यविशेष प्रसिद्ध ।

The second *navatu* is a detriment equally to sense and to meter, the Anukr counts it to a, and the *pada*-mss mark the division accordingly. Emendation of *ivam* in c to *tam* is strongly suggested. The verse hardly belongs to the hymn as originally made up, there has been no reference elsewhere to an “herb”, nor does Kauś introduce such an element.

In the concluding *anuvāka* [6] are 5 hymns, 31 verses. The Anukr says accordingly *triṅśadekādhiko* ‘ntvc’.

॥इति द्वितीयं काण्डं समाप्तम्॥

This is the end also of the fourth *prapāthaka*.

[One or two mss sum up the book as 36 hymns and 207 verses.]



॥अथ तृतीयं काण्डम्॥

Book III

[The third book is made up largely of hymns of 6 verses each. It contains 13 such hymns, but also six hymns (namely 4, 7, 13, 16, 24, 30) of 7 verses each, six hymns (namely 5, 6, 11, 15, 19, 29) of 8 verses each, two hymns (namely 12, 17) of 9 verses each, two hymns (namely 20, 21) of 10 verses each, one hymn (namely 31) of 11 verses, and one hymn (namely 10) of 13 verses. See Weber's introduction to his translation, p. 178. The possibility of critical reduction to the norm is well illustrated by hymn 31 - compare pages 1 and 37. The whole book has been translated by Weber, *Indische Studien*, vol.xvii. (1885), pages 177-314.]

1. Against enemies

Found in Paipp. iii., next after the one which here follows it. In Kauś. (14.17) this hymn and the next are called *mohanāni* 'confounders', and are used in a rite (14 17-21) for confounding an enemy's army; its details have nothing to do with those of the hymns.

[१- शत्रुसेनासंमोहन सूक्त]

[ऋषि- अथर्वा। देवता- सेनामोहन (१ अग्नि, २ मरुद्गण, ३-६ इन्द्र)। छन्द- १,४

त्रिष्टुप्, २ विराट्गर्भाभुरिक्त्रिष्टुप्, ३,६ अनुष्टुप्, ५ विराट् पुरउष्णिक्।]

३६१. अग्निर्नः शत्रून् प्रत्येतु विद्वान् प्रतिदहन्नभिः शस्तिमरातिम्।

स सेनां मोहयतु परेषां निर्हस्ताश्च कृणवज्जातवैदाः॥ १॥

Let Agni,¹ knowing, go against our foes, burning against the imprecator, the niggard; let him confound (*mohaya-*) the army of our adversaries (*para*); and may Jātavedas make them handleless.

Ppp. makes *śatrūn* and *vidvān* in a change places. SPP. reports that the next used by the comm. reads *naḥ* after *agnir* both here and in 2. 1 a. The comm. signalizes the beginning of the book by giving absurd

1 अङ्गति गच्छति सर्व व्याप्नोतीति अग्निः। अङ्गं नयति संनममानः। अक्नोपनो भवतीति स्थौलाष्टीविः। न क्नोपयति न स्नेहयति। (नि० ७.१४)

etymologies of *agni* at the length of nearly a page. Pāda c lacks a syllable, unless we allow ourselves to resolve *se-na-ām* ¹

३६२. यूयमुग्रा मरुत ईदृशे स्थाभि प्रेतं मृणतु सहध्वम्।

अर्मीमृणन् वसवो नाथिता इमे अग्निर्होषां दूतः प्रत्येतु विद्वान्॥२॥

You, O Maruts, are formidable for such a plight, go forward upon [them], kill, overcome ! The Vasus have killed [them]; suppliant [are] these, for let Agni, their messenger, go against [their foes], knowing

The second half-verse is rendered literally as it stands, but is certainly badly corrupt Ppp has *amīrmdam vasavo nāthitebhvo agnir hy esām vidvān pratyetu śatrūn*, which is much more acceptable, *nāth*-would be 'for [us] who supplicate' *Dūtas* seems to have blundered in here out of 2. 1 a Ludwig emends *nāthitās* to *-tān*, which would improve c, but leave it unconnected with d In our edition *praty etu* is an erratum for *pratyetu*, which all the mss read The comm, with his customary neglect of accent, takes *ugrās* in a as vocative He takes *īdrśe* as a locative (= *apradhrsye samgrāmalaksane karmani*), against the testimony of the other passages where the word occurs, and supplies *matsahāyās* In b, he reads (with a couple of SPP's mss that follow him) *mrnatas*, and takes it (again against the accent) as accus pl *Amīmrnan* in c he renders as an imperative The meter of the verse (11 + 11 12 + 13 = 47) is capable of being fitted to the description of the Anukr [11 + 10 12 + 12 = 45] by duly managing the resolution [Aufrecht, KZ. xxvii 219 (1885), reconstructs the vs, putting *mrdayata* for *mrnata* in b and reading c, d thus *amīmrnan vasavo nāthitāso agnir hi śatrūn pratyeti vidhyan* Cf Bloomfield, 326 - Roth gives (in his notes) *mrdata* for *mrnata* and (in his collation) *yesām* for *hy esām*, as Ppp readings]

३६३. अमित्रसेना¹ मघवन्नस्माच्छत्रूयतीमभि।

युवं तानिन्द्र वृत्रहन्नग्निश्च दहतं प्रति॥३॥

The army of enemies, O bounteous one, playing the foe against us - do you (two), O Vrtra-slaying Indra, Agni also, burn against them

The verse is found also as SV 11.1215, which reads *chatruiyātīm* in b, and begins c with *ubhau tām* (*tām* is read by the comm, and is called for as an emendation in our verse), it also has the correct accent *amitrāsenām*, which is found in only two of our mss (O.Op) and three of

1 सेना सेश्वरा समागतित्वा (नि० २११)।

SPP's; both editions read *-senām*. In our text, *āgnis* in d is a misprint for *agnis* [SPP combines *asmān ch-*, badly : cf 1 19 4, note]

३६४. प्रसूत इन्द्र प्रवता हर्षिभ्यां प्र ते वज्रः प्रमृणत्रैतु शत्रून्।

जहि प्रतीचो अनुचः पराचो विष्वक् सत्यं कृणुहि चित्तमेषाम्॥ ४॥

Impelled, O Indra, forwards (? *pravatā*) by your (two) bays - let your thunderbolt go forth, slaughtering (*pra-mr*) the foes, smite the on-coming, the following, the fleeing (*parāñc*); scatter their actual intent.

The verse is RV III 30 6, which, however, reads at the beginning *prā sū te* (as does also the comm), accents in c *pratīco anūcah* (and the comm claims the same for our text), and has for d *viśvam satyam krnuhi vistam astu*, which is even more unintelligible than our text Weber proposes *visvaksatvam* as a compound, "turning itself in every direction"; this, however, makes nothing out of *-satyam* Ludwig translates "fulfil their design in all [both] direction," which is not very clear Ppp. reads *viśvam vistam krnuhi satyam esām*; also quite obscure The comm takes *satyam* as "established, settled," and *visvak krnuhi* as "scatter, unsettle, make uncertain" One would like to take *visvak-* as something like 'contrariwise', with the general sense "turn their plans against themselves" Ppp. has further *nūah* for *anūcas* in c

३६५. इन्द्र सेनां मोहयामित्राणाम्।

अग्नेर्वतिस्य ध्राज्या तान् विषूचो वि नाशय॥ ५॥

O Indra, confound the army of our enemies, with the blast of fire, of wind, make them disappear, scattering

The defective first half-verse is completed by Ppp in this form *manomohanam krnva* (i.e. *krnavas* ?) *indrā'mitrebhyas tvam* The second half-verse is also 2.3 c, d The comm explains *dhrajyā* by *dahanavisavyā yā vegitā gatis tathāvidhayā vegagatyā tayor eva vā gatyā*

३६६. इन्द्रः सेनां मोहयतु मुस्तो घृन्त्वोर्जसा।

चक्षूष्यग्निरा दत्तां पुनरेतु पराजिता॥ ६॥

Let Indra confound the army; let the Maruts slay with force, let Agni take away its eyes; let it go back conquered.

All the mss. read *indra*, vocative, at the beginning of the verse; but SPP's text, as well as ours, emends to *indrah s-*, and this the comm also has The comm further in c *dhattām* instead of *dattām*

2. Against enemies

Found in Paipp 111, next before the hymn here preceding Used in Kauś only with the latter, as there explained

[२ - शत्रुसेनासंमोहन सूक्त]

[ऋषि- अथर्वा । देवता- सेनामोहन (१-२ अग्नि, ३-४ इन्द्र, ५ द्यौ, ६ मरुद्गण) ।

छन्द- त्रिष्टुप्, २-४ अनुष्टुप् ।]

३६७. अग्निर्नो^१ दूतः प्रत्येतु^२ विद्वान् प्रतिदहन्^३ भिषां^४ स्तिमरा^५ तिम् ।

स चित्तानि^६ मोहयतु परेषां^७ निर्हस्तांश्च^८ कृणवज्जातवैदाः॥ १॥

Let Agni our messenger, knowing, go against [them], burning against the imprecator, the niggard, let him confound the intents of our adversaries, and may Jātavedas make them helpless.

All the mss have in a the false accent *praty etu* (seemingly imitated from 1 2 d, where *hi* requires it), and SPP retains it, our edition makes the necessary emendation to *praty etu*. Ppp appears to have *śatrūn* instead of *vidvān* at end of a

३६८. अयमग्निर्मुमुहृद्^१ यानि^२ चित्तानि^३ वो हृदि ।

वि वो धमत्वोक्तसुः^४ प्र वो धमतु सर्वतः॥ २॥

Agni here has confounded the intents that are in your heart; let him blow (*dham*) you away from [our] home, let him blow you forth in every direction

Ppp has *dhamātu* for *-matu* both times The comm. renders *amūmuhat* by *mohayatu*, in accordance with his doctrine that one verbal form is equivalent to another

३६९. इन्द्रं^१ चित्तानि^२ मोहयन्^३ र्वाङ्कृत्या^४ चर ।

अग्नेर्वातस्य^५ ध्राज्या^६ तान् विषूचो^७ वि नाशय॥ ३॥

O Indra ! confounding [their] intents, move hitherward with [their] design (*ākūti*), with the blast of fire, of wind, make them disappear, scattering.

The second half-verse is identical with 1.5 b, c Pāda b apparently means 'take away their design, make them purposeless', the comm., distorting the sense of *arvāñ*, makes it signify "go against [their army], with the design [of overwhelming it]" Ppp reads *ākūtyā'dhu* (1 e -*tvās*

adhi ?) In our edition, restore the lost accent-mark over the *-dra* of *indra* in a

३७०. व्याकूतय एषामिताथो चित्तानि मुह्यत।

अथो यदुद्यैषां हृदि तदेषां परि निर्जहि॥ ४॥

Go asunder, you designs of them; also, you intents, be confounded, also what is today in their heart, that smite you out from them

All the mss. have in b *cittāni*, as if not vocative, and SPP retains the accent, while our text emends to *cittāni*, the comm understands a vocative The comm further takes *vyākūtayas* as one word, explaining it as either *viruddhāh samkalpāh* or else (qualifying *devās* understood) as *śatrūnām viruddhākūtyutpādakāh* [For d, rather, 'that of them smite you out from [them] ']

३७१. अमीषां चित्तानि प्रतिमोहयन्ती गृहाणाङ्गान्यध्वे परेहि।

अभि प्रेहि निर्देह ह्यत्सु शोकैर्ग्राह्यामित्रांस्तमसा विध्य शत्रून्॥ ५॥

Confounding the intents of those yonder, seizing their limbs, O Apvā¹, go away, go forth against [them], consume [them] in their hearts with pangs (*śoka*), pierce the enemies with seizure (*grāhi*), the foes with darkness.

The verse is RV x 103 12, which reads in a *cittam pratilobhayanti*, and, for d, *andhenā 'mitrās tasmāsā sacantām*, and SV. (ii 1211) and VS (xvii 44) agree with RV Both *pada*-texts give in b *grhāna*, as impv, but the word is translated above (in accordance with Grassmann's suggestion) as aor pple. fe *grhānā*, because this combines so much better with the following *pare 'hi* A number of the *samhitā*-mss. (including our P s m E s m I H p m) make the curious blunder of accenting *apve* in b the comm explains it as a *pāpadevatā*, adding the precious etymology *apavāyavati apagamavati sukhām prānāns ca* [Weber, ix 482, thinks *apvā* has reference to impurity (root *pū*) and to diarrhoea as caused by fear To Weber's citation (xvii 184) from the Purāna, add the line near the beginning of the Bhīṣma book, MBh. vi 1 18, *śrutvā tu ninadam vodhāh śakrṇ-mūtram prasusruvuh*] The Anukr. ignores the redundancy in a, emendation to *cittā* would remove it

३७२. असौ या सेना मरुतः परेषामस्मानैत्यभ्योजसा स्पर्धमाना।

तां विध्यत तमसापव्रतेन यथैषामन्यो अन्यं न जानात्॥ ६॥

1 अप्वा यद् एनया विद्वोऽपवीयते व्याधिर्वा भयं वा (नि० ६ १२)।

Yonder army of our adversaries, O Maruts, that comes contending against us with force - pierce you it with baffling darkness, that one of them may not know another.

The verse is an addition (as vs 14) to Rv.x 103 [Aufrecht, 2d ed'n, vol 11 p 682], but forms a proper part of SV (11 1210) and VS. (xvii 47) RV VS read in b *abhyāti nas* (for *asmān aty abhi*), SV has *abhyeti*, all have in c *gūhata* for *vidhyata*, and with the latter Ppp intends to agree, but has *guhata* For *esām* in d, RV gives *amīsām*, SV *etesām*, and VS *amī* and accordingly at the end *jānan* It takes violence to compress our b into a *tristubh* pāda

3. For the restoration of a king

Found in Paipp 11 (our vs 5 coming last) Used by Kauś (16 30), with the hymn next following, in a ceremony for the restoration of a king to his former kingdom In Vait. (9 2), vs 1 accompanies a morning oblation to Agni *anīkavant* in the *sākamedha* rite of the *cāturmāsya* sacrifice, and again (30 27), vs 2 is used at the end of the *sautrāmanī* ceremony

[३ - स्वराजपुनः स्थापन सूक्त]

[ऋषि- अथर्वा। देवता- १ अग्नि, २, ६ इन्द्र, ३ वरुण, सोम, इन्द्र, ४ श्येन, अश्विनीकुमार, ५ इन्द्राग्नी, विश्वेदेवा। छन्द- त्रिष्टुप्, ३ चतुष्पदा भुरिक् पंक्ति, ५-६ अनुष्टुप्।]

३७३. अचि॑रुदत् स्व॒पा इ॒ह भु॑व॒दग्ने॑ व्यचस्व॒ रोद॑सी उरू॒ची।

यु॒ञ्जन्तु॑ त्वा म॒रुतौ॑ वि॒श्ववै॑दस् आमुं न॑य नम॑सा रा॒तह॑व्यम्॥ १॥

He had shouted (? *krand*); may he be protector of his own here, O Agni, bend apart the two widened firmaments (*rodasī*), let the all-possessing Maruts harness (*yuj*) you, lead you hither with homage yon man of bestowed oblation

This is a very literal translation of the obscure verse, which is plainly an adaptation or corruption, or both, of a RV verse in a hymn to Agni (vi 11 4 . it is repeated, without variant, in MS.iv 14 15) *adidyutat sv apāko vibhāvā'gne yajasva rodasī urūcī āyum na yam namasā rātahavyā añjanti suprayasam pañca janāh*, and, what is very noteworthy, the latter half-verse of RV is decidedly more closely reflected in the Ppp. version . *amum naya namasā rātahavyo yujanti suprayasam pañca janāh*, Ppp has also *bhavat* at end of a. It could not be

expected to find concinnity and sense in a verse so originated the address seems to be changed from Agni to Indra, and some sort of comparison aimed at between the latter and the reinstated king. The *pada*-text divides in a *svapāh*, and, as the word may be a part of the adaptation [of the original to the purpose of this hymn], the translation so treats it, instead of substituting, as Weber and Ludwig do, *suapāh*, the comm explains it both ways *svakīvānām prajānām pālakah sukarmā vā* The comm makes the king subject of *acikradat* in a, apparently takes *vyacasva* in b as one word (= *vyāpnuhi*), *tvā* in c as designating Agni (*yuñjantu* = *prāpnuvantu*, *tvatsahāyā bhavantu*), and *amum* in d as the king. The Anukr ignores the *jagatī* pāda (c) [or lets it offset a counted as 10'] [The usual compound is *sv-apās*, but *sv-apās*, though not quotable, is quite possible]

३७४. दूरे चित् सन्तमरुषासु इन्द्रमा च्यावयन्तु सुख्याय विप्रम्।
यद् गा॒यत्री बृ॒हतीमु॒र्कम॒स्मै सौ॒त्राम॒ण्या द॒धृष॑न्त दे॒वाः॥ २॥

Indra, the inspired one, however far away, let the ruddy ones set in motion hither (*ā-cyāvaya-*) in order to friendship, when the gods venture (?) for him a *gāyatrī*, a *brhatī*, a song (*arka*), with the *sautrāmanī* (cceremony)

This verse is nearly as obscure as the preceding and probably as hopelessly corrupt. The "ruddy ones" in a are, according to the comm priests (*rtvij*), Weber understands "horses," Ludwig "somas." The comm takes *dadhrsanta* in d first from root *dhr* (= *adhāra*van), then apparently from *dhr̥ṣ* (*pūrvam visrastāvavayavam indram punah sarvāvayavopetam akurvan*, citing TS.v 6.3⁴), Ppp has *dadr̥ṣanta*, perhaps *dadrhanta* might be made to yield the best sense, restoration of the augment would fill out the deficient meter, which the Anukr fails to remark. R conjectures "made firm for him the mighty *gāyatrī* as bol." About half the mss. (including our Bp.E I H K) accent in b *sakhyāva*, the same uncertainty as to this word appears elsewhere.

३७५. अ॒ब्र॒ह्म॒स्त्वा रा॒जा व॑रु॒णो ह॒वतु॑ सोम॒स्त्वा ह॒वतु॑ पर्व॒तभ्यः॑।
इ॒न्द्र॒स्त्वा ह॒वतु॑ वि॒द्भ्य आ॒भ्यः श्ये॑नो भू॒त्वा वि॒श आ॑ प॒तेमाः॑॥ ३॥

For the waters let king Varuna call you, let Soma call you for the mountains, let Indra call you for these subjects (*viś*); becoming a falcon, fly unto these subjects.

"For" may of course be "from" in a and b, as preferred by [the four] translation and comm. Ppp reads, in a, b *varuno juhāva somas tvā'yam hvayati*; and again in c, *indras tvā'yam hvavati*. With the proper

resolutions, this verse is a decent *tristubh*; the Anukr scans it as 11 + 10 + 10 + 10 = 41. The verse in our text are wrongly numbered from this one on.

३७६. श्येनो हव्यं नयत्वा परस्मादन्यक्षेत्रे अपरुद्धं चरन्तम्।
अश्विना पथां कृणुतां सुगं तं इमं सजाता अभिसंविशध्वम्॥४॥

Let the falcon lead hither from far (*para*) the one to be called, living exiled in others' territory (*ksetra*); let the (two) Aśvins make the road for you easy to go, settle together about this man, you his fellows

The translation follows both previous translators, and the comm (= *hvātavyam*), in implying *havyam* in a instead of *havyam* 'oblation', yet Ppp reads *havis*, which supports *havyam*. The comm with several of SPP's mss, has *avaruddham* in b, for [the technical] *aparuddhas caran* (and *ava-gam*, 6 d) compare especially PB xii 12.6.

३७७. हव्यन्तु त्वा प्रतिजनाः प्रति मित्रा अवृषता।
इन्द्राग्नी विश्वे देवास्ते विशि क्षेममदीधरन्॥५॥

Let your opponents call you, your friends have chosen [you] against [them] (? *prati*); Indra-and-Agni, all the gods, have maintained for you security (*ksema*) in the people (*viś*).

The comm, and a few of SPP's mss that follow it, have at the beginning *vayantu* (= *sāmtatyena sevantām*). Several *samhitā*-mss. (including our P M O Op.) read *pratijānāh*, Ppp has the easier reading *pañca janāh*, with *hvayantu* for *-ntu*, and, in b, *varsata* for *avrsata*; also it ends with *adīdharas*. As in more than one other case, all the mss accent *te* in the second half-verse, and the *pada*-text puts its double stroke of *pāda*-division before the word, and both editions read *te*, but it should plainly be *te*, as our translation renders, and as the comm. also explains it. The comm. combines in b *pratimitrās*, making it mean "opposing friends", the combination of *vr* 'choose' with *prati* is strange and obscure.

३७८. यस्ते हवं विवदत् सजातो यश्च निष्ठञ्च।
अपाञ्चमिन्द्र तं कृत्वाथेममिहाव गमय॥६॥

Whatever fellow disputes your call, and whatever outsider - making him go away (*apāñc*), O Indra, then do you reinstate (*ava-gamaya*) this man here.

The comm. explains *sajāta* and *nistva* as *samabala* and *nikrstabala* (¹) [as at i 19.3], and *ava gamaya* as *bodhaya*. The Anukr. takes no notice of the metrical deficiency in a, emendation to *-vadati* would fairly rectify it [For *ava-gam*, see note to vs 4]

4. To establish a king

Found in Paipp.iii Used in Kauś only with the next preceding hymn (as there explained), although the two are of essentially different application, this one referring to a king who has been called or chosen, and has to be inaugurated as such. In Vait (13.2), in the *agnistoma* sacrifice, vs 7 accompanies, with vii 28, oblations to *pathvā svasti* and other divinities

[४ - राजासंवरण सूक्त]

[ऋषि- अथर्वा। देवता- इन्द्र। छन्द- त्रिष्टुप्, १ जगती, ४, ५ भुरिक् त्रिष्टुप्।]

३७९. आ त्वां गन् राष्ट्रं सह वर्चसोर्दिहि प्राङ् विशां पतिरेकराट् त्वं वि राज।
सर्वास्त्वा राजन् प्रदिशो ह्वयन्तूपसद्यो नमस्यो भवेह॥ १॥

Unto you has come the kingdom; with splendour rise forward, [as] lord of the people (*viśas*), sole king, bear you rule (*vi-rāj*), let all the directions call you, O king; become you here one for waiting on, for homage

The translation implies in a *agan*, which is very probably the true reading, though the *pada*-mss divide *tvā gan*. The metrical redundancy in a, b is best removed by omitting *prāñ* (for which Ppp. and the comm read *prāk*), which seems (as meaning also 'in the east') to have been added in order to make yet more distinct the comparison with the sun implied in *ud ihi*, the *pada*-text reckons the word wrongly to b, and the comm renders it *pūrvam* 'formerly', he takes *vi rāja* as "be resplendent," which is of course possible. The verse has but one real *jagatī* pāda (a) [With d (=vi.98 l d), cf *namasopasadyas*, used twice in RV]

३८०. त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पञ्च देवीः।
वर्षन् राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो वि भजा वसूनि॥ २॥

You let the people (*viśas*) choose unto kingship (*rājya*), you these five divine directions; rest (*śri*) at the summit of royalty, at the pinnacle (*kakud*); from thence, formidable, share out good things to us.

The verse is found also in TS (iii 3 9²) and MS (ii 5 10), with nearly accordant differences of reading *gāvo* 'vrnata rāvjāva in a, *tvām havanta* (MS *vardhanti*) *marutah svarkāh* for b, *ks-atrasva kakubhi* (MS *kakubbbhih*) *śśśrivānas* in c TB, moreover, has the second half-verse (in ii 4 7⁷, the first half is our iv 22 2 a, b), agreeing with AV except by giving *ksatrasya kakubhis*. Ppp further varies the word by reading *kakudhi*, it also has in a *vrnutām*, and for d *ato vasūni vi bhajāsy ugrah* A number of the mss (including our O Op) read in a *rāvjāva*, as, indeed, they generally disagree [in threefold wise] as to the accent of this word P M W have in a *vrnatām* The comm renders *varsman* by *śārīre*, *śrayasva* by *āssva*

३८१. अच्छं त्वा यन्तु हविर्नः सजाता अग्निर्दूतो अजिरः स चरातै।

जायाः पुत्राः सुमनसो भवन्तु बह्वं बलिं प्रति पश्यासा उग्रः॥३॥

Unto you let your fellows come, calling [you], Agni shall go along as speedy messenger, let the wives, the sons, be well-willing, you, formidable, shall see arrive (*prati-pas*) much tribute

Ppp has in a, b *vantu bhuvanasva jālā'gnir dūto* 'va jarase dadhāti, and combines in c *jāyās p-* The comm finds in b an incomplete simile "your messenger, unassailable like fire, shall" etc

३८२. अश्विना त्वाग्रै मित्रावरुणोभा विश्वे देवा मरुतस्त्वा ह्वयन्तु।

अथा मनो वसुदेयाय कृणुष्व ततो न उग्रो वि भजा वसूनि॥४॥

Let the (two) Aśvins you first, let Mitra-and-Varuna both, let all the gods, the Maruts, call you; then put (*kr*) your mind unto the giving of good things, from thence, formidable, share out good things to us.

With c compare RV 1 54 9 d, which rectifies the meter by reading *krsva* The second half-verse is quite different in Ppp . *sajātānām madhyamesthe'ha masvā* (cf 11 6 4 c, iii 8 2 d) *sve ksetre savite vi rāja* The third pāda is made *bhury* by the change of *krsva* to *krnusva*

३८३. आ प्र द्रव परमस्याः परावतः शिवे ते द्यावापृथिवी उभे स्ताम्।

तदयं राजा वरुणस्तथाह स त्वायमह्वत् स उपेदमेहि॥५॥

Run forth hither from the further distance, propitious to you be heaven-and-earth both; king Varuna here says this thus, he here has called you, [therefore (*sa*) do you come to this place.

Ppp has *babhūtām* for *ubhe stām* at end of b, and *ahvat svenam ehi* at end of d SPP reports all his *pada*-mss as reading *aha* instead of *āha* in c, no such blunder has been noted in ours His ms of the comm also

appears to have *āhvāt* in d, but doubtless only by an oversight of the copyist (under the next verse it gives *ahvat* in an identical phrase of exposition) MS. (11 2 11, p 24 3) gives a *pratīka* reading *ā prehi paramasyāh parāvatah*, while no corresponding verse is found in its text - or elsewhere, so far as is known, unless here

३८४. इन्द्रेन्द्र मनुष्याः३ः परैहि सं ह्यज्ञास्था वरुणैः संविदानः।

सत्वायमह्वत् स्वे सुधस्थे स देवान् यक्षत् स उ कल्पयाद् विशः॥६॥

Like a human Indra, go you away, for you have concurred (*samjñā*) in concord with the castes (?); he here has called you in his own station, he shall sacrifice to the gods, and he shall arrange the people (*viśas*)

The translation of this obscure and difficult verse implies much and venturesome emendation in the first half namely, in a, *indra iva manus vah*, and in b *varnais* Weber also takes *manusyās* as meant for a nom sing, and renders it “menschengestaltet”, the other translators understand *manusyā viśas*, as does the Pet Lex The Ppp version, *indro idam manus-ya pre 'hi*, suggests *-syah*, and is decidedly better in *prehi* (to be resolved into *pr-e-hi*, whence perhaps the corruption of *parehi*); the repeated vocative *indraindra* (so the *pada*-text) is not to be tolerated For b, Ppp has *sam hi yajñyās tvā varunena samvidānah*, which is too corrupt to give as aid, the emendation to *varnais* is a desperate and purely tentative one, as there is no evidence that *varna* had assumed so early the sense of ‘caste’ Weber suggests that *varuna* here is equal to *varana* ‘elector’, Zimmer takes it as virtually for *devais* : both entirely unsatisfactory Ppp ends the verse with *so kalpayād diśah* To the comm there is no difficulty; the repeated vocative is out of reverence (*ādarārtham*); *manusyās* is a Vedic irregularity for *-śyān*, or else qualifies *prajās* understood, the plural *varunais* is plur majestic for *varunena*, *kalpayāt*, finally, is *svasvavyāpāresu niyūñktām*. The Anukr. passes without notice the *jagatī* pāda d, it being easy to read the verse into 44 syllables

३८५. पथ्या रेवतीर्बहुधा विरूपाः सर्वाः सङ्गत्य वरीयस्ते अक्रन्।

तास्तु सर्वाः संविदाना ह्वयन्तु दशमीमुग्ः सुमना वशेह॥७॥

The wealthy roads, of manifoldly various form, all, assembling, have made wide room for you; let them all in concord call you; to the tenth [decade of life] abide here formidable, well-willing.

Pathyā revatīs,¹ divinities of good roads and welfare, are explained

1 रेवती रैमत्यः धनवत्य । रेवतीः आपः । तदभिमानिन्यो देवताः । ‘आपो वै रेवतीः’ (तै० ब्रा० ३.२८२)

by the comm as *patho 'napetā mārgahutakārīṇya etatsamyñā devatāh*; or else *pathyās* is *pathi sādhanavah* and *revatīs* is *āpas*. Both editions read in d *vaśe 'ha*, but the comm, with SPP's *śrotriya*s V and K, read *vase 'ha*, and the translation implies this. Ppp. offers no variants for the verse. Many of our *samhitā*-mss. (P M W E I H) retain the final *visarga* of *samvidānāh* before *hv-* in c, SPP does not report any of his as guilty of such a blunder. [V and K recognize *vaśeḥa* as a variant]

Ppp appends another verse *yadī jareṇa haviṣā datvā gamayāmasi atrā ta indras kevalīr viśo balihṛtas karat* (cf RV x 173 6 c, d)

5. For prosperity : with a parṇa-amulet

Found (except vs 8) in Paipp 111 Used by Kauś (19 22), with viii 5 and x 3, 6, to accompany the binding on of an amulet for general prosperity (*tejobalāyurdhanādīpustave*, comm.) And the comm. quotes it from Naks K [comm. should say Śānti K - Bloomfield] as employed in a *mahāśānti* named *āṅgirasī*. [In the prior draft, W writes "For success of a king with" etc. as title of this hymn. Its place in the collection, next after 111 3 and 4, and its second vs, seem to justify that title]

[५ - राजा और राजकृत सूक्त]

[ऋषि- अथर्वा । देवता- सोम या पर्णमणि । छन्द- अनुष्टुप्, १ पुरोऽनुष्टुप्त्रिष्टुप्, ४ त्रिष्टुप्, ८ विराट्उरोबृहती]

३८६. आयमगन् पर्णमणिर्बली बलेन प्रमृणन्त्सुपत्नान् ।

ओजो देवानां यद्य ओषधीनां वर्चसा मा जिवत्वप्रयावन् ॥ १॥

Hither has come this *parṇa*-amulet, strong, by strength slaughtering our rivals; force of the gods, milk of the herbs, let it quicken me with splendour unremittingly.

Ppp has for d *mayi rāstram jinvatv aprayucchan āprayāvan* in d, which is read by all the mss (hence by both editions) and the comm, is unquestionably to be emended (as suggested by BR., v 1015) to *-yāvam* [*Skt Gram* ² § 995 b, root *yu*; cf. *yuch*], the word is quoted in the Prāt text (iv 56), but not in a way to determine its form (*aprayāvādi-*). As the later verses show, *parṇa* is to be understood here as the tree of that name (*Butea frondosa* : comm. *palāśavṛkṣa*). The comm. raises no objection to *aprayāvan*, and explains it as either *mām viḥyā'napagantā san* (with irregular exchange of case-forms), or else *aprayātar*, i.e. *sarvadā dhāryamāna*.

३८७. मयि क्षत्रं पर्णमणे मयि धारयताद् रुयिम्।

अहं गुष्टस्याभीवर्गे निजो भूयासमुत्तमः॥ २॥

In me [maintain] dominion, O *parna*-amulet, in me maintain wealth, may I in the sphere of royalty be familiar (? *nija*), supreme

Compare the nearly corresponding vi 54 2, which suggests emendation of *nyas* to *yujas* ['may I be supreme above [any] ally or fellow-king' (*yujas* as abl.) Ppp has *rāstram* for *ksatram* in a, and its d reads *yajā bhūvāsam uttarā*, supporting the emendation. Our Bp reads in *cvargre*, as some of the mss do in the other occurrences of this obscure word: the comm explains it by *āvarjane svādhīnī-karane* 'appropriation', and *nija* by *ananyasahāya* [BR give 'bestandig' for *nija*]

३८८. यं निदुधुर्वनस्पतौ गुह्यं देवाः प्रियं मणिम्।

तमस्मभ्यं सहायुषा देवा ददतु भर्तवे॥ ३॥

The dear amulet which the gods deposited hidden in the forest-tree - that let the gods give to us to wear, together with length of life (*āyus*)

Ppp has for b *vājim devāh priyam nidhim*, and its second half-verse is *tam ma indras sahā 'yusā manim dadātu bhartave*

३८९. सोमस्य पर्णः सह उग्रमागन्निर्द्रेण दत्तो वरुणेन शिष्टः।

तं प्रियासं बहु रोचमानो दीर्घायुत्वाय शतशरिदाय॥ ४॥

The *parna*, Soma's formidable power, has come, given by Indra, governed (*śās*) by Varuna, may I, shining greatly, wear it in order to length of life for a hundred autumns.

The translation implies emendation in c of the unmanageable *priyāsam* to *bhriyāsam*, an obvious improvement, adopted also by Weber, and supported by the reading of Ppp, *tam aham bibharmi*, the comm, too, though reading *priy-*, glosses it with *bhriyāsam dhāravevam*. In b, Ppp. has *sakhyas* for *śistas*. The comm finds in *somasya parnas* in a allusion to the origin of the *parna*-tree from a leaf (*parna*) of soma, and quotes for 11 TS iii 5 7¹. *Rocamānas* in c he uses as *-nam*, qualifying *tam*. The metrical definition of the verse is wanting in the Anukr mss., we may call it a *nicrt tristubh* [See Weber's note on *parna*.]

३९०. आ मारुक्षत् पर्णमणिर्मह्या अरिष्टतातये।

यथाहमुत्तरोऽसान्यर्यम्ण उत संविदः॥ ५॥

The *parṇa*-amulet has ascended me, in order to great unharmedness, so that I may be superior to patron (*aryaman*) and to ally (*samvid*)

Samvid is here taken as corresponding noun to the common adjective *samvidāna* (the Pet. Lex., “possession”, Weber, “favor”), the comm. makes it *samānajjānāt* or *samabalāt*, and *aryaman*, according to him, comes from *arīn yamayati*, and means *adhikabalah purupradātā ca* Ppp. combines *mahyā* ‘rist- in b, and has for d *manusyā adhi samsatah* (or *sammatah*) All the mss, and SPP’s text, read *uttaras* in c, our *uttaras* is a necessary emendation [As to *aryaman*, cf Weber’s note]

३९१. ये धीवानो रथकाराः कर्मारु ये मनीषिणः।

उपस्तीन् पर्णं मह्यं त्वं सर्वान् कृण्वभितो जनान्॥६॥

They that are clever chariot-makers,¹ that are skilful smiths - subjects to me do you O *parṇa*, make all people (*jana*) round about

Ppp begins *vat taksāno rath-*, and its second half-verse is *sarvāns tvā* ‘*nrna randhayo* ‘*pastum krnu medinam*. The comm renders *dhīvānas* by *dhīvarā mātsikāh* ‘fisher-men,’ and gives the technical definition of the caste of *rathakāras* Weber (9 196 ff) treats with much fullness of these and other caste matters *Upastīn* the comm explains, nearly enough correctly, by *sevārtham samīpe vidyamānān upāsīnān vā*.

३९२. ये राजानो राजकृतः सुता ग्रामण्यश्च ये।

उपस्तीन् पर्णं मह्यं त्वं सर्वान् कृण्वभितो जनान्॥७॥

They that are kings, king-makers, that are charioteers and troop-leaders -subjects to me do you, O *parṇa*, make all people round about.

Our Bp reads in b *grāmanyah*, emended to *nyah*, Kp has *grāmanyah*, Op and D (and, so far as appears, all SPP’s *pada*-mss) *grāmanyah*, the word is divided by the RV *pada*-text (*grāmanīh*), as in all reason it should be; and its division seems favoured, if not required, by our Prāt iii 76 Ppp has a quite different text ‘*upastir astu vaiśya uta śūdra utā* ‘*rvah* for a, b, with c, d as in its version of vs 6 (but with *tān rna* [intending *tān parṇa* ?] instead of *tvā* ‘*nrna*). Weber, on authority of ŚB iii 4 1 7, proposes to emend a to *ye* ‘*rājāno*, the comm explains the *rājānas* by *anyadesādhipāh*, and *rājakrtas* by *rājye* ‘*bhisūcantī* ‘*ti*

1 ये च रथकारा. रथनिर्मातारो जातिविशेषाः। वतकारस्तु माहिष्यात् करण्यां यस्य संभवः (अमर) वैश्याया क्षत्रियाद् उत्पन्नो माहिष्यः।

sacivāh [In SPP's *Corrections* (to p 364), his J P, are reported as dividing *grāmanyah*]

३९३. पु॒र्णोऽसि॑ त॒नूपा॒नः स॒यौनिर्वो॑रो वी॒रेण॑ म॒या।

सु॒वृत्सु॒रस्य॑ तेजसा॒ तेन॑ ब॒ध्नामि॑ त्वा म॒णे॥ ८॥

Parṇa are you, body-protecting, a hero, from the same womb (*yonī*) with me a hero, with the year's brilliancy - therewith I bind you on, O amulet.

Wanting in Ppp The second pāda is damaged, in meter and in sense, by the apparently intruded *vīras*

The *anuvāka* [1] ends here, having 5 hymns and 33 verses, the old Anukr says *trīsānnumittāh sadrcesu* (mss -*darc-*) *kāryās tīsrāh*

6. Against enemies : with *aśvattha*

Found (except vs 6) in Paipp iii Used by Kauś (48.3 ff) in a rite of sorcery against enemies; vss 7, 8 are specially quoted (48 6, 5), with actions adapted to the text The comm also describes it as employed by the Naks [comm again errs, should be Śānti - Bloomfield] K. (17, 19) in a *mahāsānti* called *āṅgirasī*

[६- शत्रुनाशन सूक्त]

[ऋषि- जगद्बीज पुरुष। देवता- अश्वत्थ (वनस्पति)। छन्द- अनुष्टुप्।]

३९४. पु॒मान् पुंसः॑ प॒रिजा॑तोऽश्व॒त्थः ख॑दि॒रादधि॑।

स ह॑न्तु शत्रून् मा॒म॒कान् या॒न॒हं द्वेष्टि॑ ये च॒ माम्॥ १॥

The male (*pumāns*) [is] born out of the male- the *aśvattha*¹ forth from the *khadira*; let it smite my foes, whom I hate and who [hate] me.

A very acceptable emendation would be *pari jātas*, since *pari* is plainly accessory to the ablative *pumsas*, as *adhī* to *khadirāt* in b (cf *asatas pari jāyānti*, x.7.25) Ppp retains the initial *a* of *aśvatthas*, and begins d with *yāns cā* 'ham The *aśvattha* begins as a parasite, usually on the *samī* (fem.), this time from the hard *khadira* (masc.).

३९५. तान॑श्च॒त्थ निः शृ॑णीहि शत्रून् वैबा॒धदो॑र्धतः।

इ॒न्द्रेण॑ वृ॒त्रघ्ना मे॒दी मि॒त्रेण॑ वरु॒णेन॑ च॥ २॥

1 अश्वत्थः अश्वरूपः सन् अग्निस्तिष्ठत्यत्रेति अश्वत्थः। अश्वो रूपं कृत्वा तद् अश्वत्थस्याश्वत्थत्वम् (तै० ब्रा० १.१.३.९)

Crush them out, O *aśvattha*, our violent foes, O expelling one, allied with Vṛtra-slaying Indra, with Mitra, and with Varuna

The translation implies the reading of *vaibādha* in b as an independent word; it is so regarded by BR, Weber, the later translators, and the comm., all the *pada*-mss make it into a compound with *dodhata*s, and both editions so write it. Ppp reads instead, for b, *śatrūn mayi bādha todhata* Some of our mss. (P M.W.E) read in a *ni śr-*, one of SPP's has *srñihī* The comm explains *dodhata*s as *bhr̥śam kampayitr̥n*, [but see *Ved Stud* 11 10].

Ppp adds a verse of its own *yathā 'śvattha nīsnāmi pūrvān jātān utā 'parān* (cf x 3 13-15) *evā prdanyatas tvam abhi tistha sahasvatā*.

३९६. यथाश्च त्व निरभनोऽन्तर्महत्पुण्वे।

एवा तान्सर्वान्निर्भङ्गि यानहं द्वेष्मि ये च माम्॥ ३॥

As you, O *aśvattha*, did break out [the *khadira*]¹ within the great sea, so do you break out all these, whom I hate and who [hate] me.

“The sea,” doubtless the atmosphere, as explained by the comm (and Weber). The comm reads *abhinā*s in a, and two or three of SPP's mss so far agree with him as to give the (blundering) *nirabhinnas*, this reading exhibits a much less startling and anomalous crowding-out of the root-final by the personal ending than does *-abhanas* (see my *Skt Gr* § 555), and so is more acceptable Some of SPP's mss similarly mix up *bhindi* and *bhañdhi* in c, the comm, of course, has the former A part of the mss (including our Bp P M E H) leave *mahatī* in b unaccented (as again at x1.8 2, 6) Ppp. *yathā 'śvattha vibhinaccham tathatī arnave evā me śatro cittāni visvag bhidhi sahasvatā* (cf our vs 6 c, d)

३९७. यः सहमानश्चरसि सासहान इव ऋषभः।

तेनाश्च त्वया वयं सुप्लान्सहिषीमहि॥ ४॥

You that go about overpowering, like a bull that has overpowered— with you here, O *aśvattha*, may we overpower our rivals

Ppp reads in a *caratī*, as does also the comm, followed by two or three of SPP's mss Ppp further combines in b *sāsahānai' va rs-*, and ends d with *samvisīvahi* [The *samhitā*-mss all combine *iva rs-* in b; see note to Prāt iii 46]

३९८. सि॒ना॒त्वे॒ना॒न् नि॒र्ऋ॑ति॒र्मु॒त्योः पा॒शै॒र॒मो॒क्यैः।

अ॒श्व॒त्य॒ श॒त्रून् मा॒म॒कान् या॒न॒हं द्वे॒ष्टि॒ ये च॒ माम्॥ ५॥

Let perdition bind them, with unreleasable fetters of death - my foes, O *aśvattha*, whom I hate and who [hate] me

Ppp has *avimokvats* in b, and (as in vs 1) begins d with *vāns cā 'ham* Several of our mss. (P M W E.) have at the beginning the senseless reading *simātu*

३९९. यथा॑श्च॒त्य॒ वा॒नस्प॑त्या॒ना॒रोह॑न् कृ॒णु॑षेऽध॑रान्।

ए॒वा मे॒ श॒त्रो॑र्मु॒र्धानं॒ वि॒ष्वग् भि॒न्द्वा॒ सह॑स्व च॥ ६॥

As, O *aśvattha*, ascending them of the forest-trees, you do put them beneath you (*adhara*), so the head of my foe do you split apart and overcome

Ppp (as we saw above) has the second half of this verse, with variants, as its 3 c, d What the *vānaspatya* is, as distinguished from *vanaspati*, is as obscure as the similar relation of *rtu* and *ārtava* [III 10 9 note], possibly 'they of that sort, they and their kind', our translation marks, rather mechanically, the distinction The comm. says that here *vanaspati* means 'the place where trees grow,' and *vānaspatya* the trees themselves - which is an explanation quite after this kind

४००. ते॒ऽध॒रा॒ज्यः॒ प्र॒ प्ल॑व॒तां छि॒न्ना नै॒रिव॑ ब॒र्ध॒नात्।

न वै॒बा॒ध॒प्र॑णु॒त्तानां॒ पुन॑र॒स्ति नि॒वर्त॑नम्॥ ७॥

Let them float forth downward, like a boat severed from its mooring (*bandhana*); of them thrust forth by the expelling one, there is no returning again.

Ppp. reads in c *nurbādha*, our Op has *vaibādha pranuttānām Astu* in d, for *astu*, would be an improvement The comm. gives a double explanation of *bandhana*, as either place or instrument of fastening [The vs. recurs at ix 2 12, with *sāyaka-* for *vaibādha* - W's Collation of Op gives *pra*, not *pra'*]

४०१. प्रै॒णान् नु॒दे म॑न्स॒ प्र चि॑त्ते॒नोत॑ ब्र॒ह्म॑णा।

प्रै॒णान् वृ॒क्षस्य॒ शाख॑याश्च॒त्यस्य॑ नु॒दाम॑हे॥ ८॥

I thrust them forth with mind, forth with intent and incantation, forth with branch of tree, of *aśvattha*, we thrust them.

Ppp has in a *prai'nān nudāmi* (which makes the meter easier), and at the end correspondingly the active *nudāmasi*, for b it gives *pra śrtyena*

brāhmanā The lingualization of the first *n* of *enān* is noted in Prāt 111 80, and the comment on that rule quotes the instance in c, but not that in a. According to Kauś the thing “mentioned in the text” (perhaps an effigy of the person aimed at, in the “vitals” of which something has been buried by the preceding rule) [having been put upon a boat] is with this verse and ix 2 4 pushed forth with a branch, and with vs 7 made to float away

7. Against the disease *kṣetriya*

Found in Paipp 111, with few variants, but with vs 5 at the end. Used by Kauś (27 29) in a healing ceremony (its text does not specify the disease), and reckoned (26 1, note) to the *lakmanāśana gana*. And the comm quotes it as employed by the Naks [Śānti?] K (17, 19) in the *mahāśānti* called *kaumārī*

[७- यक्ष्मनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा । देवता- यक्ष्मनाशन (१-३ हरिण, ४ तारागण, ५ आप, ६-७ यक्ष्मनाशन) । छन्द- अनुष्टुप्, १ भुरिक् अनुष्टुप् ।]

४०२. हरिणस्य रघुष्यदोऽधि शीर्षणि भेषजम् ।

स क्षेत्रियं विषाणया विषूचीनमनीनशत् ॥ १॥

On the head of the swift-running gazelle (*harina*) is a remedy, he by his horn has made the *ksetriya* disappear, dispersing.

Visānā is divided (*visānā*) in the *pada*-text, as if from *vi* + *sā* ‘unfasten’ - which is, indeed, in all probability its true derivation, as designating primarily a deciduous horn, one that is dropped off or shed, and in this peculiarity, as distinguished from the permanent horns of the domestic animals, perhaps lies the reason of its application to magical remedial uses. The verse occurs also in ĀpŚS xiii.7 16 [where most mss have *raghusyato*] For the *ksetriya*, see above, 11 8 [See p. 1045]

४०३. अनु त्वा हरिणो वृषा पद्भिश्चतुर्भिरक्रमीत् ।

विषाणे वि ष्य गुषितं यदस्य क्षेत्रियं हृदि ॥ २॥

After you has the bull-gazelle stridden with his four feet; O horn, do you unfasten (*vi-sā*) the *ksetriya* that is compacted (?) in his heart.

Ppp has a different d. *vadi kimcīt ksetriyam hṛdi*. The word-play in c, between *visānā* and *vi-sā*, is obvious, that any was intended with *vis*

ūcīna in 1 d is very questionable. This verse, again is found in ĀpŚŚ 1b, but with considerable variants. *anu tvā harino mrgah padbhis caturbhir akramīt visāne vi syai 'tam granthim yad asya gulphitam hrđi*, here it is a "knot" that is to be untied by means of the horn. One of our mss (O) has in c *padbhis*, like ĀpŚŚ. The comm., followed by a couple of SPP's mss., further agrees with ĀpŚŚ by reading *gulphitam* in c, and explains it as *gulphavad grathitam*. The occurrence of the rare and obscure *guspita* [misprinted *gustitam*] in ŚB iii 2 2 20 is also in connection with the use of a deer's horn.

४०४. अ॒दो यद॑व॒रोच॑ते॒ चतु॑ष्क्षमिवच्छ॒दिः।

तेना॑ ते सर्वं क्षेत्रियम॒ङ्गेभ्यो॑ नाशयामसि॥ ३॥

What shines down yonder, like a four-sided roof (*chadis*), therewith we make all the *ks-etriya* disappear from your limbs

In our edition, *tena* in c should be *tenā*, as read by nearly all the *samhitā*-mss. (all save our P M), and by SPP. The sense of a, b is obscure to the comm., as to us, he guesses first that it is "the deer-shaped thing extended in the moon's disk," or else "a deer's skin stretched on the ground", *chadis* is "the mat of grass with which a house is covered". Weber takes it as a constellation, Grill (mistranslating *paksa* by "post"), as the gazelle himself set up on his four legs, with his horns for roof! If a constellation, it might be the Arab "manzil" γζηπ Aquarii, which its shape and name connect with a tent see *Sūrya-Siddhānta*, note to viii 9 (under 25th asterism), this is not very far from the stars mentioned in the next verse [λ and υ Scorpions]

४०५. अ॒मू ये दि॒वि सु॒भगे॑ वि॒चृतौ॑ नाम॒ तार॑के।

वि क्षेत्रियस्य॑ मुञ्चताम॒धमं॑ पाश॑मुत्तमम्॥ ४॥

The two blessed stars named Unfasteners (*vicrt*), that are yonder in the sky - let them unfasten of the *ksetriya* the lowest, the highest fetter

The verse is nearly identical with 11 8 1 above, which see [b recurs at vi 121 3 b, v Schroeder gives the Katha version of a, b, *Zwei hss*, p 15, and *Tubinger Katha-hss*, p 75] Ppp makes it in part yet more nearly so, by beginning with *ud agātām bhagavatī*, but reads in c vi *ksetriyam tvā 'bhy ānaśe* [cf our 6 b], and its end and part of vs. 6 (which next follows) are defaced

४०६. आप॒ इद् वा उ॑ भेष॒जीरा॑पो॒ अमी॑व॒चात॑नीः।

आपो॑ विश्व॑स्य भेष॒जीस्ता॑स्त्वा मुञ्चन्तु क्षेत्रियात्॥ ५॥

The waters verily [are] remedial, the waters disease-expelling, the waters remedial of everything, let them release you from *ks etriya*

The first three pādas are RV x 137 6 a, b, c, save that RV has *sarvasya* in c, but vi 91 3 below represents the same verse yet more closely

४०७. यदा॑सुतेः क्रियमा॑णायाः क्षेत्रि॑यं त्वा॑ व्यानु॒शे।
वेदा॑हं तस्य॑ भेष॒जं क्षैत्रि॑यं ना॑शयामि त्वत्॥६॥

If from the drink (? *āsuti*) that was being made the *ksetriya* has come upon (*vi-as*) you, I know the remedy of it, I make the *ks etriya* disappear from you

The word *āsuti* is of doubtful and disputed sense, Weber says “infusio seminis” [as immediate cause of the “Erb-ubel,” which is Weber’s version of *ksetriya*], Grill, “gekochter Zaubetrunk”, the comm *dravībhūtam annam* ‘liquidized food’

४०८. अप॒वा॒से नक्ष॑त्राणामप॒वास उ॒षसा॑मुत।
अपा॒स्मत् सर्व॑ दु॒र्भूतमप॑ क्षेत्रि॑यमु॒च्छतु॑॥७॥

In the fading-out of the asterisms, in the fading-out of the dawns also, from us [fade] out all that is of evil nature, fade out (*apa-vas*) the *ksetriya*

Ppp has *tato* ‘*sasām* at end of b, and in c *āmayat* for *durbhūtam* Emendation of *asmat* in c to *asmāt* (as suggested by Weber) would notably improve the sense The second pāda has a syllable too many, unless we make the double combination *vāso* ‘*sasām*

8. For authority

Verses 1-4 found in Paipp 1, but defaced The hymn is used by Kauś (55 17-18, also 55 1, note), with 19, 30 etc, in the ceremony of reception of a Vedic student, and according to the schol (10 19, note), in that for the generation of wisdom (the comm says, as belonging to the *āyusya gana*) Verses 5 and 6 are the same with vi 94 1, 2, and it is vi 94, rather than these verses here, that is used in Kauś 12.5 (the comm blunderingly prescribes the use under both passages) Verse 4 has the same pratika as xiv.1.32 and one or the other of the two verses is taught in Vait (2 1) as used “by Kauśika” in the *agnisṭoma* but our Kauś has no such use, and it is doubtless xiv 1 32, 33 that he prescribes (79 17 ff) in the nuptial ceremonies, but the comm reports the use here, as if it referred to vss 4 and 5 The comm further regards the hymn as employed

by the Naks. K (18), in the *airāvati* rite, and by Parisīsta 5 3, in both cases as an *ānusya* hymn

[८ - राष्ट्रधारण सूक्त]

[ऋषि- अथर्वा। देवता-मित्र (१ पृथिवी, वरुण, वायु, अग्नि, २ धाता, सविता, इन्द्र, त्वष्टा, अदिति, ३ सोम, सविता, आदित्य, अग्नि, ४ विश्वेदेवा, ५-६ मन)। छन्द-

त्रिष्टुप्, २, ६ जगती, ४ चतुष्पदा विराट् बृहतीगर्भा त्रिष्टुप्, ५ अनुष्टुप्]

४०९. आ यातु मित्र ऋतुभिः कल्पमानः संवेशयन् पृथिवीमुस्त्रियाभिः।

अथास्मभ्य वरुणो वायुरग्निर्वृहद् राष्ट्रं संवेश्यं दधातु॥ १॥

Let Mitra¹ come, arranging with the seasons, uniting (?*sam-veśaya*-) the earth with the ruddy ones (*usriyā*), then to us let Varuna, Vāyu, Agni, assign great royalty of union (? *samveśya*)

The verse is very obscure, and probably corrupt, though found almost without variant (only *tat* for *atha* in c) in Ppp also The epithet *samveśya* (found only here) seems fashioned to correspond to the participle *samveśayan* in b; but Weber renders the ppl. by “umlagernd” and the epithet by “ruhsam”, the comm. by “pervading” (*vyāpnuvan*) and “suitable for abiding in” (*samveśārham avasthānāvogvam*) The comm takes *usriyās* as *gāvas*, i e *kiranās* ‘rays’ R ventures heroic emendations - “Let Mitra come after ordering of the time, enlivening (*samhāpavan* or something equivalent, since ‘putting to rest’ is no result of the action of Mitra’s rays) the earth with his rays, but let Varuna make wind and fire (*vāyum agnim*), make our great realm go to rest” The first pāda is redundant, unless we make the double combination *mitra rtubhiḥ* [BR take *kalp*- as ‘sich richtend nach’]

४१०. धाता रतिः सवितेदं जुषन्तामिन्द्रस्त्वष्टा प्रति हर्यन्तु मे वचः।

हुवे देवीमदिति शूरपुत्रां सजातानां मध्यमेष्टा यथासानि॥ २॥

Let Dhātā, Rātī, Savitā enjoy here (*idam*), let Indra, Tvastā, welcome my words (*vacas*); I call the divine Aditi, mother of heroes (*śūra*-), that I may be midmost man of my fellows.

The first pāda is also vii 17 4 a, and VS. viii.17 a The plural verb in b seems to imply that all the deities mentioned in the line are to be regarded as its subjects *Madhyamesthā* (like *madhyamaśī*, iv 9.4),

1 मीतेर्मरणात् त्रायते इति मित्र एतन्नामको देवः। ‘सर्वस्य वा अहं मित्रम् अस्मि (तै० स० ६४८१)

probably the one whom the others gather about as chief, the comm has nothing valuable (*samrddhakāmāḥ san svasamānāḥ sevvaḥ*) The comm takes *rāti* in a as = Aryaman Ppp has *grhnantu* for *haryantu* in b The meter of d would be rectified by reading *syām* (or *asam*, as is perhaps assumable in this stage of the language) for *asāni* The verse as it stands (11 + 12 11 + 12 = 46) is ill described as a *jagatī*.

४११. हुवे सोमं सवितारं नमोभिर्विश्वानादित्याँ अहमुत्तरत्वे।

अयमग्निर्दीदायद् दीर्घमेव सजातैरिद्धोऽप्रतिबुवद्भिः॥ ३॥

I call, with acts of homage, Soma, Savitā, all the Ādityas, in the contest for preeminence, may this fire shine for very long, kindled by [my] fellows who gainsay not

The translation implies in b emendation [cf iii 18 4] to *ahamuttaratve* (against all the mss and both editions), as proposed by BR, 1 891, the comm. also takes it as two words, and renders *uttaratve* by *vajamānasya śraisthye* Ppp reads *devān* for *ādityān* in b The comm has *didavat* in *samhitā*; our *pada*-text has it, and Prāt iii 22 and iv 89 deal with its conversion to *didāyat* in *samhitā*

४१२. इहेदसाथ न परो गमाथेयो गोपाः पुष्टपतिर्व आजत्।

अस्मै कामायोप कामिनीर्विश्वे वो देवा उपसंयन्तु॥ ४॥

May you be just here, may you not go away (*paras*); may an active herdsman (*gopā*), lord of prosperity, drive you hither; do you, with [your] desires, [attend] upon (?) his desire; let all the gods conduct you together hither.

The translation implies emendation in d of *-yantu* to *-navantu*, as called for by both meter and sense, and also the addition of a verb, *sta* or *ita*, at end of c, for a like reason. If, as seems very probable, the verse is originally addressed to kine, *kāminīṣ* in c is quite natural, if not, we may regard *viśas* as understood the sense is 'be your desires subject to his.' Ppp has a different reading *asmai vas kāmā upa kāmīnīr viśve devā upasatyām ita* The comm regards *kāminīṣ* as addressed throughout, and explains it finally as meaning *strīyah gāvah* (perhaps the text is defective or incorrect; the general explanation of the verse implies *strīyah*) The comm reads *purās* for *paras* in a, and in b divides *īryas*, deriving it from root *ir*, and rendering it *mārgaprarakas* [*pada* has *īryas*] The Anukr calls for 11 + 11 9 + 11 = 42 syllables, and strictly requires at the end *-i-antu*; but no inference as to a difference of reading is to be drawn from this. [Ppp combines in b *vājat* - Weber says "*asmai* diesem, dem Hausherrn, *kāmāya* zu Liebe, oder gehort *asmai* zu *kāmāya* selbst?"]

४१३. सं वो मनांसि सं व्रता समाकूतीर्नमामसि।

अमी ये विव्रता स्थनु तान् वः सं नमयामसि॥५॥

We bend together your minds, together your courses (*vrata*), together your designs, you yonder who are of discordant courses, we make you bend [them] together here

This and the following verse, not found with the other in Ppp, occur again below as iv 94 1, 2 [cf also ii 30 2], and vs 1 occurs in Ppp xix, with the other material of our sixth book, they are so far discordant in subject with the preceding verses that we may fairly call them out of place here. This one exists in MS (ii 2 6), with *anamsata* for *namāmasi*, and *siha* for *sthana*. A RV *khila* to x 191 has *jānatām* in a for *sam vratā, ākūti* in b, and for c, d, *asau vo vimanā janas tam samāvartayāmasi*. The first half-verse further, nearly accords with VS xii 58 a, b, Ts iv 2 5¹ a, b, MS ii 7 11 a, b (they have *vām* for *vas*, and, for b, *sam u cittāny ā'karam*). Nearly all our *saṃhitā*-mss read *-tāh* before *sthana*, nor is there anything in the Prāt to prescribe the omission of the *visarga* in such a situation, while the comment to ii 40 expressly quotes the passage as an example of the assimilation of it to a following initial sibilant. The comm reads *stana* instead of *sthana*. Three of our mss (P M E) read at the end *-navāmasi*.

४१४. अहं गृह्णामि मनसा मनांसि मम चित्तमु चित्तेभिरेतं।

मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्तमान एतं॥६॥

I seize [your] minds with [my] mind; come you after my intent with [your] intents, I put your hearts in my control, come with [your] tracks following my motion (*vāta*).

The comm reads *grhṇāmi* in a, and three or four of SPP's mss follow him, he also makes in b a compound of *anucittebhis*. Quite a number of mss (including our P M W II s m I) very strangely combine at the end *-mānar eta*. MB has a somewhat similar verse at i 2 21. How heedless the Anukr is of metrical irregularity is well illustrated by c, where the desirable alteration of *vaśesu* to *vaśe*, and the abbreviation of *hrdayāni* to the equivalent *-yā* (both suggested by Weber) would leave a good *tristubh* pāda, there is no *jagatī* character to any part of the verse. [The combination, *-mānareta* looks as if it had blundered in from the end of b.]

9. Against viṣkandha and other evils

Found in Paipp III (with vs 6 at the beginning) Used by Kauś (43 I) in a charm against demons and the hindrances caused by them

[९- दुःखनाशन सूक्त]

[ऋषि- वामदेव। देवता- द्यावापृथिवी, विश्वेदेवा। छन्द- अनुष्टुप्,

४ चतुष्पदा निचृत् बृहती, ६ भुरिक् अनुष्टुप्।]

४१५. क॒र्शफ॑स्य वि॒श्रफ॑स्य द्यौ॒ष्मि॒ता पृ॒थि॒वी मा॒ता।

यथा॑भिच॒क्र दे॒वास्तथा॑प॒ कृणु॑ता पुनः॑॥ १॥

Of the *karśapha*, of the *viśrapha*, heaven [is] father, earth mother as, O gods, you have inflicted (*abhi-kr*), so do you remove (*apa-kr*) again

The whole hymn contains much that is obscure and difficult, and the comm gives no real help anywhere, being as much reduced to guessing as we are Ppp begins with *karsabhasya visabhyasya*, which rather favours Weber's opinion, that the *apha* of the two names is a suffix, related with *abha*, probably two varieties of *viskandha* are intended, though none such are mentioned in the later medicine The comm finds *śapha* 'hoof' in both one = *krśaśaphasya* (*vyāghrādeh*), the other either *viḡataśaphasya* or *vipastaśaphasya* SPP reads in b *dyauih p-*, which is doubtless preferable to our *dyauih p-*; it is read by the majority of his mss and by part of ours (H I K), Ppp also has it Ppp further omits *abhi* in c, and reads *api* for *apa* in, d.

४१६. अ॒श्रेष्ठा॑णो॒ अधा॑रयन् तथा॑ तन्मनु॑ना कृतम्।

कृ॒णोमि॑ वध्नि॒ विष्क॑न्धं मुष्का॒ब॒र्हो ग॒वा॒मि॒व॥ २॥

Without claspers they held fast (*dhāraya*); that was so done by Manu; I make the *viskandha* impotent, like a castrator of bulls

Ppp. begins with *aślesamāno 'dh-*, some of the mss (including our O) also give *aślesmānas*, and it is the reading of the comm, he gives two different and equally artificial explanations; and, what is surprising even in him, three diverse ones of *vadhri*, without the least regard to the connection; one of the three is the right one Ppp adds *ca* after *vadhri* in c Weber plausibly conjectures a method of tight tying to be the subject of the verse, castration is sometimes effected in that way

४१७. पिशङ्गे सूत्रे खृगलं तदा बध्नन्ति वेधसः।

श्रवस्यं शुष्मं काबवं वध्नि कृण्वन्तु बन्धुरः॥ ३॥

On a reddish string a *khrgala*¹ - that the pious (*vedhas*) bind on, let the binders (?) make impotent the flowing (?), puffing (?) *kābava*

All obscure and questionable. Ppp's version is for a, *sūtre piṣuṅkhe khugilam*, in b, *yad* for *tad*; for c, *śravasyam śusma kābadam* (the nāgarī copyist writes *kāvardham*) The comm. also has in c *śravasyam*, and three or four of SPP's mss follow him; the translation assumes it to be for *śrav-*

The comm. explains *khrgalam* by *tanutrānam* 'armour', quoting RV II 39.4 as authority, *śravasyam* by *bālarūpam annam arhatī* (since *śravas* is an *annanāman*¹), *śusmam* by *śosakam* [see Bloomfield, ZDMG xlviii.574]; *kābava* as a hindrance related with a *kabu*, which is a speckled (*karburavarna*) cruel animal; and *bandhuras* is either the amulet bound upon us, or it is for *-rās*, "the amulet, staff, etc., held by us"

४१८. येनां श्रवस्यवृश्चरथ देवा इवासुरमायया।

शुनां कृपिरिव दूषणो बन्धुरा काबवस्य च॥ ४॥

Wherewith, O flowing one, you go about (*car*), like gods with Asura-magic (*-māya*), like the ape, spoiler of dogs, and with the binder (?) of the *kābava*.

Or *śravasyu* is 'quick, lively' (Pet Lexx.), the comm., "seeking either food or glory" Ppp. reads in c, d *dūṣanam vandharā kābhavasyam ca*. The comm. explains *bandhurā* by *sambaddhā dhṛtā khadgādīrūpā hetih* The verse is scanned by the Anukr. as 9 + 9 : 9 + 8 = 35, the usual abbreviation of *iva* to '*va*' would make b and c good *anustubh* pādas [Read *śravasyās*, voc., in a ?]

४१९. दुष्ट्यै हि त्वा भत्स्यामि दूषयिष्यामि काबवम्।

उदाशवो रथा इव शपथैभिः सरिष्यथ॥ ५॥

Since I shall bind you [on] for spoiling, I shall spoil the *kābava*; you shall go up with curses, like swift chariots.

The translation implies emendation of *bhartsyāmi* (our edition) or *bhatsyāmi* (SPP's and the comm.) to *bhantsyāmi*, from root *bandh*, which seems plainly indicated as called for; the comm. explains *bhats-* first as *badhnāmi*, and then as *dīpayāmi*, the great majority of mss. give *bharts-*. Ppp is quite corrupt here . *justi tvā kāmecchā bhi josayitvā bhavam* The

1 खृगलम् तनुत्राणम्। 'खृगलेव विस्त्रम् पातम् अस्मान्' (ऋ० २ ३९.४)।

comm has at the end *carisyatha* (two or three of SPP's mss agreeing with him), and he combines in c *udāśavas* into one word, "harnessed with speedy horses that have their mouths raised for going"

४२०. एकशतं विष्कन्धानि विष्टिता पृथिवीमनु।

तेषां त्वामग्र उज्जहर्मुणिं विष्कन्धदूषणम्॥ ६॥

A hundred and one *viskandhas* [are] distributed over the earth, you have they first taken up, of them the *viskandha*-spoiling amulet

That is, 'an amulet that spoils those *viskandhas*' (Weber otherwise) In c, for the *jaharus* of all the mss and of both editions, we ought of course to have *jahrus*, this the comm reads such expansions of *r* with preceding or following consonant to a syllable are not rare in the manuscripts Ppp has a different second half-verse *tesām ca sarvesām idam asti viskandhadūsanam* The second pāda is found, in a different connection, as MB.11 8 4 b The comment on Prāt 11 104, in quoting this verse, appears to derive *viskandha* from root *skand* The verse is made *bhury* only by the false form *jaharus*. [For "101," see note to 111 5]

10. To the *ckāṣṭakā* (day of moon's last quarter)

Found, except vss 9 and 13, in Paipp 1, but with a very different order of verses (1-4, 6, 11, 10, 8, 5, 12, 7) Used by Kauś. in connection with the *astakā* ceremony, or celebration of the festival of the moon's last quarter (19 28, and again, with more fullness, 138 1-16), or of a particular last quarter, regarded as of special importance The details of the Kauś. are expanded and explained by the comm., they are not of a nature to cast light upon the interpretation of the verses Weber (pp 219 ff) discusses at considerable length the questions connected with the festival Vait, which does not concern itself with the *āstakā*, yet employs vs 6 (13 6) at the *agnistoma* sacrifice, in connection with the *somakrayanī* cow, and also vs 7 c-f (9 4) in the *sākamedha* rite of the *cāturmāsya* sacrifice The comm quotes vss. 2, 3, 7 as employed by Pariśista 6.1

[१० - रायस्योषप्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- अष्टका (१ धेनु, २-४ रात्रि, धेनु, ५ एकाष्टका, ६ जातवेदा, पशुसमूह, ७ रात्रि, यज्ञ, ८ संवत्सर, ९ ऋतुएँ, १० धाता- विधाता, ऋतुएँ, ११ देवगण, १२ इन्द्र, देवगण, १३ प्रजापति)। छन्द-अनुष्टुप्, ४-६, १२ त्रिष्टुप्, ७ त्र्यवसाना षट्पदा विराट् गर्भातिजगती॥]

४२१. प्रथमा हव्यु वासु सा धेनुरभवद् यमे।

सा नः पर्यस्वती दुहामुत्तरामुत्तरां समाम्॥ १॥

She first shone out, she became a milch-cow at Yama's; let her, rich in milk, yield (*duh*) to us each further summer (? *samā*)

The verse occurs also in several other texts in TS (iv 3 11⁵), MS (ii 13 10), K (xxxix 10), PGS (iii 3 5), and MB (ii 2 1, 8 1), and its second half is RV iv 57 7 c, d, and MB 1 8 8 c, d, ii 2 17 c, d, and also found below as 17 4 c, d. The version of K agrees (Weber) throughout with ours, TS has, for a, *vā prathamā vvauchat*, with *dhuksva* at end of c, and PGS agrees with it, MS has *duhe* at end of c, MB (in all four occurrences) has *duhā utt-*, and in 8 1 also *arhanā putra vāsa* for a. The comm takes *samām* in d as an adverbial accus (= *sarvesu vatsaresu*), as does Weber [Cf Hillebrandt, *Ved Mythol* 1 500]

४२२. यां देवाः प्रतिनन्दन्ति रात्रिं धेनुमुपायतीम्।

संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली॥ २॥

The night which the gods rejoice to meet, [as] a milch-cow coming unto [them], which is the spouse (*patnī*) of the year - let her be very auspicious to us

The verse is found also in PGS (iii 2 2), HGS (ii 17 2) [MP (ii 20 27) and MGS (ii 8 4⁴)], and its second half in MB (ii 2 16 c, d), the first four have the better readings *janās* in a and *ivā* 'yatīm in b [and MGS has *rātrīm*] Ppp has in b *dhenu rātrīm up-*, and at the end *-galā*. For *samvatsarasya patnī* (cf vs 8 a, b) the comm quotes TS vii 4 8¹

४२३. संवत्सरस्य प्रतिमां यां त्वां रात्र्युपास्महे।

सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज॥ ३॥

You, O night, whom we worship (*upa-ās*) as model (*pratimā*) of the year - do you unite our long-lived progeny with abundance of wealth

Or, perhaps better (so the comm and Weber), 'do you [give] us long-lived progeny, unite [us] with abundance of wealth' Ppp. has for b *ye tvā rātrīm upāsate*, and in c *tesām* for *sā nas* [MGS. has the vs ii 8.4^d (cf. p.156), agreeing nearly with Ppp.] The first half-verse is read also in TS (v 7 2¹), K (x1 2), PGS (iii 2.2), and MB (ii.2 18). TS gives at end of b *upāsate*, MB *vajāmahe*, PGS has *pratimā yā tām rātrīm upāsmahe*. In our edition, restore a lost accent-mark over the *sr* of *srja* in d

४२४. इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा।

महान्तो अस्यां महिमानो अन्तर्वधूर्जिगाय नवगज्जनित्री॥ ४॥

This same is she that first shone out; among these other ones (f) she goes about (*car*), having entered, great greatnesses [are] within her, the bride (*vadhū*), the new-going generatrix, has conquered

This verse is repeated below as viii 9 11 It occurs, with considerable variants, in a whole series of other texts TS (iv 3 11¹), MS (ii 13 10), K (xxxix 10), ŚGS (iii 12 3), and MB (ii 2 15) For *āsv itarāsu*, TS and ŚGS have *antar asyām*, MS, also Ppp, *sā 'psv antas*, MB *se 'yam apsv antas* All of them, with Ppp., invert the order of c and d, and they have a different version of our c *traya* (but Ppp *trita*) *enām mahimānaḥ sacante* (ŚGS *-ntām*), but MB. *viśve hy asyām mahimāno antah*, while for *jigāva* in d, TS and ŚGS give *jajāna*, and MS. and Ppp. *mimāya*, ŚGS following it with *navakrj*, and MB reads *prathamā* for our *navagat* ŚGS, moreover, has in a *vyuchat* These variants speak ill for the tradition The comm gives four diverse explanations of *navagati* going in company with each new or daily rising sun, pervading the new originating kind of living creatures, going to a daily originating new form, or, finally, going to the nine-fold divisions of the day, and the comment to TS [report by Weber] adds a fifth, “newly married”, if the last is the meaning, *jajāna* is better with it than *jigāva* “as soon as wedded to the new year, she bears the days that follow” The meter is really redundant by a syllable in a [*īyaiva* ?] [Further, MB has in a *esai* ‘*va sā yā pūrvā vy-*, and Ppp. ends d with *janitrīm* - BR., v 1538, give ‘erst-gebarend’ for *navagat*]

४२५. वानस्पत्या ग्रावाणो घोषमक्रत हविष्कृण्वन्तः परिवत्सुरीणम्।
एकाष्टके सुप्रजसः सुवीरा वयं स्याम पतयो रयीणाम्॥५॥

The forest-tree pressing-stones have made their sound, making the oblation of the complete year (*parivatsarīna*), O sole *astakā*, may we, having good progeny and good heroes, be lords of wealths.

“Stones”: i.e. probably, blocks of wood used instead of stones [see Hillbrandt, *Ved Mythol* 1 162, 161]; or the wooden mortar and pestle (so the comm) Ppp reads for c *ekāṣṭakayī* (= *-kāyai*) *havisā vidhema* Some of the mss. combine *haviḥ kr-* in b, the comment to Prāt. ii.63 requires *havis k-*, which both editions accept Some of our mss (P M W.Op) gives in c *suprajāsas* HGS. (ii.14.4) and MB (ii 2 13) have a corresponding verse. HGS begins with *ulūkhalās*, combines *haviḥ k-* and reads *-rīnām* in b, and has *suprajā vīravantas* in c, MB gives for a *aulūkhalāh*

sampravadanti grāvānas, ends b with *-rīnām*, and has for d *jyog jīvema balihrto vayam te* [It recurs also at MP ii.20.34 and MGS ii 8 4^b] The first pāda is *jagatī*, unnoted in the Anukr [As to *astakā*, cf Zimmer, p 365]

४२६. इडायास्पदं घृतवत् सरीसृपं जातवेदुः प्रति हव्या गृभाय।

ये ग्राम्याः पशवो विश्वरूपास्तेषां सप्तानां मयि रन्तिरस्तु॥६॥

The track (*pada*) of Idā [is] full of ghī, greatly trickling, O Jātavedas, accept you the oblations The cattle of the village that are of all forms - of those seven let the willing stay (*ramti*) be with me

Versions are found in AŚS. (ii 2 17), ĀpŚS (vi.5.7), HGS (ii 17 2), and MB (ii 2.14), and of the latter half in TA (iii 11 12, vs 31 a, c) MB agrees with our text throughout, the three others have *carācaram* at end of a, and all three *havir idam jusasva* (for *prati* etc.) in b, HGS begins with *idāyai srptam*, and ĀpSS combines *idāyāh p-*, then, in d, ĀpSS, HGS., and TA. read *tha* instead of *mayi*, and AŚS *pustis* for *ramtis*, HGS ends with *ramtir astu pustih* The comm reads *ilāvās* in a, he renders *sarīsrpam* by *atyartham sarpat*, *ramtis* by *prītis*, and specifies the seven village (i.e. domestic) animals as cow, horse, goat, sheep, man, ass, camel; but the number seven is doubtless used only as an indefinite sacred one. Pada a is again *jagatī*, as in vs 5 [pāda c is our ii 34 4 a; between *visvarūpās* and *tesām* ĀpŚS inserts *virūpās* (a fragment of our ii 34 4 b') - Prāt. ii 72 requires *idāyās p-*]

४२७. आ मां पुष्टे च पोषे च रात्रि देवानां सुमतौ स्यामा

पूर्णां देवे परां पत् सुपूर्णां पुनरा पत।

सर्वान् यज्ञान्संभुञ्जतीषमूर्जं न आ भर॥७॥

[Set] you me in both prosperity and abundance; O night, may we be in the favour of the gods.

O spoon, fly away full, fly back hither well-filled, jointly enjoying all sacrifices, bring to us food (*is*), refreshment (*ūrj*)

The first two pādas, which seem to have nothing to do with the rest of the verse, are wanting in Ppp What follows them is a complete *anustubh*, and quoted by its pratika in Vait (see above); its first half is found in several other texts : VS. (iii.49), TS (i 8 4¹), MS (i.10 2), K (ix 5), AŚS (ii.18.13), of these, VS. TS AŚS read *darvi* for *darve*, as does also the comm, with a few of SPP's mss. Ppp. has *samprñcatī isam* in the last half-verse The comm. understands *ā sthāpaya* in a, as in the translation,

bhaja would answer an equally good purpose. He explains that the spoon is to go forth with oblation and to return with the answering blessings. *Sambhuñjati* he renders by *havisā samyak pālayantī prīṇayantī*. Finally, he points out that, as *c* is quoted as a *pratīka*, *a* and *b* have a right to the character of a separate verse, but that in the *pañcapatalikā* the whole is made a verse, with three *avasānas*, the statement, but not the title, appears to fit our Anukr., this scans as 8 + 10 8 + 1 8 + 8 = 50, needlessly counting only 10 syllables in *b*. In our ed., read *mā* for *me* [Cf. iv 15 12 n.]

४२८. आयमगन्तसंवत्सरः पतिरेकाष्टके तव।

सा न आयुष्मतीं प्रजां रायस्योषेण सं सृज

8. Hither had come the year, your spouse, O sole *astakā*; do you unite our long-lived progeny with abundance of wealth.

Instead of repeating the second half-verse of vs. 3, Ppp gives for *c*, d *tasmai juhomi havisā ghrtena śau naś śarma yacchatu*. Against his usual habit, the comm. explains *c*, d anew, but quite in accordance with his former explanation.

४२९. ऋतून् यज ऋतुपतीनार्तवानुत हायनान्।

समाः संवत्सरान् मासान् भूतस्य पतये यजे॥ ९॥

I sacrifice to the seasons, the lords of the seasons, them of the seasons (*ārtava*), and the winters (*hāyana*), to the summer (*samā*), the years, the months, for the lord of existence I sacrifice.

The change of case, from accusative to dative in d, doubtless intends no change of construction. The verse, as noted above, is wanting in Ppp, it is in part repeated below, as x1 6 17. According to the comm., the “lords of the seasons” are the gods, Agni etc., the *ārtavas* [cf. iii 6 6 note] are “parts of seasons” other unspecified divisions of time, sixteenths, *kāsthās*, etc.”; and although *samā samvatsara*, and *hāyana* are synonymous, yet *hāyana* here signifies “days and nights”, and *samā* “half-months.”

४३०. ऋतुर्भ्यष्टवार्तवेभ्यो माद्ध्यः संवत्सरेभ्यः।

धात्रे विधात्रे समृधे भूतस्य पतये यजे॥ १०॥

To you for the seasons, them of the seasons, the months, the years, the Creator (*dhātār*), the Disposer (*vidhātār*), the Prosperer (*śamrddh*), the lord of existence, do I sacrifice.

All the *samhitā*-mss. combine in a *-bhyas tvā*, and SPP accepts the reading in his text, ours emends to *-bhyas tvā*, such treatment of final *as* is

common in Ppp, and sporadic examples of it are found among the AV mss, but it is hardly to be tolerated in a text like ours, and the comment to Prāt iv 107 quotes the passage as *-bhyas tvā*. The comm [at xix 37 4] deems this verse [and not v 28 13] to be one repeated as xix 37 4, see under the verse Ppp has, for a, b, *ṣajur riviḡbhya ārtavebhvo mābhya samvatsarāva ca*, which at any rate rids the text of the embarrassing *tvā*. Here the comm declares the *ārtavas* to be “days and nights etc”, *samrdh* he explains as *samardhavitre etannāmne devāva*

४३१. इड्या जुह्वतो वयं देवान् घृतवता यजे।

गृहानलुभ्यतो वयं सं विशेमोप गोमतः॥ ११॥

We, making oblation with *idā* - I sacrifice to the gods with what is rich in *ghī*, unto houses not disorderly (?*alubhyant*), rich in kine, may we enter together

Or, it might be, ‘may we lie down, go to rest’, the translation would imply more naturally *sam upa viśema* [the *Index Verborum* takes *upa* as an independent “case-governing” preposition], the comm says *upe ‘tva sam viśema sukhena ni vasema*, he comfortably removes the anacoluthon in a, b by declaring *yaje* = *yajāmahe*, and takes *alubhyatas* as either nom (*gārdhyam akurvānās*) or accus (*gārdhyarahutān*) Ppp reads for d *dis adesvpagomata*

४३२. एकाष्टका तपसा तप्यमाना जजानु गर्भं महिमानमिन्द्रम्।

तेन देवा व्यसहन्त शत्रून् हन्ता दस्यूनामभवच्छचीपतिः॥ १२॥

The sole *astakā*, paining herself (*tapya-*) with penance, generated an embryo, a greatness, Indra; by him the gods overcame their foes, slayer of the barbarians became the lord of might (*śacī-*)

The verse is found also in TS (iv 3 11³), K (xxxix 10), PGS (iii 3.5), and MB (ii 3 21), and a is identical with HGS ii 15 9 a [and MP ii 20 35 a]; TS accents *tapya-* in a (the comm does the same), and its c, d read *tena dasvūn vy asahanta devā hantā’surānām abhavac chacibhih*, and K PGS have the same version, Ppp agrees with them in reading *asurānām* for *dasyūnām*, and MB has their d, but our c, except *asahanta* for *vy asah-*. The *s* of *vy as-* is distinctly required by Prāt ii.92, but SPP gives in his text *vy as-*, against a majority of the mss reported by him. Our P M W are corrupt at the end, but P M show distinctly *-ibhih*, indicating the reading of TS. etc The comm gives three different explanations of *garbham* in b, adding *garanīyam* or *stutyam* (from *gr* ‘sing’), and then *garbhasthavād adrsyam* (from *gr* ‘swallow’), to the true meaning. The *ekāstakā* he defines to be “eighth day of the dark half of Māgha” The concluding pāda is *jagati*

४३३. इन्द्रपुत्रे सोमपुत्रे दुहितसि प्रजापतेः।

कामान्स्माकं पूरय प्रति गृह्णाहि नो हविः॥ १३॥

You whose son is Indra, whose son is Soma, daughter are you of Prajāpati, fulfil you our desires, accept our oblation

Wanting in Ppp, as above noted

The second *anuvāka* contains 5 hymns, 40 verses, and the quotation from the old Anukr. is simply *daśa*

11. For relief from disease, and for long life

The first four verses are found in Paipp. 1, with the bulk of the 4 verse hymns, they are also RV x 161 1-4 (RV adds a fifth verse, which occurs below as viii 1 20) The hymn is used by Kauś. (27 32, 33) in a general healing ceremony (without specification of person or occasion, the schol. and comm. assume to add such), and, in company with many others (iv 13 1 etc. etc.), in a rite for length of life (58 11), and it is reckoned to the *takmanāśana gana* (26 1, note) and to the *āyusya gana* (54 11, note, but the comm. ignoring these, counts it as one of the *anholiṅga gana*) In Vait. (36 19), vs 8 accompanies the setting free of the horse at the *aśvamedha* sacrifice, and the hymn (the edition says, 1 10 4, the *pratīkas* are the same) is employed, with 11 33 etc., in the *puruṣamedha* (38 1) - [See also W's introduction to 11 33.]

[११ - दीर्घायुप्राप्ति सूक्त]

[ऋषि- ब्रह्मा, भृग्वङ्गिरा। देवता- इन्द्राग्नी, आयु, यक्ष्मनाशन। छन्द- त्रिष्टुप्, ४
शक्वरीगर्भा जगती, ५-६ अनुष्टुप्, ७ उष्णिक् बृहतीगर्भा पथ्यापंक्ति,
८ त्र्यवसाना षट्पदा बृहतीगर्भा जगती।]

४३४. मुञ्चामि त्वा हविषा जीवनाय कर्मज्ञातयक्ष्मादुत राजयक्ष्मात्।

गार्हिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम्॥ १॥

I release you by oblation, in order to living, from unknown *yakṣma* and from royal *yakṣma*, if now seizure (*grāhi*) has seized him, from it, O Indra-and-Agni, do you release him

RV inserts *vā* after *yady* in c Ppp has, in the second half-verse, *grāhyā grhīto yady esa yatas tata ind-* The comm. explains *rājayakṣma* as either¹ "king of *yakṣmas*" or else "the y. that seized king Soma first," quoting for the latter TS 11 5 6 5 [see references in Bloomfield's comment] The first *pāda* is *jagatī*

1 राजयक्ष्मात् यक्ष्माणां रोगाणा राजा क्षयरोगो राजयक्ष्मः।

४३५. यदि क्षितायुर्द्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव।
तमा हरामि निर्ऋतेरुपस्थादस्पर्शमेनं शतशारदाय॥ २॥

2. If of exhausted life-time, or if deceased, if gone down even to the presence (*antika*) of death, him I take from the lap of perdition, I have won (*spr*) him for [life] of a hundred autumns.

The translation implies in d *aspārsam*, which is the reading of our edition, supported by RV, and also by the comm (= *prabalam karomi*!), and two of SPP's mss that follow the latter, the *aspārsam* of nearly all the mss (hence read by SPP), and of Ppp, can be nothing but a long-established blunder Ppp has at the beginning *yad ukharāyur y-* [At 11 14 3 SPP used the "longs" "to denote the *ksaipra* circumflex, with equal reason he might use it here for the *praslista* of *nita* = *ni-ita*]

४३६. सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम्।
इन्द्रो यथैनं शरदो नयात्यति विश्वस्य दुरितस्य पारम्॥ ३॥

With an oblation having a thousand eyes, a hundred heroisms, a hundred life-times, have I taken him, in order that Indra may lead him unto autumns, across to the further shore of all difficulty (*durita*)

RV has in a *śataśāradena* for *śataviryaena*, and makes much better sense of c, d by reading *śatam* for *indras*, and *indras* for *ati* (it also has *imam* for *enam*)

४३७. शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान्।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हविषाहार्षमेनम्॥ ४॥

Live you increasing a hundred autumns, a hundred winters, and a hundred springs, a hundred to you [may] Indra, Agni, Savitā, Brhaspati [give], with an oblation of a hundred life-times have I taken him

Our text, in the second half-verse, ingeniously defaces the better meter and sense given by RV., which reads *indrāganī* for *ta indro agniḥ* in c, and ends with *havise 'mam punar duh* The verse is fairly correctly defined by the Anukr its c having 14 syllables (*śakvarī*), and making the whole number 47 syllables (*jagatī* less 1)

४३८. प्र विशतं प्राणापानावनुद्वाहाविव वृजम्।
व्युन्ये यन्तु मृत्यवो यानाहुरितराञ्छतम्॥ ५॥

Enter in, O breath-and-expiration, as two draft-oxen a pen (*vraja*), let the other deaths go away (*vi*), which they call the remaining hundred.

In this verse, as in the preceding and in vs 7 and elsewhere, SPP makes the indefensible combination *n ch*, instead of *ñ ch*, as the result of mutual assimilation of *n* and *ś* [cf note to 1 19 4]

[As to the “one hundred and one deaths,” cf viii 2 27, xi 6 16; i 30 3, *ekasāta* in Index, and the numbers in the notable passage, xix.47.3 ff, Kuhn’s most interesting Germanic parallels, KZ. xiii 128 ff, Wuttke. *Deutscher Volksaberglaube*², 301, 335, Hopkins, *Oriental Studies* papers read before the Oriental Club of Philadelphia, 1888-1894, p 152, Zimmer, p 400 Cf also the words of the statute, 18 Edward I, §4, concerning the “Fine of Lands,” “unless they put in their claim within a year and a day ”]

४३९. इहैव स्तं प्राणापानौ मापं गातमितो युवम्।
शरीरमस्याङ्गानि जुरसे वहतं पुनः॥६॥

Be you just here, O breath-and-expiration, go you not away from here, carry his body, his limbs, unto old age again

At the end of b, the comm reads *javam* (= *śighram*, *akāle*) instead of *yuvam*, and two or three of SPP’s mss, as often, follow him.

४४०. जुरायै त्वा परि ददामि जुरायै नि धुवामि त्वा।
जुरा त्वा भद्रा नैष्ट व्यश्ये यन्तु मृत्यवो यानाहुस्तिराञ्छतम्॥७॥

Unto old age do I commit you, unto old age do I shake you down (*ni-dhū*); may old age, excellent, conduct you, let the other deaths go away, which they call the remaining hundred.

The Anukr scans the verse as 9 + 8 . 7+ 8 + 8 = 40, not admitting any resolution in c.

४४१. अभि त्वा जरिमाहितं गामुक्षणमिव रज्ज्वा।
यस्त्वा मृत्युरभ्यर्धत्त जायमानं सुपाशया।
तं तै सत्यस्य हस्ताभ्यामुदमुञ्चद् बृहस्पतिः॥८॥

Old age had curbed (*abhi-dhā*) you, as it were a cow, an ox, with a rope; the death that curbed you, when born, with easy fetter - that Brhaspati released for you, with the (two) hands of truth.

The verb-forms represent the noun *abhidhānī* ‘halter, or bridle, or rope for confining and guiding.’ [A case of “reflected meaning”

discussed, Lanman, *Transactions of the Am Philol Association*, vol xxvi, p xiii (1894) Cf note of iv 18 1] As in many other cases, the comm renders the aorist *ahita* (for *adhita*) as an imperative, *baddham karotu*. On account of *jāvamānam* in d (virtually 'at your birth') Weber entitles the hymn "an occasion of difficult parturition," which is plainly wrong Perhaps it is for the same reason that the comm regards it as relating to a child, or to a person diseased from improper copulation In our text, at the beginning, read *abhi* (an accent-sign lost under *a*-) There is no *brhatī* element in the verse

12. Accompanying the building of a house

The first eight verses are found in Paipp., but not only 1-5, 7 together, in iii vs 6 being in xx, and vs 8 in xvii [More or less correspondent vss recur at MP ii 15 3 ff. and at MGS ii 11 12 ff [cf p 148 *ihaiya*]] The hymn is reckoned by Kauś (8 23) to the *vāstospatīya* hymns, and is used with them in a house-building ceremony (43.4 ff, the "two *dhruvas*", mentioned in 43 11 [are doubtless the same as the "two *dhruvas*" mentioned in] 136 7, [and the latter] are, according to the comm to vi 87, not vss 1 and 2, but hymns vi 87 and 88), vss 6 and 8 are specially quoted (43 9, 10) Vait (16 1, in the *-agnistoma* sacrifice) gives a *pratīka* which is nearly that of vs 8, but with *adhvaryo* for *nāri* [Vs 9, q v, occurs in Ppp with others of our ix 3.]

[१२ - शालानिर्माण सूक्त]

[ऋषि- ब्रह्मा । देवता- शाला, वास्तोष्पति । छन्द- त्रिष्टुप्, २ विराट् जगती, ३ बृहती, ६ शक्वरीगर्भा जगती, ७ आर्षी अनुष्टुप्, ८ भुरिक् त्रिष्टुप्, ९ अनुष्टुप् ।]

४४२. इहैव ध्रुवां नि मि॒नोमि॒ शालां॑ क्षेमे॒ तिष्ठाति॑ घृतमु॒क्षमा॑णा ।

तां त्वा॑ शाले॒ सर्व॑वीराः सु॒वीरा॒ अरि॑ष्टवीरा॒ उप॒ सं चरे॑म॥ १॥

Just here I fix (*ni-mi*) [my] dwelling (*śālā*) firm, may it stand in security, sprinkling *ghī*, unto you here, O dwelling, may we resort (*sam-car*) with all our heroes, with good heroes, with unharmed heroes

Ppp. reads *abhi* instead of *upa* in d. *pādas* a, b are found in PGS iii 4 4, with *tisthatu* for *-āti*, and b in ŚGS.iii 3, with *tiṣṭha* for the same, HGS. (i.27.2) has the whole verse, with *tisthatu* in a, *anu* (for *upa*) in d, and *suvīrās* before *sarvav-* in c.

४४३. इहैव ध्रुवा प्रति तिष्ठ शालेऽश्वावती गोमती सूनृतावती।
ऊर्जस्वती घृतवती पर्यस्वत्युच्छ्रयस्व महते सौभगाय॥ २॥

Just here stand you firm, O dwelling, rich in horses, in kine, in pleasantness, in refreshment, in ghī, in milk, erect yourself (*ut-sri*) in order to great good-fortune.

Ppp leaves the *a* of *aśvāvati* in b unelided PGS (ibid) has pādas b and d, making one verse of them with 3 c, d, pādas a, b are also found in ŚGS (ibid), with considerable variants *sthūne* for *dhruvā*, *dhruvā* for *śāle*, and *silamāvati* for *sūnr-*, and HGS (ibid) has again the whole verse, with *ūrjasvati payasā pinvamānā* for c The comm., with the usual queer perversion of the sense of *sūnrīā*, renders *sūnrīāvati* by *bahubhiḥ priyasatvavāgbhir bālādīnām vānībhīr yuktā* Pādas b and c are *jagatī*

४४४. धरुण्यसि शाले बृहच्छन्दाः पूर्तिधान्या।
आ त्वा वत्सो गमेदा कुमार आ धेनवः सायमास्पन्दमानाः॥ ३॥

A garner (*dharaunī*) are you, O dwelling, of great roof, of cleansed grain, to you may the calf come, may the boy, may the kine, streaming in at evening.

This translation of the difficult and doubtless corrupt first half-verse implies emendation of *-chandas* to *-chadis*, and of *pūti-* to *pūta-* - which latter is, in fact, the Ppp reading In d, SPP adopts the bad reading *āspandamānās*, claiming to find it in the majority of his mss, but the scribes are so wholly untrustworthy in their distinction of *sy* and *sp* that the requirement of the senses is sufficient to show that they intend *sy* here, the comm reads *-syand-*, and so does ŚGS (iii 2) in the parallel passage *enām śīśuh krandaty ā kumāra ā synadantām dhenavo nityavatāh*, PGS (ibid) has *ā tvā śīśur ā krandaty ā gāvo dhenavo vāśyamānāh*. [MGS ii 11 12^b reflects our vs 7] The comm lets us understand by *dharaunī* either *bhogajātasya dhārayitrī* or *praśastai stambhair upetā*, and by *brhachandās* either *prabhūtāchādanā* or *mahabhiś chandobhir vedair upetā*, *pūtidhānya* is “having corn malodorous from age” - a sign of stores unexhausted The Anukr apparently scans as 7+8. 10+11=36. a very poor sort of *brhatī* [Note that of SPP’s authorities for *āsyand*, K and V were men, not mss., none of his living authorities gave *āspand-* The blunder is easy for the eye, not for the ear]

४४५. इमां शालां सविता वायुरिन्द्रो बृहस्पतिर्नि मिनेतु प्रजानन्।
उक्षन्तुदना मस्तौ घृतेन भगौ नो राजा नि कृषिं तनेतु॥ ४॥

This dwelling let Savitā, Vāyu, Indra, Brhaspati fix, fore-knowing, let the Maruts sprinkle it with water, with ghī, let king Bhaga deepen (*ni-tan*) our ploughing

Ppp reads in a, b *vāyur agnis tvastā hotā ni*, and has *somas* (which suits *rājā* better) for *bhagas* in d In c it begins with the true reading *uks antu*, this is so naturally suggested as emendation of the *uchantu* of the mss that all the translators assume it (Weber, strangely mistaking the plain statement of the *Index Verborum*, accuses us of having wrongly altered *uksantu* in our edition to *uchantu* ¹), *uksantu* is also read by the comm, and by two or three of SPP's mss that follow him, and SPP very properly admits it into its text SPP also reads after it *udnā*, with the comm, but against all his mss [except the śrotiya K], there is no instance where *udnā* and *udnas* are correctly read in any of them (here, our Bp O.Op. have *utnā*, P M *utvā*, the rest **unnā* our edition gives *unnā*, and Weber has failed to see that it was corrected in the *Index Verborum* ([under *udar*]) The comm makes d refer to the ploughing of the site of the house *śālābhūmeh karsanam nitarām karotu* [^{*}E H D K Kp and Ppp have *unnā*, I has *uttā*, W has *-tu tvā*] [For *uchantu*, see x 9 23 n]

४४६. मानस्य पत्नि शरणा स्योना देवी देवेभिर्निर्मितास्यग्रे।

तृण वसाना सुमना असुस्त्वमथास्मभ्यं सहवीरं रुचिं दाः॥५॥

O mistress of the building (? *māna*), as sheltering, pleasant, have you, a goddess, been fixed by the gods in the beginning; clothing yourself in grass, may you be well-willing; then may you give us wealth together with heroes

Pp has, for c, d, *ūnnam vasanā sumanā vaśas tvam rayim no dhi subhage suvīram* "Grass" in c refers probably to a thatched roof *Māna* the comm. gives two explanations for either "of the reverend (*mānanīya*) lord of the site (*vāstupati*)," or else "of the spoiling (? *mīyamāna*) grain etc" (*patni* in this case signifying *pālavitri*) In b the comm reads *nirmitā* HGS (1 27 8) has a, b, c (with a wholly different d) in a corrupt form *mā nah sapatnah śaranah syonā devo devebhur vimitā'sy agre trnam vasānāh sumanā asī tvam*, but our d (with *-vīrām r-*) occurred just before (1 27 7)

४४७. ऋतेन स्थूणामधि रोह वंशोग्रो विराजन्नपं वृद्धस्व शत्रून्।

मा ते रिषन्नपसुत्तारौ गृहाणां शाले शतं जीवेम शरदः सर्ववीराः॥६॥

With due order, O beam (*vaṁśa*), ascend the post; formidable, bearing rule, force away (*apa-vrj*) the foes; let not the attendants

(*upa-sattar*) of your houses be harmed, O dwelling, may we live a hundred autumns with all our heroes

Ppp reads *sthūnā'dhi* in a, and in c, d has -*tāro* 'tra *virājām jīvām śaradaś śatāni* Both meter and sense indicate that *grhānām* is an intrusion in c, and *suvirās* at the end would rectify the meter of d The first pāda is the beginning of a verse in AGS 11 9, and HGS (1 27 7) has the first half-verse, with *sthūnau* in a, and *ūrdhvas* and *apa sedha* in b [cf MP 11 15 6, MGS 11 11 14 is corrupt] The comm reads *arsan* for *risan* in c, he explains *rtēna* by *abādhyena rūpena saha*, and *upasattāras* by *upasadanakartāras* The verse (11 + 11 . 14 + 12 = 48) is defined by the Anukr with mechanical correctness

४४८. एमां कुमारस्तरुण आ वृत्सो जगता सह।

एमां परिस्त्रुतः कुम्भ आ दुध्नः कलशैरगुः॥७॥

To it the tender boy, to it the calf, with moving creatures (*jagat*), to it the jar of *parisrut*, with mugs of curd, have come

Ppp has *tvā* for *imām* in a and c and in c *parisrtas*, and it ends d with *kalaśaś ca vā* The mss vary between *parisrutas* and -*śrut-* (our Bp H.O Op Kp have *ś*), the comm. has *s*, and renders the word by *parisravanaśīlasya madhunah* 'foaming over sweet' The word is quoted in the comment to Prāt 11 106 as an example of *s* after *i* protected from lingualization by a following *r* The comm reads in c *kumbhās*, and in d *kalaśis*, half the mss (including our Bp E I H K) accent *kalaśais* The comm explains *jagatā* as *gamanaśīlena gavādinā*, which is doubtless its true sense The verse is found also in AGS (11 8 16), PGS (111 4 4), ŚGS (111 2 9), and HGS (1 27 4) the first two and the last have (like Ppp) *tvā*, and ŚGS reads *enam* (for *e 'mām*), for *jagatā*, PGS has *jagadais* and AGS *jāyatām*, ŚGS gives *bhuvanas*, with *pari* for *saha*, all differ again as to the last word, presenting *upa* (PGS), *ayan* (AGS), *ayann iva* (HGS) or *gaman* (ŚGS), and ŚGS. has further *kumbhyās* in c, while for *parisrutas* AGS has *parisrtas* and HGS *hiranmayas* [see also MP 11 15.4 and MGS 11 11 12^b] The epithet *ārsī*, added by the Anukr to the metrical definition of the verse, is without meaning as distinguishing it from vs 9 [cf 111 14 6, note].

४४९. पूर्णं नारि प्र भर कुम्भमेतं घृतस्य धारामृतेन संभृताम्।

द्रुमां पातनमृतेना समङ्घीष्टापूर्तमभि रक्षात्येनाम्॥८॥

Bring forward, O woman, this full jar, a stream of ghi combined (*sam-bhr*) with ambrosia (*amṛta*), anoint these drinker (?) with ambrosia, let what is offered-and-bestowed defend it (f the dwelling?).

The well-nigh universal reading of the mss in c is *imām pātrn*, which SPP according to presents in his text, in spite of its grammatical impossibility (of our mss E gives *pātren*, -*iren* being a misreading of -*trn* found also more than once elsewhere, P has *pādan*, and W *pātran*), we emended *imām* to *imān*, but perhaps *imām pātrīm* 'this drinking-vessel', which the comm has, would be preferable, as better suited to *sam āadhī*, and *enām* at the end would then refer to it. The comm has *sam indhī* instead of *sam āndhī*, he makes *enām* imply *sālām*. The corresponding verse in Ppp (xvii) is quite different, and corrupt, *pūrnām nābhīr pra harā'bhi kumbham apām ramant osadhinām ghrtasya imām pātrair amrtair ā sam agdhī sthūrā vīrās sumanaso bhavantu* - this suggests *imām pātrair amrtasya* in c 'anoint this [dwelling] with vessels of ambrosia', but also its separation from the preceding verses makes uncertain its belonging to the same ceremony with them. In the ceremonial use, it accompanies the entrance into the new dwelling, the wife first, carrying a water-jar.

४५०. इमा आपः प्र भ्राम्ययक्ष्मा यक्ष्मनाशनीः।

गृहानुप प्र सीदाम्यमृतैः सहान्निना॥ १॥

These waters I bring forward, free from *yaksma*, *yaksma*-effacing, I set forth (? *pra-sad*) unto (*upa*) the houses, along with immortal (*amrta*) fire

The verse, as already noted, is wanting [in this connection] in Ppp, and neither Kauś nor the comm specify anything as to its use. It appears again below as ix.3.23 [with Ppp. version]. The comm gives no explanation nor paraphrase of *pra sīdāmi*. ["Prepositions" discussed, Prāt iv 3, note.]

13. To the waters

The first six verses occur in Paipp iii, and also in TS (v 6 1), MS (ii 13 1), and K. (xxxix 2). The hymn is used by Kauś in a ceremony for directing water into a certain course (40 1 ff); the pādas of vs. 7 are severally employed in it (see under that verse), it also appears, with other hymns (i 4-6, 33, etc etc), in a rite for good-fortune (41 14). And the comm describes it as used by one who desires rain. Verse 7 is further employed, with a number of other verses, by Vait (29 13), in the *agnicayana*, accompanying the conducting of water, reeds and a frog over the altar-site - [Berlin ms. of Anukr. reads *sindhvabdaivatam*.]

[१३ - आपो देवता सूक्त]

[ऋषि- भृगु। देवता- वरुण, सिन्धु, आपः, २, ३ इन्द्र। छन्द- अनुष्टुप्, १ निचृत् अनुष्टुप्, ५ विराट् जगती, ६ निचृत् त्रिष्टुप्।]

४५१. यदुदः संप्रयतीरहावनदता हुते।

तस्मादा नद्यो॑रु नाम॑ स्थ ता वो नामानि सिन्धवः॥ १॥

Since formerly(? *adas*), going forth together, you resounded (*nad*) when the dragon was slain, thenceforth you are streams (*nadī*) by name · these are your names, O rivers

The *pada*-mss all commit the very gratuitous blunder of writing *tāh* instead of *tā* at the beginning of *d*, as if it belonged to *sindhavas* instead of to *nāmāni*, SPP emends to *tā*, and the comm so understands the word. The comm takes *adas* as Vedic substitute for *amusmin*, qualifying *ahau*. None of the other texts gives any various reading for this verse. Pāda *d* sets forth, as it were, the office of the first four verses, in finding punning etymologies for sundry of the names of water

४५२. यत् प्रेषिता वरुणेनाच्छीभं समवल्तात।

तदाप्नोदिन्द्रो॑ वो युतीस्तस्मादापो॑ अनु॑ ष्ण॥ २॥

When, sent forth by Varuna, you thereupon (*āt*) quickly skipped (*valg*) together, then Indra obtained (*āp*) you as you went, therefore are you waters (*āp*) afterward

TS. and MS have in *d* *āpas* (nomin), and this is obviously the true reading, and assumed in the translation, both editions follow the mss (except our Op) in giving *āpas*. MS begins the verse with *saṃvācyutās*, for *āt* in *b* MS has *vat* and TS *tās*. In *d*, Ppp elides the *a* of *anu*, TS leaves *sthana* unlingualized. The comm reads instead *stana*

४५३. अपकामं स्यन्दमाना अवीवरत वो हि कम्।

इन्द्रो॑ वः शक्तिभिर्देवीस्तस्माद् वानाम॑ वो हितम्॥ ३॥

As you were flowing perversely (*apakāmam*), since Indra verily hindered (*var*) you by his powers, you, you divine ones, therefore the name water (*vār*) is assigned you

Ppp has for *c* *indro vas saktabhir devais*. TS combines in *d* *vārnāma*. The comm. apparently takes *hikam* as a single word (the TS. *pada*-text so regards it), quoting as his authority *Naighantuka* iii.12, and again in *d*, if the manuscript does not do him injustice, he reads *hikam* for *hitam*

४५४. एको॑ वो देवोऽप्यतिष्ठत् स्यन्दमाना यथावशम्।

उदानिषुर्महीरिति॑ तस्मादुदकमुच्यते॥ ४॥

The one god stood up to you, flowing at [your] will; “the great ones have breathed up (*ud-an*),” said he; therefore water (*udaka*) is [so] called

The name here really had in mind must be, it would seem, *udan*, but *udakam* has to be substituted for it in the nominative, none of the other texts offer a different form TS improves the meter of a by omitting *vas*, and TS and MS leave the *a* of *api* unelided Ppp differs more seriously *eko na deva upātisthat syandamānā upetvah Yathāvaśam* in b might be ‘at his will,’ opposed to *apakāmam* in vs 3 The sense of c is rather obscure, the comm understands “saying ‘by this respect on the part of Indra we have become great,’ they breathed freely (or heaved a sigh of relief *ucchvasitavatvas*)” - which is senseless R suggests “Indra put himself in their way with the polite address and inquiry ‘their worships have given themselves an airing’, and conducted them on their way again”, Weber understands them to sigh under the burden of the god standing “upon” (*api*) them. The comm decalres *api* to have the sense of *adhi*.

४५५. आपो भद्रा घृतमिदार् आसन्नग्नीषोमौ बिभ्रत्याप इत् ताः।

तीव्रो रसो मधुपृचामरंगम आ मा प्राणेन सह वर्चसा गमेत्॥५॥

The waters [are] excellent, the waters verily were ghī, these waters verily bear Agni-and-Soma; may the strong (*tīvra*) satisfying savour (*rasa*) of the honey-mixed (*-prc*) come to me along with breath, with splendour

TS reads *āsus* for *āsan* at end of a, and both TS and MS, as also the comm have *gan* at the end (MS p *agan*) MS combines differently the material of our vss 5 and 6 first our 6 a, b with 5 c, d, then our 5 a, b with 6 c, d, and for our 5 a it reads *āpo devīr ghrtaminvā u āpas* This last seems also to be intended by Ppp, with its *āpo devīr ghrtam itāpāhus*, and it has *ityā* instead of *it tās* at end of b, and combines *-gamā mā* in c-d The comm renders *madhuprcām* by *madhunā rasena samprktānām*, the description in pāda c almost makes us fancy some kind of mineral water to be had in view

४५६. आदित् पश्याम्युत वा शृणोम्या मा घोषो गच्छति वाङ् मांसाम्।

मन्ये भेजानो अमृतस्य तर्हि हिरण्यवर्णा अतृपं यदा वः॥६॥

Then indeed I see, or also hear; unto me comes the noise, to me the voice of them; I think myself then to have partaken ambrosia (*amṛta*) when, you gold-coloured ones, I have enjoyed (*trp*) you.

TS has the inferior readings *nas* for *mā* at end of b and *yad* for *yadā* in d MS is corrupt in b, its *pada*-text reads *vāk nu asam*, but the editor gives in *samhitā*-text *vār nv āsām* The comm combines *vag ma* Ppp has at the beginning *yād fca ād* The comm takes the opportunity of it which the occurrence of *hiranya-* in d to bring forward an etymology of it which he here and there repeats, it is *hita-ramanīya* ! The verse is improperly reckoned as *nicrt* [In the edition *amrtastha* is a misprint for *-sya*]

४५७. इदं व आपो हृदयमुयं वृत्स ऋतावरीः।

इहेत्यमेतं शक्वरीर्यत्रिदं वेश्यामि वः॥७॥

This, O waters, [is] your heart, this your young (*vatsa*), you righteous ones; come thus hither, you mighty ones, where I now make you enter

The preceding verses have been simple laudation of the waters, this appended one (which is found neither in Ppp nor in the other texts) adds a practical application, and is the sole foundation of the employment of the hymn of Kauś With the first pāda a piece of gold is buried in the desired channel, with b a prepared frog is fastened there, with c the frog is covered with a water-plant, with d water is conducted in

[१४- गोष्ठ सूक्त]

[ऋषि- ब्रह्मा । देवता- गोष्ठ, अह, (२ अर्यमा, पूषा, बृहस्पति, इन्द्र, १-६ गौ,
५ गोष्ठ) । छन्द- अनुष्टुप्, ६ आर्षो त्रिष्टुप्।]

14. A blessing on the kine

The hymn (except vs 5) is found in Paipp 11 (in the verse-order 2, 4, 6, 1, 3) It is used by Kauś, with other hymns (11 26 etc), in a ceremony for the prosperity of cattle (19.14) In Vait (21 26), vs 2 accompanies the driving of kine in the *agnistoma* The Vait use does not appear to be mentioned by the comm, and his report of the Kauś use is mostly lost from the manuscript (but filled in by the editor)

४५८. सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या।

अहर्जातस्य यन्नाम तेना वृः सं सृजामसि॥ १॥

With a comfortable (*susad*)¹ stall, with wealth, with well-being, with that which is the name of the day-born one, do we unite you

1 सुखेन सीदन्ति निवसन्ति गावोत्रेति सुषत्।

Ppp reads in b *sapustvā* for *subhūtyā* The obscure third pāda is found again below as v 28 12 c, it is altogether diversely rendered (conjecturally) by the translators (Weber, “with the blessing of favourable birth”, Ludwig, “with [all] that which one calls day-born”, Grill, “with whatever a day of luck brings forth”); R suggests “with all (of good things) that the day brings, or that is under the heaven” none of these suits the other occurrence

४५९. सं वः सृजत्वयमा सं पूषा सं बृहस्पतिः।

समिन्द्रो यो धनञ्जयो मयि पुष्यत यद् वसु॥ २॥

Let Aryaman unite you, let Pūsan, let Brhaspati, let Indra, who is conqueror of riches, in my possession gain you what is good

‘In my possession,’ lit ‘with me’ (bei mir, chez moi) The comm. takes *pusyata* as = *posayata*, and so do the translators, unnecessarily and therefore inadmissibly, or, we may emend to *pusyatu*, with *vasu* as subject “Unite” calls for the expression of with what, this is not given, but the verse may be regarded as (except d) a continuation of vs 1 The three pādas a-c are found as a *gāyatrī*-verse in MS (iv 2 10 with *posā* for *pūsā* in b) Ppp has *iha pusvati* at beginning of d

४६०. संजग्मना अबिभ्युषीरस्मिन् गोष्ठे करीषिणीः।

बिभ्रतीः सोम्यं मध्वनमीवा उपेतन॥ ३॥

Having come together, unaffrighted, rich in manure, in this stall, bearing the sweet of soma, come you hither, free from disease.

Three of the pādas (a, b, d) again form, with considerable variants, a *gāyatrī* in MS. (ibid) immediately following the one noted above. MS have *avihrutās* for *abibhyusis*, *purisinīs* for *kar-*, and, in place of our d, *svāveśā na ā gata* Ppp gives, as not seldom, in part the MS readings, corrupted it begins *samjanānām vihrām*, has *havis* for *madhu* in c, and for d, *svāveśāsa etana* The combination of p *upaetana* into s *upetana* is one of those aimed at by Prāt iii 52, according to the comment on that rule, but it would equally well fall under the general rule (iii 38) as to the order of combination when *ā* comes between two vowels (*upa-ā-itana* like *indra-ā-ihī* etc). [Cf also Lanman, JAOS, x 425.]

४६१. इहैव गाव एतनेहो शकेव पुष्यत।

इहैवोत प्र जायध्वं मयि संज्ञानमस्तु वः॥ ४॥

Come you just here, O kine, and flourish here like *śakā*; also multiply (*pra-jā*) just here, let your complaisance be toward me.

Śake 'va (p *śakaiva*) in b is very obscure Weber renders “like dung” (as if *śakā* = *śakṛi*), Ludwig, “with the dung” (as if *śakā* = *śaknā*), Grill, “like plants” (implying *śakam iva* or *śakā iva*), the comm says “multiply innumerable, like flies” (*śakā* = *maksikā*), this last is, so far as can be seen, the purest guesswork, nor is anything brought up in its support; and the “dung” comparisons are as unsuitable as they are unsavory The explanation of the comm accords with one among those offered by the commentators on VS xxiv 32 (=MS iii 14 13) and TS v 5 18¹, where *śakā* also occurs Ppp reads *śakā iva* SPP reports his *pada*-mss as accenting *gāvah* in a, but emends in his *pada*-text to *gāvah*, the latter is read by all ours, so far as noted

४६२. शिवो वो गोष्ठो भवतु शारिशाकेव पुष्यत।

इहैवोत प्र जायध्वं मया वः सं सृजामसि॥५॥

Let your stall be propitious, flourish you like *śāriśākā*, also multiply just here; with me we unite you

There is no Ppp text of this verse to help cast light on the obscure and difficult *śāriśākā* (p *śāriśākā iva*) The comm (implying *-kās*) explains the word as meaning “kinds of creatures that increase by thousands in a moment,” but offers no etymology or other support, the translators supply a variety of ingenious and unsatisfactory conjectures (Weber, “like *śāri*-dung,” *śāri* perhaps a king of bird, Grill “ [fatten yourselves] like the *śārikā*” or hooded crow, Ludwig simply puts a question-mark in place of a translation) R offers the conjecture *śārīh* (= *śālīh*) *śaka iva* ‘like rice in manure’ Our P M E I accent *śāriśāke 'va*

[Bloomfield emends to *śāri-śukeva* (= *-kās iva*), ‘thrive you like starlings and parrots’ True, these birds are habitual companions in literature as in life (see my translation of *Karpūra-mañjarī*, p. 229, note), loquacity being their salient characteristic; but what is the *tertium comparationis* between the thriving of cows and of starlings?]

४६३. मया गावो गोपतिना सचध्वमयं वो गोष्ठ इह पौषयिष्णुः।

रायस्पोषेण बहुला भवन्तीर्जीवा जीवन्तीरुप वः सदेम॥६॥

Attach yourselves, O kine, to me as lord of kine, this your stall here [be] flourishing, to you, becoming numerous with abundance of wealth, to you living, may we living be near (*upa-sad*)

Bhavantas in c would be a desirable emendation *Upa-sad* may be rather ‘wait upon’ (so Grill), only then we should expect rather *sadāma* (comm. *upagacchema*). [W’s implied difference between *sadema* and *sadāma* is not clear to me.] Ppp reads in a *gopatya*, and its b is *mayi vo*

gostha iha posayāti [The epithet *ārsī* seems to be as meaningless here as at III.12 7 - see note, end]

15. For success in trade

Four of the verses are found in Paipp xix (1, 4, 6, 2, in this order) The hymn is used by Kauś in a rite for good-fortune in trading (50 12), and again (59 6) for a similar purpose, also (or vs. 1) in the *indramahotsava* ceremony (140 16); also vss 7 and 8 in the appeasing of the flesh-eating fire (70 13, 14) In Vait (6 9), vs 7 is employed in the ceremony of establishing the sacrificial fire. The usual statement of these various uses appears to be lacking in the manuscript of the comm and is supplied, only in part, by its editor

[१५- वाणिज्य सूक्त]

[ऋषि- अथर्वा । देवता-विश्वेदेवा, इन्द्राग्नी (इन्द्र, पथ, अग्नि, प्रपण, विक्रय, देवगण, धन, प्रजापति, सविता, सोम, धनरुचि, वैश्वानर, जातवेदा) । छन्द- त्रिष्टुप्,
१ भुरिक् त्रिष्टुप्, ४ त्र्यवसाना षट्पदा बृहतीगर्भा विराट्अत्यष्टि,
५ विराट् जगती, ७ अनुष्टुप्, ८ निचृत् त्रिष्टुप्]

४६४. इन्द्रंमहं वणिजं चोदयामि स न ऐतुं पुरण्णता नो अस्तु।

नुदन्नरातिं परिपुस्थिनं मृगं स ईशानो धनदा अस्तु मह्यम्॥ १॥

I stir up (*cud*) the trader Indra, let him come to us, be our forerunner, thrusting [away] the niggard, the waylaying wild animal, let him, having the power (*iś*), be giver of riches to me.

Or *paripanthinam* and *mrgam* in c may be independent of one another (so comm and translators except Weber and Zimmer) Ppp has, for a, b, *indram vayam vanijam havāmahe sa nas trātā pura etu prajānan* The Anukr. notices c as *jagatī* pāda [“Indra, the trader”: cf Bergaigne, *Rel ved*, II.480 - Many Jātaka tales (e g no’s 1, 2) give vivid pictures of the life of the trading caravans]

४६५. ये पथ्यानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति।

ते मां जुषन्तां पर्यसा घृतेन यथा क्रीत्वा धनमाहराणि॥ २॥

The many roads, travelled by the gods, that go about (*sam-car*) between heaven-and-earth— let them enjoy me with milk, with ghī, that dealing (*krī*) I may get (*ā-hr*) riches.

Ppp’s version is very different : *ihai ’vas panthā bahavo devayānām anu dyāvāprthivī supranītiḥ tesām ahnām varcasy ā dadhāmi yathā*

klītvā dhanam āvahāni. The comm allows us alternatively to understand *deva-* in a as “by traders”, he renders *jusantām* in c by *sevantām*, as if it were causative. His text has at the beginning *ve te panth-*. The emendation, suggested by Weber, of *mā* in c to *me* would help the sense. The first half-verse is found again below as vi 55 l a, b. To make a regular *tristubh*, we must contract to *-prthvī* in b, and expand to *kṛī-tu-ā* in d, the Anukr. perhaps regards the two irregularities as balancing one another.

४६६. इध्मेनाग्ने इच्छमानो घृतेन जुहोमि हव्यं तर्से बलाय।

यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम्॥ ३॥

With fuel, O Agni, with ghī, I desiring, offer the oblation, in order to energy (*taras*), to strength, - revering with worship (*brahman*), so far as I am able - this divine prayer (*dhī*), in order to hundred-fold winning.

The verse is RV iii 18 3, without variant - save that RV accents of course *juhomī*, as does our edition by necessary emendation, while SPP follows all the mss. in giving *juhomī* (the *pada*-text puts a sign of *pāda*-division after the word, but also before it). The verse is not at all likely to have been an original part of our hymn, the word *śataseyāya* in d has caused its addition. The comm renders *tarase* by *vegāya śīghragamanāya*, and applied *yāvad īśe* in two ways, to the winning or to the worshipping.

४६७. इमामग्ने शरणिं मीमृषो नो यमध्वानमगाम दूरम्।

शुनं नो अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं मा कृणोतु।

इदं हव्यं संविदानौ जुषेथां शुनं नो अस्तु चरितमुत्थितं च॥ ४॥

This offense (? *śarani*) of ours may you, O Agni, bear with (*mrs*), what distant road we have gone. Successful (*śuna*) for us be bargain and sale, let return-dealing make me fruitful; do you two enjoy this oblation in concord; successful for us be our going about and rising.

The first two *pādas* are wanting in the Paipp. version of the hymn (though they occur, in another connection, in Ppp i), and they are plainly an intrusion here, due to the mention of distant travel in b; they form the first half of RV i 31 16 (but RV reads for b *imam adhvānam yam agāma dūrāt*, LSS, in its repetition of the RV. verse at iii.2 7, agrees with AV in preferring *dūram*). The insertion dislocates the comm's division of the hymn; he reckons only the first 4 *pādas* as vs. 4, then the last two with the

first two of our 5 as vs 5, and the latter half of our 5 with the former half of our 6 as vs 6, making a vs 7 of only the two concluding pādas of our 6, and numbering the two remaining verses as 8 and 9. Some of our mss (P.M.W.E.I.) divide and number in the say way to the middle of our vs 6, then making vs 7 consist of 6 pādas and end where our vs 7 ends. Ppp has for its verse a different version of our c-f *pano* for *śunam* at the beginning (with 'stu after *no*), *godhani nas* for *phalīnam mā*, and, for our e, *samarānā havir idam jusantām*. The Anukr. seems to scan the verse as 11 + 9 12 + 11 : 11 + 12 = 66, though c and f are properly to be made regularly *tristubh* by elision to 'stu. The comm renders *śaranī* in a by "injury" (*hinsā*), and explains it as either that arising (to Agni) from the intermission of sacred rites in consequence of the householder's absence from home, or else that to the absentee from his long journey as expressed in b - *mīmr̥sas* being in the first case = *ksamasva*, and in the second = *mar̥saya* or *tit̥ksaya* 'cause us the endure' perhaps the second is, after all, the better. [For d, rather, 'may barter make me abounding in fruit,' i.e. 'may barter bring me its reward.']

४६८. येन धनेन प्रपुणं चरामि धनेन देवा धनमिच्छमानः।

तस्मे भूयो भवतु मा कनीयोऽग्ने सातघ्नो देवान् हविषा नि षेधा॥५॥

With what riches I practise (*car*) bargaining, seeking riches with riches, you gods - let that become more for me, not less. O Agni, put down (*ni-sidh*) with the oblation the gain-slaying gods.

Or, possibly, 'the gods of the gain-slayer' (*sātaghnas* as gen. sing; the comm takes it as accus. pl., and Zimmer and Ludwig so translate). The omission of *devān* would rectify the meter and better the sense, and Weber and Grill [and Hillebrandt] leave it out. The Anukr. gives a mechanically correct definition of the verse as it stands.

४६९. येन धनेन प्रपुणं चरामि धनेन देवा धनमिच्छमानः।

तस्मिन् म इन्द्रो रुचिमा दधातु प्रजापतिः सविता सोमो अग्निः॥६॥

With what riches I practise bargaining, seeking riches with riches, you gods - therein let Indra assign me pleasure (? *ruci*), let Prajāpati, Savitā, Soma, Agni.

Ppp. has a better version of a: *yat panena pratipanam carāmi*; and it arranges c differently - *indro me tasmin rcam ā*; and reads *brhaspatis* for *prajāp-* in d. HGS. (i.15.1) has a kindred verse, and second pāda nearly identical with ours, and *rucam* in c [See also MP.i.22.4.] *Ruci*, lit. 'brightness', is variously understood by the translators : Zimmer,

“attractive power”, Ludwig, “pleasure”, Weber, “understanding”; Grill, “consideration”, the comm. explains it by *sarvajanaṇṇitum dhanapradānenā* “dānecchām [Ppp. seems to omit *dhanena* in b.]

४७०. उप॑ त्वा॒ नम॑सा व॒यं होत॑र्वैश्वानर॒ स्तुमः॑।

स नः॑ प्र॒जास्वा॒त्मसु॑ गोषु॑ प्रा॒णेषु॑ जागृ॒हि॥७॥

To you with homage do we, O priest Vaiśvānara (‘for all men’), give praise; do you watch over our progeny, our selves, our kine, our breaths

Two of our *pada*-mss (Bp Kp., also D p m?) divide *vaiśvānarah tumah* in b, P M W give *sam* for *sa* at beginning of c This verse and the next seem to be additions to the original hymn [Under *stu*, BR and *Index Verborum* join *upa* with *stu*; correct *Index* under *upa* accordingly]

४७१. विश्वा॑हा॒ ते स॒दुमि॒द्भरे॑माश्वा॒यिव॒ तिष्ठ॑ते जा॒तवे॑दः।

रा॒यस्पोषे॑ण॒ स॒मिषा॑ म॒दन्तो॒ मा ते॑ अ॒ग्ने प्र॑ति॒वेशा॑ रिषाम॥८॥

Every day may we bring constantly for you as for a standing horse, O Jātavedas; rejoicing together with abundance of wealth, with food, may we your neighbours, O Agni, take no harm.

The verse nearly accords with xix 55 1, below, the second half is the same as there, the first half here is more unlike the parallel verse in other texts (VS xi 75, ŚB vi 6 4 1, TS iv 1 10¹, K xvi 7, MS 11.7.7) than is xix 55 1 ab - see under xix 55 1, in the second half they vary only by putting *agne* at the beginning of d; they make a more manageable sentence by furnishing an object, *ghāsam* ‘fodder’, for *bharema* The comm. renders *tisthate* by *svagrhe vartamānāya*

Here, at the end of the third *anuvāka*, of 5 hymns and 38 verses, the old Anukr says simply *astau* (but O R give *aṣṭatrīṇsat*)

The fifth *prapāthaka* also ends with this hymn

16. Morning invocation to various gods, especially Bhaga

Found in Paipp. iv, with very few variants. It is a RV hymn (vi.41), repeated also in VS. (xxxiv 34-40) and TB. (11.8 9⁷⁹) [and MP.i 14 1-7, in the same order as here] It is used by Kauś [with hymns vi 69 and ix 1], in the rite for generation of wisdom (10 24), to accompany washing the face on arising from sleep, also in certain ceremonies for “splendour” (*varcas* · 12.15; 13 6), with hymns vi.69 and ix.1, and it is reckoned to the *varcasya ganas* (12 10, note, 13 1, note). In Vait (5.17), vs 6 accompanies, in the *agnivādheya*, the horse’s setting his foot on the boundary; and its latter half, an oblation in the *cāturmāsya* sacrifice [Vait. 8 14].

[१६- कल्याणार्थप्रार्थना सूक्त]

[ऋषि-अथर्वा देवता-१ अग्नि, इन्द्र, मित्रावरुण, अश्विनीकुमार, भग, पूषा, ब्रह्मणस्पति, सोम, रुद्र, २-३, ५ भग, आदित्य, ४ इन्द्र, ६ दधिक्षावा, अश्वसमूह, ७ उषा। छन्द- त्रिष्टुप्, १ आर्षी जगती, ४ भुरिक् पक्ति।]

४७२. प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना।

प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हवामहे॥ १॥

Early (*prātar*) do we call Agni, early Indra, early Mitra-and-Varuna, early the (two) Aśvins, early Bhaga, Pūsan, Brahmanaspati, early Soma and Rudra do we call

The other texts, and Ppp with them, read at the end of d *huvema*

४७३. प्रातर्जितं भगमुग्रं हवामहे वयं पुत्रमदितेर्यो विधर्ता।

आश्वश्चिद् यं मन्यमानस्तुरश्चिद् राजा चिद् यं भगं भक्षीत्याह॥ २॥

The early-conquering formidable Bhaga do we call, the son of Aditi who is disposer (*vidhartar*), to whom every one that thinks himself weak [or] strong, [to whom even the king] says “apportion [me] a portion.”

Bhaksī in d might also be 1st sing mid of the *s*-aorist, ‘may I obtain’ (so Weber, etc.), the comm. explains it both ways. Again all the other texts, including Ppp, have *huvema* for *havāmahe* in a; the Anukr ignores the metrical irregularity caused by our reading [Note the play on the god’s name ‘portion’ is *bhaga*.]

४७४. भग प्रणैतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः।

भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम॥ ३॥

O Bhaga, conductor, Bhaga, you of true bestowal,¹ Bhaga, help upward this prayer (*dhi*), giving to us; O Bhaga, cause us to multiply with kine, with horses, O Bhaga, with men, rich in men may we be

In this verse AV and RV agree throughout; TB reads *ava* with unlengthened final in b, and VS *no* with unlingualized nasal in c

1 राध इति धननाम। राधुवन्त्यनेन इति। (नि० ४४)

४७५. उ॒तेदानी॑ भ॒गव॑न्तः स्या॒मोत॑ प्र॒पित्व॑ उ॒त मध्ये॑ अ॒ह्नाम्।

उ॒तोदि॑तौ म॒घव॑न्त्सूर्य॑स्य व॒यं दे॒वानां॑ सु॒मतौ स्या॑म॥ ४॥

Both now may we be fortunate (*bhagavant*), and in the advance (? *prapitva*) and in the middle of the days, and, bounteous one, at the up-going of the sun, may we be in the favour of the gods

As to the difficult word *prapitva*, see Bloomfield, JAOS xvi 24 ff, "up-going" is probably here 'out-going, disappearance', the comm renders *prapitve* by *sāyāhne*, his understanding of *uditau* is lost out of the manuscript The other texts read *uditā* [For this vs, see especially p 35 end, 36 top, of BI's paper]

४७६. भ॒ग ए॒व भ॒गवाँ॑ अस्तु दे॒वस्तेना॑ व॒यं भ॒गव॑न्तः स्या॒म।

तं त्वा॑ भ॒ग सर्व॑ इज्जो॑हवीमि॒ स नो॑ भ॒ग पु॒रए॒ता भवे॑ह॥ ५॥

Let the god Bhaga himself be fortunate; through him may we be fortunate; on you here, Bhaga, do I call entire, do you, O Bhaga, be our forerunner here

RV (with VS and TB) leaves the final of *tena* unlengthened at beginning of b, and RV and VS make the sense of c better by reading *johavīti*, all the three have at the end of a the voc *devās* [Comm to TB. makes *johavīmi* = *āhvayati* !]

४७७. स॒मध्व॑रायोष॒सो न॑मन्त दधि॒क्रावै॑व शुच॑ये प॒दाय॑।

अ॒र्वाची॑नं व॒सुवि॑दं भ॒गं मे॑ रथ॑मिवाश्वा॑ वृ॒जिन॑ आ व॒हन्तु॑॥ ६॥

The dawns submit themselves (? *sam-nam*) to the sacrifice (*adhvara*), as Dadhikrāvan to the bright place, hitherward let them convey for me Bhaga, acquirer of good things, as vigorous (*vājin*) horses a chariot

All the other texts, including Ppp, read *nas* instead of *me* at end of c The comm. renders *sam namanta* by *sam gacchantām*, calls *dadhikrāvan* a horse's name, and explains the action of the obscure pāda b by *sa yathā śuddhāya gamanāya samnaddho bhavati* The Anukr appears to sanction the abbreviation *ratham* 'va in d

४७८. अ॒श्वाव॑ती॒र्गोम॑ती॒र्न उ॒षासो॑ वी॒रव॑तीः स॒दमु॑च्छन्तु भ॒द्राः।

घृ॒तं दु॒र्हाना॑ वि॒श्वतः॑ प्र॒पीता॑ यू॒यं पा॑त स्व॒स्तिभिः॑ स॒दा नः॑॥ ७॥

Let excellent dawns, rich in horses, rich in kine, rich in heroes, always shine for us, yielding (*duh*) ghī, on all sides drunk of do you protect us ever with well-beings

TB read *prapīnās* at end of c, Ppp has instead *pravīnās*, the comm explains by *āpyāvitās* 'filled up, made teeming', which is very possibly to be preferred [Delete the accent-mark under *gomatīr*]

17. For successful agriculture

Four verses of this hymn are found together in Paipp 11, in the order 2, 1, 5, 4; vs 3 occurs in Paipp xix, and there are verses in Paipp xii and xix resembling our vs 6 Much of its material appears also in RV x 101, iv 57, and parts in VS, TS, TA, and MS see under the several verses The hymn is used by Kauś (20 l ff) in an extended ceremony for success in plowing, the details of which, however, do not help the interpretation of the verses, vs 8 (ib 10) is specially quoted as accompanying an oblation to Indra at the further end of a furrow, or of each one of three furrows, the comm. also regards it as intended by *śunāsīrāni* at 106 8, in the book of portents, in a charm against the portent of mixed-up plows (whatever that may be*), vs 4, again, accompanies the marking out of the sacrificial hearth at 137 19 In Vait (28 30-32), vss 1, 3, and 2 b appear in the *agnicayana*, in the ceremony of plowing the sacrificial hearth, and vs 7 (9 27) at the end of the *cāturmāsya* sacrifice, with an oblation to the *śunāsīrā*. *["Wenn zwei Pflüge sich verstricken beim Ackern," says Weber, *Omina*, p 368]

[१७- कृषि सूक्त]

[ऋषि- विश्वामित्र। देवता-सीता। छन्द- त्रिष्टुप्, १ आर्षी गायत्री, ३ पथ्यापक्ति, ४, ६ अनुष्टुप्, ७ विराट् पुर उष्णिक्, ८ निचृत् अनुष्टुप्]

४७९. सीरां युञ्जन्ति कवयो युगा वि तन्वते पृथक्।

धीरां देवेषु सुमन्यौ॥ १॥

The poets (*kavi*) harness the plows (*sīra*), they extend severally the yokes - they the wise ones (*dhīra*), with desire of favour (?) toward the gods

The verse seems to imply a hidden comparison of the poet's work with the plow-man's The other texts (RV x 101 4, VS xii.67, TS iv 2 5⁵, MS.ii.7 12, K xvi 11, Kap. xxv 3) read *sumnavā* (but K has *-vuh* . Kap. not noted), which the translation adopts, *-vau* seeming an unintelligent corruption of it, but the comm gives a double explanation of *-vau*, one as "desiring a happy-making sacrifice" and qualifying *yajamāne* understood, the other as from *sumna-va* (*-va* for root *vā*) and qualifying *balivardau* understood! He makes *sīra* equivalent with *lāṅgala*, and takes *vi tanvate* as = "put on the oxen's shoulders", *vi-tan*

as here applied seems imitated from its use of stringing a bow, in TB 11 5 8¹² we have even *vi tanoti sīram*

४८०. युनक्तु सीरा वि युगा तनोत कृते योनौ वपतेह बीजम्।

विराजः शुष्टिः सभरा असन्नो नेदीय इत् सुण्यः पक्वमा यवन्॥ २॥

Harness you the plows, extend the yokes, scatter (*vap*) the seed here in the prepared womb, may the bunch (?) of *virāj* be burdened for us, may the sickles draw in (*ā-yu*) the ripe [grain] yet closer

In the first half-verse, RV (1b 3) and VS (1b.68) have *tanudhvam* for *tanota*, the rest (1bid) agreeing with our text (but K. has *krto yonir*), Ppp reads *ksetre* instead of *yonau*, *yonau*, of course, involves a hidden comparison of sowing with impregnation. In the difficult and obscure second half, the other texts (not Ppp.) give *girā ca* for the unintelligible *virājas*, and *asat* (with accent apparently meant as antithetic) for *asat*, which is read in all the mss, but in our edition (not in SPP's) emended to *asat*, the same texts accent *śrustis* (and our edition was emended to agree with them; SPP accents the first syllable, with all the mss) SPP reads *śnustis*, with the majority of his authorities (including oral reciters), and with the comm among his mss are found also *śrustis*, *ślu-*, *sru-*, *snu-*, and *śnustis*. Part of our mss also (E I H Op) are noted as seeming to intend *śnu-*, and, as Pp supports it by reading *sunistis sabh-*, the reading *śnustih* is adopted in the translation [as also at viii 2 1]. The manuscripts are not at all to be relied on for distinguishing *śnu* and *śru* [cf iii 30 7 and note]. The comm explains it by *āśuprāpakah stambah*, and *sabharās* as *phalabhārasahitas* 'heavy with fruit', of *virāj* he makes easy work by identifying it with *anna*, on the authority of TB 111 8 10⁴ *annam vai virāt* / In d, finally, the chief discordance of the versions is at the end, where, for *ā yavan* (Ppp. *āyuvam*), RV VS.Kap read *e 'yāt*, and TS MS K *ā'yat*. But TS has *srynā* (instead of *-yas*), and some of our mss (P.M.W.), with the majority of SPP's, combine *ichrnyas* or *icchrnyas*, implying *śrnyas*. The Anukr does not heed that pāda d is, as it stands, *jagatī* [W, in his own copy and in *Index*, seems to approve the accentless *asat* - Comm has *ā yavam* in d]

४८१. लाङ्गलं पवीरवत् सुशीमं सोमसत्सरु।

उदिद् वपतु गामविं प्रस्थावद् रथवाहनं पीबरी च प्रफर्व्यम्॥ ३॥

Let the plow (*lāṅgala*), lance-pointed, well-lying, with well-smoothed handle, turn up (*ud-vap*) cow, sheep, an on-going chariot-frame, and a plump wench

That is, apparently, let all these good things come as the reward of successful agriculture. The verse, not found in RV, but occurring in VS (ib 71, and thence quoted in the Vasistha Dharmasūtra 11 34 and explained in 11 35), as well as in TS MS K (as above), has many difficult and questionable points. For *pavīravat* (Ppp puts it before *lāṅgalam*) VS accents *pavīravat*, and TS MS K substitute *pavīravam*, for *susīmam* all have *susēvam* 'very propitious', the Pet Lex suggests *susīmam* 'having a good parting' i.e. of furrows, or 'even-furrowed', and R refers to MB 1 5 2, *sīmānam navāmi*. Ppp reads *suveśam*, which probably means *susēvam*. The impracticable *somasat-saru* (so in *pada*-text) is *somapitsaru* in VS, MS, K, and Vasistha and *somapitsalam* in Ppp, Vas renders it "provided with a handle for the drinker of soma," implying the division *somapi-tsaru*, Weber conjectures a noun *uman* 'strap,' and emends to *soma* (= *sa-uma*) *satsaru*, "with strap and handle." But TS reads *sumatitsaru*, and this is adopted in the translation, *matī* being taken not as from *man* but as the word found in *matīkr* and its derivatives, and related with *matva* etc (Weber also refers to this meaning and connection). The comm explains *susīmam* by *karsakasva sukhakaram*, without telling how he arrives at such a sense, and *somasatsaru* (disregarding the *pada*-division) as from *tsaru*, either "a concealed going in the ground" (root *tsar*, explained by *chadmagatau*), or else "a kind of part to be held by the plowman's hand", in either case "a producer of the soma-sacrifice" (i.e. *soma-sa*). For *ratha-vāhana* 'the frame that carries a chariot when not in use', and *prasthāvat*, here virtually 'with the chariot on it,' see R. in the *Festgruss an Bohtlingk*, p 95 ff, the comm interprets as *asvabalivardādikam rathavāhanasamartham*. VS reads at the beginning of *c tad ud vapati*, and TS *ud it krsati*, Ppp has *dadata krsata*, VS TS MS Ppp give for *e prapharvyam* (Ppp -*vām*) *ca pīvarīm* [and VS TS invert the order of *d* and *e*], the comm also has *pīvarīm* (= *sthūlām*), *prapharvī* he explains as *prathamavavāh kanyā*. The first pāda is defective unless we resolve *la-āñ-* [Zimmer, p 236, refers to Sir H M Elliot's *Memoirs*, 11 341, for a description of the Punjab plow]

४८२. इन्द्रः सीतां नि गृह्णातु तां पूषाभि रक्षतु।

सा नः पर्यस्वती दुहामुत्तरामुत्तरां समाम्॥४॥

Let Indra hold down the furrow; let Pūsan defend it; let it, rich in milk, yield to us each further summer.

This verse is found only in RV (iv.57 7), which reads *anu vachatu* for *abhi raksatu*, Ppp. has *mahyam* instead of *abhi*. We had the second half-verse above, as 11 10 1 c, d

४८३. शुनं सुफाला वि तुदन्तु भूमिं शुनं कीनाशा अनु यन्तु वाहान्।
शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्तमस्मै॥५॥

Successfully (*śunam*) let the good plowshares thrust apart the earth, successfully let the plowmen follow the beasts of draft; O Śunāsīrā, do you (two), dripping (?) with oblation, make the herbs rich in berries for this man.

VS (xii.69) and MS (ii 7 12) have the whole of this verse : RV (iv 57 8) and Ts (iv 2.5⁶), only the first two pādas For *suphālās* in a, VS (also our 1) has *su phālās*, and RV TS *nah phālās*, both preferable readings; RV VS have *krsantu* for *tudantu* In b, TS gives *abhi* for *anu* (our P.M. have *abhinu*), MS has *kināśo abhy etu vāhātih*, RV.VS, *-sā abhi yantu vāhātih*. In c, the comm gives *toṣamānā*, explaining it by *tus vantau* In d, the mss vary (as everywhere where the word occurs) between *-pippalās* and *-pispalās*, about half are for each, VS.MS end the pāda with *kartanā'sme* Ppp has a peculiar version *śunam kenāśo anv etu vāham śunam phālo vinadann ayatu bhūmim śunāsīrā havisā yo yajātrai supippalā osadhayas santu tasmai*. The comm. [quoting Yāska] declares *Śunāsīrau* to be Vāyu and Āditya (wind and sun); or else, he says, *Śuna* is god of happiness and *Sira* of the plow

४८४. शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम्।
शुनं वरत्रा बध्यन्तां शुनमष्टामुदिङ्गय॥६॥

Successfully let the draft-animals, successfully the men, successfully let the plow (*lāṅgala*) plow, successfully let the straps be bound; successfully do you brandish the goad

This is RV iv 57.4, without variation; it is also found, with the two following verses, in TA. (vi 6 2, vss 6-8), which reads *nārās* instead of *naras* at end of a Part of our mss (P M W.E.) have *ustrām* in d The comm. declares *Śuna* to be addressed in the last pāda Ppp has in xii. *śunam vrtrām āyaccha śunam astrām ud iṅgayah śunam tu tapyatām phālās śunam vahatu lāṅgalam*, and in xix. the same a, b [ending *-va*], but, for c, d, *śunam vahasya śuklasyā 'strayā jahī daksinam*

४८५. शुनासीरेह स्म मे जुषेथाम्।

यद् द्विवि चक्रथुः पयस्तेनेमामुप सिञ्चतम्॥७॥

O Śunāsīrā, do you (two) enjoy me here, what milk you have made in heaven, therewith pour you upon this [furrow].

'Milk', i.e. nourishing fluid Weber implies at the end "earth" (instead of "furrow"), which is perhaps to be preferred RV (iv 57.5) reads for a *śunāsīrāv imām vācam ju-*, TA (as above) the same, except that it strangely omits the verb, and thus reduces the *tristubh* pāda to a *gāyatrī*; both texts mark the principal pāda-division after b. The comm changes all the three verbs to 3d dual. The Anukr. forbids in a the resolution *-sīrā iha*. In our edition the verse is numbered 6, instead of 7.

४८६. सीते वन्दामहे त्वा॒र्वाची॑ सु॒भगे॑ भव।

यथा॑ नः सु॒मना॒ असो॑ यथा॑ नः सु॒फला॑ भुवः॑॥८॥

O furrow, we reverence you, be [turned] hitherward, O fortunate one, that you may be well-willing to us, that you may become of good fruit for us.

RV (iv 57.6) inverts the order of a and b, and both it and TA (as above) end c and d respectively with *subhagā 'sasi* and *suphalā 'sasi*. All the pāda-mss. have the blundering reading *suphalāh* in d. The Anukr. perversely refuses to make the resolution *tu-ā* in a.

४८७. घृते॑न सी॒ता मधु॑ना॒ सम॑क्ता॒ विश्वै॑र्वैरनु॒मता॑ म॒रुद्भिः॑।

सा नः॑ सी॒ते पर्य॑सा॒भ्याव॑वृ॒त्स्वोर्ज॑स्वतो॒ घृत॑वत् पि॒त्र्वमा॑ना॥९॥

With ghī, with honey (*madhu*) [is] the furrow all anointed, approved (*anu-man*) by all the gods, by the Maruts, do you, O furrow, turn hither unto us with milk, rich in refreshment, swelling with fullness of you.

The verse is found also in VS. (xii.70), TS. (iv.2.5⁶), and MS (ii.7.12). VS MS read *-ajyatām* for *-aktā* in a, all make c and d exchange places, and at the beginning of c read *asmān* for *sā nas*; and VS TS. put *payasā* in place of *ghrtavat* in d, while MS. gives *ūrjo bhāgam madhumat pinv-*

18. Against a rival wife : with a plant

This peculiarly Atharvan hymn has found its way also into the tenth book of the Rig-Veda (as x.145, with exchange of place between vss 3 and 4, it is repeated in RV order at MP i.15.1-6). Only three verses (our 4, 2, 1, in this order) are found in Paipp (vii.). Kauś uses it, among the women's rites, in a charm (36.19-21) for getting the better of a rival, vs 6 a and b accompany the putting of leaves under and upon the (rival's) bed. And the comm (doubtless wrongly) regards vss. 5 and 6 to be intended by the *prātika* quoted in 38.30, instead of xii.1.54, which has the same beginning.

[१८- वनस्पति सूक्त]

[ऋषि- अथर्वा । देवता- वनस्पति (वाणपर्णी ओषधि) । छन्द- अनुष्टुप्, ४
अनुष्टुप्गर्भाचतुष्पाद उष्णिक्, ६ उष्णिक्गर्भापञ्चम्यपञ्क्ति ।]

४८८. इमां खनाम्योषधिं वीरुधां बलवत्तमाम्।

यया सपत्नीं बाधते यया संविन्दते पतिम्॥ १॥

I dig this herb, of plants the strongest, with which one drives off (*bād*) her rival, with which one wins completely (*sam-vid*) her husband

RV reads in b the accus *vīrudham* For d, Ppp gives *krnute kevalam patim* The comm (with our Op) has *osadhīm* in a; he understands throughout the herb in question to be the *pāthā* (cf 11 27 4), though Kauś and the Anukr speak only of *bānāparṇī* ‘arrow leaf’ (not identified)

४८९. उत्तानपर्णे सुभगे देवजूते सहस्वति।

सपत्नी मे परा णुदु पति मे केवलं कृधि॥ २॥

O you of outstretched leaves, fortunate, god-quickened, powerful, do you thrust away my rival, make my husband wholly mine.

‘Outstretched,’ lit. supine; horizontal, with the face of the leaf upward RV has *dhama* for *nuda* in c, and the modern *kuru* for *krdhi* at the end Ppp offers only the first half-verse, in this form *uttānaparnām subhagām sahamānām sahasvatīm*, MP also has *sahamāne* instead of *devajūte*.

४९०. नहि ते नाम जग्राह नो अस्मिन् रमसे पतौ।

परमेव परावत सपत्नी गमयामसि॥ ३॥

Since he has not named (*grah*) your name, you also stay (*ram*) not with him as husband; unto distant distance make we my rival go.

This translation of the first half-verse follows closely our text RV has a very different version · *nahy asyā nāma grbhnāmi no asmin ramate jane* ‘since I name not her (its ?) name, she (it?) also does not stay with (find pleasure in) this person (people?).’ Winternitz applauds and accepts his commentator’s explanation of b · “nor finds she pleasure in me” (taking *ayam janas* in the much later sense of ‘I’), but it seems wholly unsatisfactory. The meter calls for emendation in a to *jagraha* ‘I have

named,' equivalent to the RV reading, and R. makes the emendation, and retains the *jane* of RV., rendering (as addressed by the woman using the charm to the plant) "I have not named [to her] your name; and you stay (stayed) not with the person (bei der Person)." The comm regards the rival as addressed, and conveniently makes *ramase* = *ramasva* "stay you not with this my husband" Weber renders *ramase* by "kosest," you dally not No satisfactory solution of the difficulty is yet found.

४९१. उत्तराहमुत्तर उत्तरेदुत्तराभ्यः।

अथः सपत्नी या ममाधरा साधराभ्यः॥४॥

Superior [am] I, O superior one, superior, indeed, to them (f) that are superior; below [is] she that is my rival; lower [is] she than they (f.) that are lower.

RV. has the better reading *athā* for *adhas* in c, allowing c and d to be combined into one sentence; and the comm gives correspondingly *adha* Ppp is more discordant and corrupt . *uttarā'ham uttarabhyo uttaro ed ādharabhyah* *adhah sapatnī sāmāthy adhared adhārabhyah* R conjectures in a *uttarāhāhamuttare*, for *uttarā'ham ahamuttare* [cf iii.8.3] The verse, even if scanned as 7 + 7 8 + 7 = 29, ought to be called *bhuryj*

४९२. अहमस्मि सहमानाथो त्वमसि सासुहिः।

उभे सहस्वती भूत्वा सपत्नी मे सहावहै॥५॥

I am overpowering; likewise are you very powerful; we both, becoming full of power, will overpower my rival.

The verse xix.32 5 is a variation on this. RV. reads *atha* for *atho* in b, and the older *bhūtvi* for *bhūtva* in c

४९३. अभि तैऽधां सहमानामुप तेऽधां सहीयसीम्।

मामनु प्र ते मनो वृत्सं गौरिव धावतु पृथा वारिव धावतु॥६॥

I have put on (*abhi*) for you the overpowering one (f.); I have put to (*upa*) for you the very powerful one; after me let your mind run forth as a cow after her calf, run as water on its track.

RV reads *upa* for *abhi* in a, and has for b *abhi tvā'dhām sahīyasā*. The application of a and b as made by Kauś. (see above) would suit the prepositions as found in RV. decidedly better than as in our text; but much more appropriate is the use made by MP., elements of the root being secretly bound on the arms of the wife, with which she embraces the husband below and above [so that one arm is under him and the other over him]; then in *abhy adhām* is further implied (as elsewhere [e.g.

iii 11 8]) the value of *abhidhānī*, the halter or bridle with which a horse is controlled The Anukr does not sanction the resolution *ma-ām* in c

19. To help friends against enemies

The verses are found in Paipp iii' (in the verse-order 1, 2, 4, 3, 5, 7, 6, 8) The hymn is applied by Kauś (14 22-24) in a rite for gaining victory over a hostile army, and reckoned (14 7, note) to the *aparājita gana* The Vait uses vs 1 in the *agnicayana* (28.15) in connection with lifting the *ukhya* fire, and vss 6-8 in a *sattra* sacrifice (34 16, 17), with mounting a chariot and discharging an arrow

[१९- अजरक्षत्र सूक्त]

[ऋषि- वसिष्ठ। देवता- विश्वेदेवा, चन्द्रमा अथवा इन्द्र। छन्द- अनुष्टुप्, १ पथ्याबृहती,
३ भुरिक् बृहती, ५ त्रिष्टुप्, ६ त्र्यवसाना षट्पदा त्रिष्टुप् ककुम्भतीर्भातिजगती, ७
विराट् आस्तार पंक्ति, ८ पथ्यापंक्ति।]

४९४. संशितं म इदं ब्रह्म संशितं वीर्यं बलम्।

संशितं क्षत्रमजरमस्तु जिष्णुर्येषामस्मि पुरोहितः॥ १॥

Sharpened up is this incantation (? *brahman*) of mine, sharpened up [my] heroism, strength, sharpened up, victorious, be the unwasting authority (*ksatra*) [of them] of whom I am the household priest (*purohita*).

Or *brahman* and *ksatram* may signify respectively the Brāhman and Ksatriya quality or dignity of the *purohita* and his constituency. The verse is found also in VS (x1 81), TS (iv 1 10³), TA (ii 5 2, vs. 15), MS (ii 7.7), and K (xvi 7, Weber) The first two of these agree in all their readings, omitting *idam* in a and *ajaram astu* in c, and reading in c, d *jis nu yasyā'ham asmi*, and TA.MS. differ from them only by adding *me* before *jisnu*, Ppp has *ksatram me jisnu*, but agrees with our text in d. The comm moreover has *jisnu*, and the translation implies it; *jisnus* can only be regarded as a blunder Ppp further gives *mayi 'dam* for *ma idam* in a, and *mama* for *balam* in b Our original c has apparently got itself mixed up with vs 5 c

४९५. समहमेषां राष्ट्रं स्यामि समोजौ वीर्यं बलम्।

वृश्चामि शत्रूणां बाहून्नेन हविषाहम्॥ २॥

Up I sharpen the royalty of them, up their force, heroism, strength, I hew [off] the arms of the foes with this oblation

The translation implies emendation of the *syāmi* of all the mss and of

both editions to *śyāmi*, it is obviously called for (suggested first by the Pet Lex), and the comm reads *śvāmi*, Ppp probably intends it by *paśvāmi*. The latter half-verse is found again below as vi 65 2 c, d, its text is confused here in Ppp, (*vrścāmi śatrūnām bahū sam aśvām aśvān aham*) The Anukr ignores the redundant syllable in a

४९६. नीचैः पद्यन्तामधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान्।
क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम्॥ ३॥

Downward let them fall, let them become inferior, who shall fight against (*pṛtany*) our bounteous patron (*sūri*), I destroy the enemies by my incantation; I lead up our own men

Ppp reads *adhas pad-* at the beginning, and *indram* for *sūrim* in b. The second half-verse is found in VS (xi 82 c, d), TS. (iv.1 10³), and MS (ii.7 7), with the various readings *ksinomi* and *svān*, the comm also gives *ksinomi*. The comm. renders *sūrim* by *kāryākāryavibhāgajñam*. The Anukr should call the verse *virāt prastārapañkti*, since it properly scans as 11 + 11 8 + 8 = 38

४९७. तीक्ष्णीयांसः पर्शोरग्नेस्तीक्ष्णतरा उता।
इन्द्रस्य वज्रात् तीक्ष्णीयांसो येषामस्मि पुरोहितः॥ ४॥

Sharper than an ax, also sharper than fire, sharper than Indra's thunderbolt - [they] of whom I am the household priest.

Emendation to *indravajrāt* would rectify the meter of c; but the Anukr apparently accepts the redundancy there as balancing the deficiency in a.

४९८. एषामहमायुधा सं स्याम्येषां राष्ट्रं सुवीरं वर्धयामि।
एषां क्षत्रमजरमस्तु जिष्ण्वेऽेषां चित्तं विश्वेऽवन्तु देवाः॥ ५॥

The weapons of them I sharpen up; their royalty having good heroes, I increase; be their authority unwasting, victorious; their intent let all the gods aid.

The translation again (as in vs 2) implies emendation of *syāmi* in a to *śyāmi*, which is read by Ppp. and by the comm. Most of our mss. (all save O.Op.), as of SPP's, accent in b *suviram*, and both editions have adopted the reading, but it ought, of course, to be *suviram*, as always elsewhere (and as the comm here describes the word). Ppp. has *vardhayasva* at end of b, and its d is *ugram eśām cittam bahudhā viśvarūpā*. The definition of the verse as *tristubh* is wanting in the Anukr. [London ms], doubtless by an error of the manuscripts, which are confused at this point. [The Berlin ms. does give it.]

४९९. उद्धर्षन्तां मघवन् वाजिनान्युद् वीराणां जयतामेतु घोषः।

पृथग् घोषा उलूलयः केतुमन्त उदीरताम्।

देवा इन्द्रज्येष्ठा मरुतो यन्तु सेनया॥ ६॥

Let their energies (*vājina*) be excited, O bounteous one (*maghavan*), let the noise of the conquering heroes arise, let the noises, the clear (*ketumant*) halloos, go up severally; let the divine Maruts, with Indra as their chief, go with the army

With the first two pādas compare RV x 103 10 a, d *ud dharsaya maghavann āyudhāni ud rathānām javatām yantu ghosāh* Some of our mss (P M W O Op Kp), as of SPP's, read in c *ulūlayas*, but both editions give *-lul-*, the comm has *ullulayas*, and declares it an imitative word. The omission either of *uluayas* or of *ketumantas* would make a *jagatī* pāda of c, and that of *devās* would do the same for d, as the verse stands, the Anukr scans it 11 + 11 8 + . 6 + 8 = 52. Part of our mss. (I.O Op) agree with the comm in ending this verse with *ud iratām*, and throwing the two remaining pādas into vs.7, to the great detriment of the sense, as well as against the probable earlier form of the verse. Ppp. reads *uddharsantām vājīnām vājīnābhy ad vairānām jayatām etu ghosāh prthag ghosā ululayas ketumantu udīratām*, with e and f as in our text

५००. प्रेता जयता नर उग्रा वः सन्तु बाहवः।

तीक्ष्णेष्वोऽबलधन्वनो हतोऽग्रायुधा अबलानुग्रबाहवः॥ ७॥

Go forth, conquer, O men; formidable be your arms (*bāhu*), having sharp arrows, slay them of weak bows; having formidable weapons, having formidable arms (*bāhu*), [slay] the weak ones

The first half-verse is RV.x.103.13 a, c (found also in SV 11 1212; VS. xvii.46), without variation; TS (iv.6 4⁴) has the same two pādas together, but reads *upa pre 'ta jayatā nara sthīrā vah* etc. Ppp. has the first half-verse (with *pra yatā* and *vas*), adding as second half *indro vaś śarma yacchaty anādhṛsyā yathā 'satā*. The verse is not *virāj* [7 + 8 : 11 + 12], if the obviously proper resolutions are made

५०१. अवसृष्टा परा पतु शरव्ये ब्रह्मसंशिते।

जयामित्रान् प्र पद्यस्व जह्येऽष्टां वरवरं मामीषां मोघि कश्चन॥ ८॥

Being let loose, fly you away, O volley, you that are sharpened up by incantation; conquer the enemies, go forth; slay of them each best one; let no one soever of them yonder be released

Pādas a-c and e are RV vi.75.16, a verse found also in a number of other texts SV ii 1213, VS xvii 45, TS iv 6 4⁴, TB iii 7 6²³, ĀpŚS iii 14 3 RV SV VS agree throughout having *gacha* for *jaya* at beginning of c, and for d, *mā 'mīsām kam cano 'c chisah*, the others have this d, except that they put *esām* in place of *amīsām*, they also give *viśa* for *padyasva* at end of c, and TS has the nom -*śitā*, which is better, at end of b, while TB and ĀpŚS. alter to *avasrstah parā pata śaro* (for *śaro*?) *brahmasamśitah* Our d is found again as xi.10 21 b, our e, as viii 8 19 d, xi 9 20 d, 10 19 d The presence of -*samśite* in this verse gives it a kind of right to stand as part of the hymn, of which *sam-śā* is the unifying word, vss 6 and 7 are probably later additions In Ppp, vss. 6-8, with RV x 103 10, form a piece by themselves, vs. 8 ends with *pra padyasva sā maisām kam cano 'c chisah* (nearly as RV) Correct the accent-mark in d so as to read *varam-varam*

20. To Agni and other gods : for various blessings

Excepting the last verse, the hymn is found in Paipp iii (in the verse-order 1-3, 7, 4, 6, 5, 8, 9). It includes (vss 2-7) a whole RV hymn (x.141), with a single RV. verse (iii 29 10) prefixed, and only the last two verses occur nowhere else It is used in Kauś (18 13) in the *nirttikarman*, with an offering of rice mixed with pebbles, again (40.11), in the rite of the removal of the sacrificial fire, with transfer of it to the fire-sticks or to one's self; again (41 8), wit v 7 and vii 1, in a rite for success in winning wealth, and the comm. directs vs 4 to be used in the *sava* sacrifices (*ity anyā bhrgvañgirovidaś catura ārseyān āhvayet*). In Vait, vs 1 appears in the *agnistoma* sacrifice (24 14), and again in the *sarvamedha* (38 14) with the same use as in Kauś 40.11, and also in the *agnicayana* (28 25), with the laying of the *gārhapatya* bricks, further, verses 2-4 and 7 and 8 in the *agnicayana* (29 19); vs. 4 a, b in the *agnistoma* (15 16), as the *adhvaryu* follows the fire and soma, vs. 5 in the same (23 20), with certain offerings, and vs 6 in the same (19.2), with a *graha* to Indra and Vāyu.

[२०- रयिसंवर्धन सूक्त]

[ऋषि- वसिष्ठ। देवता- १-२,५ अग्नि, ३ अर्यमा, भग, बृहस्पति, देवी, ४ सोम, अग्नि, आदित्य, विष्णु, ब्रह्मा, बृहस्पति, ६ इन्द्रवायू, ७ अर्यमा, बृहस्पति, इन्द्र, वात, विष्णु, सरस्वती, सविता, वाजी, ८ विश्वाभुवनानि (समस्त भुवन), ९ पञ्च प्रदिश, १० वायु, त्वष्टा। छन्द- अनुष्टुप्, ६ पथ्यापंक्ति, ८ विराट् जगती।]

५०२. अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः।

तं जानन्नग्नु आ रोहाथा नो वर्धया रयिम्॥ १॥

This is your seasonable womb (*yonu*), whence born you did shine; knowing it, O Agni, ascend you; then increase our wealth

The verse is found in numerous other texts besides RV (iii 29 10), in VS (iii 14 et al), TS (i 5 5² et al), TB (i 2 1¹⁶ et al), MS (i 5 1 et al.), K (vi 9 et al), Kap (i 16 et al), JB (i 61) in nearly all occurring repeatedly VS TS TB JB. differ from our version only by reading *athā* for *adhā* at beginning of d, Ppp and the comm have *atha* · MS. K substitute *tatas*; but RV gives further *sīda* for *roha* in c, and *giras* for *rayim* in d. The comm, in accordance with the ritual uses of the verse, declares *ayam* at the beginning to signify either the fire-stick or the sacrificer himself

५०३. अग्ने॑ अच्छा॑ वदे॒ह नः॑ प्र॒त्यङ् नः॑ सु॒मना॑ भव।

प्र णो॑ यच्छ॑ वि॒शां पते॑ ध॒नु॒दा अ॑सि न॒स्त्वम्॥ २॥

O Agni, speak unto us here; be turned toward us with good-will; bestow upon us, O lord of the people (*viś*), giver of riches are you to us.

RV.x 141 begins with this verse, and it is found also in VS (ix.28), TS (i 7 10²), MS (i.11 4), and K (xiv 2) RV.VS MS K. have *pra no y-* in c, and for *viśām pate*, RV MS K read *viśas pate*, TS *bhuvas p-*, and VS. *sahasrayit*, VS goes on with *tvam hi dhanadā asi* for d, VS TS further have *prati* for *pratyāñ* in b Ppp combines in d *dhanadā 'si*

५०४. प्र णो॑ यच्छ॑त्वर्य॒मा प्र॑ भ॒गुः प्र॑ बृ॒हस्पतिः॑।

प्र दे॒वीः प्रोत॑ सू॒नृता॑ र॒यि दे॒वी द॑धातु मे॥ ३॥

Let Aryaman bestow upon us, let Bhaga, let Bṛhaspati, let the goddesses; let the divine Sūnrtā also assign wealth to me.

Found also in the other texts (RV x 141 2, VS ix 29, the rest as above, and Kap 29.2) All of these, excepting TS., leave *no* in a again unligualized; VS K substitute *pūsā* for *bhagas* in b, and omit c; the others have *devās* instead of *devīs*, for d, RV gives *rāyo devī dadātu nah*, while the others vary from this only by *pra vāk* for *rāyas* By Sūnrtā (lit 'pleasantness, jollity') the comm. understands Sarasvatī to be intended

५०५. सोमं॑ राजा॑नमव॒सेऽग्नि॑ गो॒र्भिर्ह॑वामहे।

आ॒दित्यं॑ विष्णुं॑ सूर्यं॑ ब्र॒ह्माणं॑ च॒ बृहस्पति॑म्॥ ४॥

King Soma¹ [and] Agni we call to aid with [our] songs (*gir*), [also] Āditya, Viṣṇu, Sūrya and the priest (*brahman*) Bṛhaspati

Found in RV. (x 141 3), SV (1 91), VS (ix.26), and TS MS K (as above) The only variant in RV is the preferable *ādityān* in c, it is read also by the other texts except SV K ; but SV TS MS K give *varunam* for *avase* in a; and they and VS. have *anv ā rabhāmahe* for *gīrbhir havāmahe* in b The comm. takes *brahmānam* in d as “Prajāpati, creator of the gods ”

५०६. त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धया
त्वं नो देव दातॄवे रयिं दानाय चोदय॥ ५॥

Do you, O Agni, with the fires (*agni*), increase our worship (*brahman*) and sacrifice, do you, O god, stir us up to give, unto giving wealth.

The second half-verse is of doubtful meaning - perhaps ‘impel to us wealth for giving’ etc - being evidently corrupted from the better text of RV. (x 141 6, also SV ii 855), which reads in c *devatātaye* for *deva dātave*, and in d *rāyas* for *rayim*, even Ppp has *devatātaye* The comm. has *dānave* (rendering it “to the sacrificer who has given oblations”) for *dātave*, also *nodaya* for *codaya*

५०७. इन्द्रवायू उभाविह सुहवेह हवामहे।
यथा नः सर्व इज्जन्ः संगत्यां सुमना असद् दानकामश्च नो भुवत्॥ ६॥

Indra-and-Vāyu, both of them here, we call here with good call, that to us even every man may be well-willing in intercourse, and may become desirous of giving to us.

Found also (except the last pāda, which even Ppp. repudiates) in RV (x 141.4), VS (xxxiii.86), and MS.K. (as above). For *ubhāv iha* in a, RV reads *brhaspatim*, and the other texts *susamdrśā* For d, VS has *anamīvah samgame* for *samgatyām*, and MS. the same without *anamīvas*; TS. has (in iv 5 1²) a nearly corresponding half-verse : *yathā nah sarvam y jagad ayaksmam sumanā asat*. Ppp. omits a, perhaps by an oversight. The comm. takes *suhavā* in b as for *suhavau*, which is perhaps better. In our edition, the word is misprinted *susav*-.

५०८. अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय।
वातं विष्णुं सरस्वतीं सवितारं च वाजिनम्॥ ७॥

Do you stir up Aryaman, Brhaspati, Indra, unto giving; [also] Vāta (wind), Viṣṇu, Sarasvatī and the vigorous (*vājīn*) Savitā.

Found also in RV (x.141.5), VS. (ix 27), and TS.MS K. (as above). All save RV. read *vācam* instead of *vātam* in c, and so does the comm., K puts *vācam* after *visnum* [and for a it has our vs 4 a].

५०९. वाजस्य नु प्रसवे सं बभूविमेमा च विश्वा भुवनान्यन्तः।

उतादित्सन्तं दापयतु प्रजान् रुयि च नः सर्ववीरं नि यच्छ॥८॥

In the impulse (*prasava*) of vigor (?*vāja*) now have we come into being, and all these beings within. Both let him, foreknowing, cause him to give who is unwilling to give, and do you confirm to us wealth having all heroes

The verse seems to have no real connection with what precedes and follows nor do its two halves belong together. They are in other texts, VS. (ix 25 and 24) and TS. (in 1.7.10¹), parts of two different verses, in a group of three, all beginning with *vājasya* followed by *prasava*, and all alike of obscure and questionable interpretation, and belonging to the so-called *vājaprasaviyāni*, which form a principal element in the *vājapeya* sacrifice (see Weber's note on this verse [also his essay *Ueber den Vājapeya*, *Berliner Sb*, 1892, p 797]). Instead of *nu* in a, Ts. and MS K. (as above), as also Ppp, have the nearly equivalent *idam*, and all (save Ppp) read a *babhūva* instead of *sām babhūvima* at end of a, and *sarvatas* instead of *antar* at end of b, omitting the meter-disturbing *uta* at beginning of c, VS K. read in c *dāpayatu* for *-tu*, and all save K. give the preferable *yachatu* at the end (the comm has *yacchāt*), then VS. gives *sa no rayim* in d, and K. has a peculiar d - *somo rayim sahavīram ni yamsat* Ppp is defective in parts of this verse and the next, it reads at the end of c *prajānām* Pāda a is the only one that has a *jagatī* character. [TS has *sarvavīram*]

५१०. दुहां मे पञ्चं प्रदिशो दुहामुर्वीर्याबलम्।

प्रापेयं सर्वा आकूतीर्मनसा हृदयेन च॥९॥

Let the five directions yield (*duh*) to me, let the wide ones yield according to their strength; may I obtain all my designs, with mind and heart

All the *pada*-mss divide and accent *pra apeyam*, but SPP emends to *pra āpeyam* [see *Sansk Gram* §850], the comm reads *āpeyam* The comm. declares *urvīs* to designate heaven and earth, day and night, and waters and herbs.

५११. गोसनिं वाचमुदेयं वर्चसा माभ्युदिहि।

आ रुधां सर्वतो वायुस्त्वष्टा पोषं दधातु मे॥१०॥

A kine-winning voice may I speak, with splendour do you arise upon me; let Vāyu (wind) enclose (*ā-rudh*) on all sides; let Tvastā assign to me abundance

Several of our mss (P.M.W.O.Kp) read *rudhām* in c. The comm explains *ā rundhām* by *prānātmanā* "vrnotu

This fourth *anuvāka* contains 5 hymns, with 40 verses, and the quotation from the old Anukr is simply *daśa*

21. With oblation to the various forms of fire or Agni

The whole of hymn is found in Paipp, vss 1-9 in iii, vs 10 in vii. The material is used by Kauś in a number of rites: it is reckoned (9.1, the comm says, only vss 1-7) to the *brhachānti gana*, it appears in the charm against the evil influence of the flesh-eating fire (43.16-21, according to the comm vss. 1-7 are quoted in 16, and the whole hymn in 20), again, in the establishment of the house-fire (72.13, vss 1-7, comm), again, in the funeral rites (82.25), on the third day after cremation, with oblation to the relics, once more, in the expiatory ceremony (123.1), when birds or other creatures have meddled with sacrificial objects. Moreover, vs 8 (the comm says vss 8-10), with other passages from xii.2, in a rite of appeasement in the house-fire ceremony (71.8). In Vait, vss 1-7 are used in the *agnistoma* (16.16) on occasion of the soma becoming spilt, and vs 7 in the *sākamedha* part of the *cāturmāsya* sacrifice [9.17].

[२१- शान्ति सूक्त]

[ऋषि- वसिष्ठ। देवता- अग्नि। छन्द- भुरिक् त्रिष्टुप्, १ पुरोऽनुष्टुप्, ४ त्रिष्टुप्, ५ जगती, ६ उपरिष्टात् विराट् बृहती, ७ विराट्गर्भात्रिष्टुप्, ९ निचृत् अनुष्टुप्, १० अनुष्टुप्।]

५१२. ये अ॒ग्नयो॑ अ॒प्स्व॑श्च॒न्त॒र्ये वृ॒त्रे ये पु॒रु॒षे ये अ॒श्म॑सु।

य आ॒वि॒वे॒शौष॑धी॒र्यो व॒न॒स्प॒ती॒स्तेभ्यो॑ अ॒ग्नि॒भ्यो॑ हु॒तम॑स्त्वे॒तत्॥ १॥

The fires that are within the waters, that are in Vrtra,¹ that are in man, that are in stones, the one that has entered the herbs, the forest-trees - to those fires be this oblation made.

Verses 1-4 are found also in MS (ii.13.13) and in K. (xi.3); both texts read *vas* for *ye* through the first half-verse, and *asmani* for *asmasu*, MS begins *yo apsv antar agnir*, and K. *yo apsv agnir antar*, K. further has *bhuvanāni viśvā* for *osadhīr yo vanaspatīns*. Ppp. reads *yo apsv antar yo vrtra antar yah puruṣe yo 'śmani yo viveśa oṣa-*, and combines in d *tebhyo 'gni-*. Part of the mss. (including our P.M.W.I.) combine *viveś' oṣ adh-* in c, and both editions have adopted that reading - doubtless wrongly, since the Prāt prescribes no such irregularity, nor is it elsewhere

1 See Nirukta 2.16

found to occur with *osadhī*. The comm explains what different “fires” are intended – the *vādava* etc in the waters, that in the cloud (by Nir. 11 16) or else in the body of the Asura Vṛtra, in man, those of digestion, in stones, those in the *sūryakānta* etc (sparkling jewels), those that make herbs etc ripen their fruits. Weber regards the stones that strike fire as intended, which seems more probable. The division of the verse by the Anukr., 8 + 11 11 + 11, is not to be approved [Pādas a and b rather as 11 + 8, pādas c and d are in order, 12 + 11. – In c, correct to *āviveśaus adhīr*, as MS reads.]

५१३. यः सोमं अन्तर्यो गोष्वन्तर्य आविष्टो वयःसु यो मृगेषु।

य आविवेश द्विपदो यश्चतुष्पदस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ २॥

[The fire] that is within soma, that is within the kine, that is entered into the birds, into the wild beasts (*mrga*), that entered into bipeds, into quadrupeds – to those fires be this oblation made.

MS and K begin b with *vayānsi ya āviveśa*, Ppp with *yo visto vayasi*. The comm takes the kine in a as representing the domestic animals in general, the fire being that which makes their milk cooked instead of raw, as often alluded to. SPP follows the mss in reading in b *vayahsu*, our alteration to the equivalent *vayassu* was needless. The verse (10 + 11 13 + 11 = 45) is *bhury*, but also irregular enough [Pādas b and d are in order, each a *tristubh*, and c, if we throw out the second *vas*, is a good *jagatī*, a is bad.]

५१४. य इन्द्रेण स्रथं याति देवो वैश्वानर उत विश्वदाव्यः।

यं जोहवीमि पृतनासु सासहिं तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ३॥

He who, a god, goes in the same chariot with Indra, he that belongs to all men (*vaiśvānara*) and to all gods (?), whom, very powerful in fights, I call loudly on – to those fires be this oblation made

MS and K have for a *yene 'ndrasya ratham sambabhūvur*, and Ppp partly agrees with them, reading *ye 'ndrena saratham sambabhūva*. In b, the translation ventures to follow Ppp's reading *viśvadevyas* instead of *-dāvyas*, because of its so obvious preferability in the connection, *-dāvyas* is quite in place in vs. 9, and may perhaps have blundered from there into this verse, but MS and K have *-dāvyas* they further exchange the places of our 3 c and 4 c. Pāda b is a very poor *tristubh*, though capable of being read into 11 syllables [read *uta vā* ?]

५१५. यो देवो विश्वाद् यमु काममाहुर्द दातारं प्रतिगृह्णन्तमाहुः।

यो धीरः शक्रः परिभूरदाभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ४॥

He who is the all-eating god, and whom they call Desire (*kāma*), whom they call giver, receiving one, who is wise, mighty, encompassing, unharmable - to those fires be this oblation made

MS begins the verse with *viśvādam agnim*, K, with *hutādam agnim*, of b, both spoil the meter by reading *pratigrahītāram*, MS begins c with *dhīro yah*, K's c is corrupt Ppp reads *āha* for *āhus* in a (not in b also) The comm simply paraphrases *pratigrhñantam* by *pratigrahītāram*, the reference is probably to the offerings which Agni receives in order to give them to the various gods In our edition, an accent-mark belonging under *ā* of *āhus* in a has slipped aside to the left

५१६. यं त्वा होतारं मनसाभि संविदुस्त्रयोदश भौवनाः पञ्च मानवाः।

वर्चोधसे यशसे सूनृतावते तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ५॥

You on whom as priest (*hotar*) agreed with their mind the thirteen kinds of beings (*bhauvana*), the five races of men (*mānava*)¹ - to the splendour-bestowing, glorious one, rich in pleasantness - to those fires be this oblation made

The unusual and obscure number "thirteen" here seduces the comm into declaring first that *bhauvana* signifies "month," coming from *bhuvana* "year", and then the *mānavās* are the seasons ! But he further makes the latter to be the four castes, with the *nīsādas* as fifth, and the former the thirteen sons, Viśvakarman etc, of a great sage named *bhuvana* (because of *visvakarman bhauvana* in AB viii 21 8-11) Ppp reads *bhuvanā* for *bhauvanās* The Anukr. does not heed that the last pāda is *tristubh*

५१७. उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे

वैश्वानरज्येष्ठेभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ६॥

To him whose food is oxen,² whose food is cows, to the soma-backed, the pious to those of whom the one for all men (*vaiśvānara*-) is chief - to those fires be this oblation made.

The first half-verse is RV viii 43.11 a, b (also found, without variant, in TS. i 3 14⁷) MS (ii 13.13) has the whole verse as pādas a, b, d, e, interposing as c the pāda (*stomair vidhemā 'gnaye*) which ends the

1 See Nirukta 4 27

2 उक्षाण सेचनसमर्था वृषभाः।

gāyatrī in RV TS The meter (8 + 8 8 + 11) is, as *brhatī*, rather *nicrt* than *virāj*

५१८. दिवं^१ पृथिवीमन्वन्तरिक्षं^२ ये विद्युतमनुसंचरन्ति।

ये दिक्ष्व^३ श्रुन्त्ये^४ वाते^५ अन्तस्तेभ्यो^६ अग्निभ्यो^७ हुतमस्वेतत्॥७॥

They who move on along the sky, the earth, the atmosphere, along the lightning, who are within the quarters, who within the wind - to those fires be this oblation made.

Our P.M W read in b *vidyutam*, and P M W I end the pāda with - *carati* SPP regards the exposition of the comm as implying that the latter takes *anu* in b as an independent word *anu samc-* In the definition of the Anukr, *virāj* appears to be used as meaning ‘a pāda of 10 syllables’ (11 + 10 10 + 11 = 42) [Read *ye ca vāte* ?]

The three remaining verses of the hymn are plainly independent of what precedes, concerning themselves directly with the appeasement of an ill-omened fire, but the combination of the two parts is an old one, being found also in Ppp The ejection of the evidently patched-together vs 6 would reduce the first part [vss 1-7] to the norm of this book

५१९. हिरण्यपाणिं सवितारमिन्द्रं^१ बृहस्पतिं वरुणं मित्रमग्निम्।

विश्वान्^२ देवानङ्गिरसो हवामह इमं क्रव्यादं^३ शमयन्त्वग्निम्॥८॥

Gold-handed Savitā, Indra, Brhaspati, Varuna, Mitra, Agni, all the gods, the Angirases, do we call; let them appease (*śam*) this flesh-eating fire.

Ppp inverts the order of a and b [MGS has the vs 11 1 6] The comm gives a double explanation of “gold-handed” either “having gold in his hand to give to his praisers,”¹ or “having a hand of gold”, he also allows us to take *aṅgirasas* either as accusative or as nominative, “we the Angirases” The Anukr notes that c is *jagatī*

५२०. शान्तो अग्निः क्रव्याच्छान्तः^१ पुरुषरेषणः।

अथो यो विश्वदाव्यं^२ शस्तं क्रव्यादमशीशमम्॥९॥

Appeased is the flesh-eating, appeased the men-injuring fire, so also the one that is of all conflagrations, him, the flesh-eating, have I appeased.

Ppp. has *atho purusaresinah* for b, and this time *viśvadavyas* in c The *anustubh* is rather *virāj* than *nicrt*

१ हिरण्यहस्तो असुर. सुनीथ (ऋ० १.३५ १०)।

५२१. ये पर्वताः सोमपृष्ठा आप उतानशीवरीः।

वतः पर्जन्य आदग्निस्ते क्रव्यादमशीशमन्॥ १०॥

The mountains that are soma-backed, the waters that lie supine, the wind, Parjanya, then also Agni - these have appeased the flesh-eating one

All our mss save one (O), and all SPP's save two or three that follow the comm, read *asīśamam* (apparently by infection from the end of vs 9) at the end, both editions emend to *-man*, which is the reading of the comm [Ppp has the vs in vii (as noted above), and combines *-prsthā* 'pa in a-b and *parjanvā* 'd in c - For "soma-backed," see Hillebrandt, *Ved Mythol* 160 f]

22. To the gods : for splendour (varcas)

Found also (except vs 6) in Paipp iii Is reckoned to the *varcasya gana* (Kauś 12 10, note), and used in a charm for splendour (13 1), with binding on an amulet of ivory The comm quotes the hymn also as employed by the Naks K in a *mahāsānti* called *brāhmī*, for attainment of *brahman*-splendor, and by Paris iv 1, in the daily morning consecration of an elephant for a king

[२२- वर्चः प्राप्ति सूक्त]

[ऋषि- वसिष्ठ। देवता- बृहस्पति, विश्वेदेवा, वर्चस्। छन्द- अनुष्टुप्, १ विराट् त्रिष्टुप्,
३ पञ्चपदा परानुष्टुप् विराट् अति जगती, ४ त्र्यवसाना षट्पदा जगती।]

५२२. हस्तिवर्चसं प्रथतां बृहद् यशो अदित्या यत् तन्वः संबभूव।

तत् सर्वे समदुर्महामेतद् विश्वे देवा अदितिः सृजोषाः॥ १॥

Let elephant-splendor, great glory, spread itself, which came into being from Aditi's body; that same have all together given to me - all the gods, Aditi, in unison [Cf. vii.17.3 n.]

A number of the mss (including our Bp.Op.) read *ādityās* [accent!] in b, and several of ours follow it with *yanī* instead of *yat* Ppp rectifies the meter of d by reading *devāsas*. Emendation in a to *brhadyaśas* would be acceptable. ŚB. (iii.1 3 4, perhaps on the basis of b?) has a legend of the production of the elephant from something born of Aditi (see R. in *Ind Stud* xiv 392) The comm explains *prathatām* in a by *asmāsu prathitam prakhyātam bhavatu* 'be proclaimed as belonging to us.' In our edition, an accent-mark has dropped out from under the *ba* of *-babhūva*. An irregular verse, scanned by the Anukr as 12 + 10 . 10 + 10 = 42, but convertible into 45 syllables by resolving *tanu-as*, *saru-e*, *viśu-e* (of

which only the first is unobjectionable) [If we read *devāsas* in d, the vs is in order (12 + 11 · ? + 11), except in c (*tad it sarve?*)]

५२३. मि॒त्रश्च॑ वरु॒णश्चेन्द्रो॑ रु॒द्रश्च॑ चेत॒तु।

दे॒वासो॑ वि॒श्वधा॑य॒सस्ते मा॑ञ्जन्तु॒ वर्च॑सा॥ २॥

Let both Mitra and Varuṇa, Indra and Rudra, [each] take notice, the all-nourishing gods - let them anoint me with splendor

All the mss *read *cetatus* at end of b, and so does Ppp, and our edition has it, but SPP follows the comm and substitutes *cetatu*, SV 1 154 has *somah pūsā ca cetatuh*, the translation implies *cetatu*, the other being probably a false form, generated under stress of the difficult construction of a singular verb with the preceding subjects Weber takes it as *cetatus*, 3d dual perf of root *cat* “frighten into submission” The Anukr takes no notice of the deficiency of a syllable in a *[So W’s two drafts, but his collations note P M W as reading *cetutah* (!) and Op as reading *cetatu*]

५२४. येन॑ ह॒स्ती वर्च॑सा॒ संब॑भूव॒ येन॑ राजा॑ मनु॒ष्येष्व॑प्स्व॒ऽन्तः।

येन॑ दे॒वा दे॒वता॑मग्र॑ आयुन् तेन॑ माम॒द्य वर्च॑साग्नै॑ वर्च॒स्विन॑ कृणु॥ ३॥

With what splendour the elephant came into being, with what the king among men (*manusya*), among waters, with what the gods in the beginning went to godhood - with that splendour do you, O Agni, now make me splendid

Apsu, in b, is an impertinent intrusion as regards both sense and meter, it is wanting in Ppp In c all the mss give *āyam* (*samh*, *āyam*); our edition makes the necessary emendation to *āyan*, and so does SPP in his *pada*-text, but in *samhitā* (perhaps by an oversight) he reads *āyan*, unaccented, the comm has *āyan* (accent doubtful) cf 1v 14 1 c, where the mss again read *āyam* for *āyan* in the same phrase Ppp has a very different second half-verse *vena devā jyotisā dyām udāyan tena mā 'gne varcasā sam sṛje 'ha* The comm makes *apsu* in b mean either “[creatures] in the waters,” or else “[Yaksas, Gandharvas, etc] in the atmosphere.” The metrical definition of the Anukr is mechanically correct [52 - 2 = 50] if we count 13 syllables in b [and combine *varcasāgne*]¹

५२५. यत् ते॒ वर्चो॑ जा॒तवे॒दो बृ॒हद् भ॑व॒त्याहु॑तेः।

याव॑त् सूर्य॑स्य॒ वर्च॑ आसु॒रस्य॑ च ह॒स्तिनः॑।

ताव॑न्मे अ॒श्विना॒ वर्च॑ आ ध॒त्तां पु॑ष्कर॒स्त्रजा॑॥ ४॥

What great splendour becomes yours, O Jātavedas, from the

offering, how great splendour there is of the sun, and of the *asura*-like elephant - so great splendour let the (two) Aśvins, lotus-wreathed, assign unto me

All the mss. read in b *bhavati*, and SPP. accordingly adopts it in his edition, ours makes the necessary correction to *bhavati*. The comm reads *āhute*, vocative, at end of b; Ppp has instead *āhutam*; and then adds to it, as second half-verse, our 3 d, e (with *abhya* for *adya*, and *krdhī* for *krnu*), putting also the whole [1 e our 4 a, b + 3 d, e] before our vs. 3, and then it gives the remainder (c-f) of our vs 4 here, with *krnutām* for *ā dhattām*, and in c *yavad varcah sūr*-.

५२६. यावच्चतस्रः प्रदिशश्चक्षुर्यावत् समश्नुते।
तावत् सुमैत्विन्द्रियं मयि तद्धस्तिवर्चसम्॥५॥

As far as the four directions, as far as the eye reaches (*sam-as*), let so great force (*indriya*) come together, that elephant-splendor, in me

The comm reads *sam etu* in c

५२७. हस्ती मृगाणां सुषदांमतिष्ठावान् बभूव हि।
तस्य भर्गेन वर्चसाऽभि षिञ्चामि मामुहम्॥६॥

Since the elephant has become the superior (*atiṣṭhāvant*) of the comiortable (? *susad*) wild beasts, with his fortune [and] splendour do I pour (*sic*) upon myself

That is, 'I shed it upon me, cover myself with it.' The comm understands the somewhat questionable *susad* nearly as here translated, "living at their pleasure in the forest", and *atiṣṭhāvant* as possessing superiority either of strength or of position

Weber entitles the hymn, without good reason, "taming of a wild elephant"

23. For fecundity

Found in Paipp iii Used by Kauś. in the chapters of women's rites, in a charm (35 3) to procure the conception of male offspring, with breaking an arrow over the mother's head etc.

[२३- वीरप्रसूति सूक्त]

[ऋषि- ब्रह्मा। देवता- चन्द्रमा या योनि। छन्द- अनुष्टुप्, ५ उपारेष्टात्
भुरिक् बृहती, ६ स्कन्धोग्रीवी बृहती।]

५२८. येन वेहद् बभूविथ नाशयामसि तत् त्वत्।

इदं तदन्यत्र त्वदप दूरे नि दध्यसि॥ १॥

By what you have become barren (*vehat*), that we make disappear from you; that now we set down elsewhere, far away from (*apa*) you.

Vehat is perhaps more strictly 'liable to abort', the comm gives the word here either sense. Ppp is defective, giving only the initial words of vss 1 and 2

५२९. आ ते योनिं गर्भं एतु पुमान् बाणं इवेषुधिम।

आ वीरोऽत्र जायतां पुत्रस्ते दशमास्यः॥ २॥

Unto your womb let a foetus come, a male one, as an arrow to a quiver; let a hero be born unto you here, a ten-months' son.

This verse and the two following occur in ŚGS. (i 19.6), and this one without variant. Also this one in MP. [i 12.9] (Winternitz, p 94), and in an appendix to AGS 1.13 6 (Stenzler, p.48), with *yonim* after *garbhas* in a (and AGS. reads *atu*), and omitting *atra* in c; and further in HGS. (i 25.1), like MP. in a, but retaining *atra*

५३०. पुमांसं पुत्रं जनय तं पुमाननु जायताम्।

भवासि पुत्राणां माता जातानां जनयश्च यान्॥ ३॥

Give birth to a male, a son, after him let a male be born; may you be mother of sons, of those born and whom you shall bear.

All the mss save one or two (including our E.) read at the end *yām*, both editions make the necessary emendation to *yān*, which the comm. also gives At beginning of b, Ppp. reads *tvam*, as do also the comm and a couple of SPP's mss., and Ppp ends with *janayāmi ca*. MB. (i 4 9 c, d) has the first half-verse, reading *vindasva* for *janaya*, and MP (as above) [i 13 2] also, with *pumāns te putro nāri* for a. And ŚGS (as above) has our a, b, with for c, d, *tesām mātā bhavisyasi jātānām janayānsi ca* [the end corrupt, as in Ppp.].

५३१. यानि भद्राणि बीजान्यृषभा जनयन्ति च।

तैस्त्वं पुत्रं विन्दस्व सा प्रसूर्धेनुका भव॥ ४॥

And what excellent seeds the bulls generate, with them do you acquire (*vid*) a son; become you a productive milch-cow

ŚGS. (as above) has for 'b *purusā janayantu nah*; it rectifies the meter of c by reading *tebhis t-* for *tais t-* (and it has *janaya* for *vindasva*), in d, it gives *suprasūs*, which is better than our *sā pr-*. MP. (as above) [1 13.3] repeats our verse very closely, only with *nas* for *ca* in b, and *putrān* in c, and it has, just before, the line *tāni bhadrāni bījāny rsabhā janavantu nau*. A verse in HGS (as above) is quite similar *vāni prabhūni vīryāny rsabhā janavantu nah tais tvam garbhinī bhava sa jāyatām vīratamah svānām*, and it offers a little later *sā prasūr dhenugā bhava*. Our reading *tais tvam* in c is assured by Prāt 11 84, the resolution *tu-am* makes the meter correct

५३२. कृणोमि ते प्राजापत्यमा योनिं गर्भं एतु ते।

विन्दस्व त्वं पुत्रं नारि यस्तुभ्यं शमसुच्छमु तस्मै त्वं भव॥ ५॥

I perform for you the [ceremony] of Prajāpati, let a foetus come to your womb; acquire you a son, O woman, who shall be weal for you, weal also for him do you become

The accent of *bhava* at the end is anomalous. HGS (as above) has the first half-verse [and MP, at 1 13 1, concordantly], it reads *karomi* at the beginning, and in b puts *yonim* after *garbhas*, this latter Ppp does also. The comm understands *prajāpatyam* as above translated, other renderings are possible ("das Zeugungswerk," Weber, "Zeugungsfähigkeit," Zimmer). The metrical definition of the verse (8 + 8 + 5 + 8 = 37) is not good save mechanically

५३३. यासां द्यौषिता पृथिवी माता समुद्रो मूलं वीर्यां बभूव।

तास्त्वा पुत्रविद्याय दैवीः प्रावृत्त्वोषधयः॥ ६॥

The plants of which heaven has been the father, earth the mother, ocean the root - let those herbs of the gods (*daiva*) favour you, in order to acquisition of a son

The first half-verse is found again later, as viii 72 c, d, in both places, part of the mss read *dyaus p-* (here only our O, with half of SPP's), and that appears to be required by Prāt 11 74, although the looser relation of the two words favors in a case like this the reading *dyauh*, which both editions present. Ppp has an independent version *yāsām putā parjanya bhūmir mātā babhūva* with *devīs* in c (this the comm also reads) and *osadhis* in d. The verse is irregular, and capable of being variously read; and what the Anukr means by its definition is obscure

24. For abundance of grain

Found (except vs 7) in Paipp v Used by Kauś (21 1 ff) in rites for the prosperity of grain-crops, and reckoned (19 1, note) to the *pustika mantras* The comm declares it employed also in the *pitṛmedha* ceremony (82 9), but doubtless by an error, the verse there quoted being xviii 3 56 (which has the same pratika)

[२४- समृद्धिप्राप्ति सूक्त]

[ऋषि- भृगु । देवता- वनस्पति अथवा प्रजापति ।

छन्द- अनुष्टुप्, २ निचृत् पथ्यापंक्ति ।]

५३४. पर्यस्वतीरोषधयः पर्यस्वन्मामकं वचः ।

अथो पर्यस्वतीनामा भरेऽहं सहस्रशः ॥ १ ॥

Rich in milk [are] the herbs, rich in milk my utterance (*vacas*), accordingly, of them that are rich in milk I bring by thousands.

The first half-verse occurs again, a little changed, as xviii 3 56 a, b, it is also RV x 17 14 a, b, etc see under xviii 3 56 The comm reads in *d-bhareyam* for *bhare* 'ham, he understands "be" instead of "are" in a, b For second half-verse Ppp has *atho payasvatām paya ā harāmī sahasraśah*

५३५. वेदाहं पर्यस्वन्तं चकार धान्यं बहु ।

सम्भृत्वा नाम यो देवस्तं वयं हवामहे यो यो अयज्वनो गृहे ॥ २ ॥

I know him that is rich in milk, he had made the grain much, the god that is "collector" by name. him do we call, whichever is in the house of one who sacrifices not

That is, away from the service of the impious to that of us, the pious A god "collector" (*sambhrtvan*) is not known elsewhere Ppp reads for a *aham veda yathā payas*, and in c-e, *yo vedas tavam yajāmāhe sarvasyā yaś ca no grhe* In our edition, an accent-mark has slipped from under - *dā-* to under *ve-* at the beginning. It is the fourth pāda that is *nicrt* [read *tam-tam*?]

५३६. इमा याः पञ्च प्रदिशो मानवीः पञ्च कृष्टयः ।

वृष्टे शापं नदीरिवेह स्फूर्तिं सुमावहान् ॥ ३ ॥

These five directions that there are, the five races (*krsti*) descended from Manu (*mānavī*) - may they bring fatness (*sphāti*) together here, as streams [bring] drift when it has rained.

Or *nadīs* might be nom sing, the comm of course takes it as plural, *śāpam* he understands as “a kind of animals” (*prāṇijātam*) Our O Op have at the end *-vahām* Ppp reads for b *mānavaiḥ pañca grstayah* (cf *grsti* for *krsti* in 11 13 3), and for c, d *sarvāś śambhūr mayobhuvo vrse śāpam nadīr iva*

५३७. उदुत्सं^१ शतधारं सहस्रधारमक्षितम्।

एवास्माक्रेदं धान्यं सहस्रधारमक्षितम्॥ ४॥

As a fountain of a hundred streams, of a thousand streams, unexhausted, so this grain of ours, in a thousand streams, unexhausted

The metrical deficiency in a calls for a change of reading, and the usual correlation of *eva* in c suggests *yathā*; and, as Ppp reads *yathā*, the translation ventures to adopt it, as *ut* instead is hardly better than unmanageable Weber supplies *aca*, Ludwig, “I open, as it were”, the comm says that *ut* means *udbhavati*, and does not trouble himself about its construction with an accusative; we may take the verse as a virtual continuation of vs 3, and the nouns as governed by *samāvahān* Ppp makes the verse easy by reading *yathā rūpaś śatadhāras sahasradhāro aksctah eva me astu dhānyam sahasradhāram aksatam*

५३८. शतहस्तं सुमाहं सहस्रहस्तं सं किर।

कृतस्य कार्यस्य चेह स्फूर्तिं सुमावह॥ ५॥

O hundred-handed one, bring together; O thousand-handed one, pile together, of what is made and of what is to be made do you convey together the fatness here

Ppp has for b *sahasrai 'va samgīrah*, for c *yathe 'ya sphātīr āyasi*, and for d and c. The comm reads *samāvaham* at the end, rendering it *samprāpto 'smi*; to the adjectives in c he supplies *dhanadhānyādeh* [*Sam kara*, ‘overwhelm,’ i e ‘bestow abundantly.’]

५३९. तिस्रो मात्रां गन्धर्वाणां चतस्रो गृहपत्याः।

तासां या स्फूर्तिमत्तमा तया त्वाभि मृशामसि॥ ६॥

Three measures of the Gandharvas, four of the house-mistress, of them whichever is richest in fatness, with that one we touch you.

Ppp reads at the end *marśāmasi*; the comm regards the grain as the object of address in d, and the intent to be “increase you by the act of touching”, Weber understands rather the master of the house, or perhaps the harvest-wagon The “meausres” and doubtless those of grain set apart, the comm calls them *samrddhihetavah kalāh*, and he gives as alternative explanation of “house-mistress” the Apsarases, spouses of the Gandharvas!

५४०. उपोहश्च समूहश्च क्षत्तारौ ते प्रजापते।

ताविहा वहतां स्फूर्तिं बहूँ भूमानमक्षितम्॥७॥

Bringer (*upoha*) and gathered (*samūha*) [are] your (two) distributors, O Prajāpati, let them convey hither fatness, much unexhausted plenty

Two or three of our mss. (P s m M W) read in c *vahatam*, as does the comm, with one of SPP’s mss The comm explains *ksattārau* by *sārathī abhimatakāryasampādakau*

25. To command a woman’s love

Not found in Paipp Used by Kauś. (35.22) in the chapters of women’s rites, in a charm for bringing a woman under one’s control, by pushing her with a finger, piercing the heart of an image of her, etc

[२५- कामबाणसूक्त]

[ऋषि- भृगु। देवता- मित्रावरुण, काम-बाण। छन्द- अनुष्टुप्।]

५४१. उत्तुदस्त्वोत् तुदतु मा धृथाः शयने स्वे।

इषुः कामस्य या भीमा तया विध्यामि त्वा हृदि॥१॥

Let the up-thruster thrust (*tud*) you up; do not abide (*dhṛ*) in yours own lair; the arrow of love (*kāma*) that is terrible, therewith I pierce you in the heart

Pāda a evidently suggests the finger-thrust of Kauś; what *uttuda* really designates is matter for guessing, and the translators guess differently, the comm says “a god so named” The comm has the bad reading *drthās* in b

५४२. आधीपर्णा कामशल्यामिषु सङ्कल्पकुल्मलाम्।

तां सुसंज्ञतां कृत्वा कामो विध्यतु त्वा हृदि॥२॥

The arrow feathered with longing (*ādhi*), tipped with love, necked with resolve (*?samkalpa*) - having made that well-straightened, let love pierce you in the heart

According to the comm *ādhi* means *mānasī pīdā*, *śalvam* is *bānāgre protam āyasam*, *kulmalam* is *dāruśalyavoh samślesadravyam* [thing (like a ferrule?) to fasten the tip to the shaft] Our P M W reads *tā* for *tām* at beginning of c. Pāda c requires the harsh resolution *ta-ām*

५४३. या प्लीहानं^१ शोषयति कामस्येषुः सुसन्नता।

प्राचीनपक्षा व्योषा तया विध्यामि त्वा हृदि॥ ३॥

The well-straightened arrow of love which dries the spleen, forward-winged, consuming (*vyosa*) - therewith I pierce you in the heart

The accent of *ayosa* is anomalous [*Skt Gram* § 1148 n], being rather that of a possessive compound [§1305 a]; [cf vs 4] The comm appears to take *plīhan* as signifying 'lung', the obscure *prācīnapaksa* he makes equivalent to *rjavah paksā yasyāh*

५४४. शुचा विद्धा व्योषया शुष्कास्याभि सर्प मा।

मृदुर्निमन्युः केवली प्रियवादिन्यनुव्रता॥ ४॥

Pierced with consuming pain (*śuc*), dry-mouthed, do you come creeping to me, gentle, with fury allayed, entirely [mine], pleasant-spoken, submissive.

The great majority of mss (including our Bp P M W E I) accent *vyosa* in this verse, which is preferable; but both editions give *vyosa*, because the mss. are unanimously for it in vs 3 c. The comm renders it by *vidāhayukta* [I cannot make out from W's collations that M W read *vyosa*]

५४५. आजामि त्वाजन्या परि मातुरथौ पितुः।

यथा मम क्रतावसो मम चित्तमुपायसि॥ ५॥

I goad you hither with a goad (*ājanī*), away from mother, likewise from father, that you may be in my power (*kratu*), may come unto my intent.

The second half-verse is identical with vi.9 2 c, d, and nearly so with i.34.2 c, d.

५४६. व्यस्यै मित्रावरुणौ हृदश्चित्तान्यस्यतम्।

अथैनामक्रतुं कृत्वा ममैव कृणुतं वशै॥ ६॥

Do you, O Mitra-and-Varuna, cast out the intents from her heart; then, making her powerless, make her [to be] in my own control.

P M W begin c with *yathā Aśyai* in a is doubtless to be understood as a genitive (cf iv 5 6), though the comm says “a dative in genitive sense” [Cf Lanman, JAOS.x 359, end.]

The fifth *anuvāka* has 5 hymns and 35 verses. The quoted Anukr. says *pañca ca rcaḥ*

26. Homage to the gods of the quarters etc. [snake charms?]

A prose hymn, found also in Paipp iii. (except vs. 2, perhaps accidentally omitted, and vs 6) A similar invocation occurs further in TS v 5 10³⁻⁵, not so closely related that the readings need to be compared in detail Hymns 26 and 27 are called in Kauś. *digvukte* ‘connected with the quarters,’ and are used (14 25), with vi 13, in a battle-rite, for victory over a hostile army, and also (50 13), with vi.1 etc, in a ceremony for good-fortune (and the comm regards them as signified by *yuktavos* in 50 17, in a charm against serpents, scorpions, etc., but this is probably a mistake [?]), yet again, the comm adds them in a ceremony (51 3-5) of tribute to the quarters.

[“Serpent-incantation” (Schlangenzauber) is the title given to this hymn and the next by Weber Roth (in his notes) rejects Weber’s view, but Griffith accepts it I think the two hymns are snake charms for the following reasons They are employed by Kauś. (50 17) in connection with vi 56 and xii 1 46, which latter are clearly directed against snakes etc See also Keśava on Kauś. 50 17, 18, 19, Bloomfield, p.354 f Keśava shows, I think, that the comm is not mistaken about *yuktavos*. Weber, in his valuable notes, observes, p 292, that the schol to TS v.5.10 reckons that passage as belonging to a *sarpāhuti*. It is likely that the *bali-harana* (of Kauś. 51 3, 4), with which this hymn is employed (see Keśava), is a *sarpabali*.— This hymn and the next are reckoned to the *raudragana* (note to Kauś 50 13), cf Anukr Weber’s note, p.297, that these hymns are not used by Kauś, should be deleted Whitney in his note to vi.56 duly reports the connection of iii.26 and 27 with that snake charm. That he does not do so here and at xii.i 46 is, I think, an oversight]

[With all this accords Ppp’s colophon, *raksāmantram*. The hymn is virtually a *paritta* - cf Jātaka, ii p 34¹⁶. What seems to be a very old snake *paritta* is found in Cullavagga, v 6, and Jātaka, ii p.145, no 203, and in the Bower Manuscript, ed Hoernle, part vi, p.234 - Note that the sequence of the quarters in this hymn and the next, as also in the parallels thereto cited from AV.TS TB MS, is in *pradaksina*-order]

[२६- दिक्षु आत्मरक्षा सूक्त]

[ऋषि- अथर्वा । देवता- रुद्र, १ प्राचीदिशा साग्नि, २ दक्षिणदिशा सकामाविष्यव,
३ प्रतीचीदिशा वैराज, ४ उदीची दिशा सवाताप्रविध्य, ५ सौषधिकानिलिम्पा,
६ बृहस्पति युक्त अवस्वान् । छन्द- जगती, १ त्रिष्टुप्, ३-४ भुरिक् त्रिष्टुप् ।]

५४७. ये३स्यां स्थ प्राच्यां^१ दिशि हेतयो नाम देवास्तेषां^१ वो अग्निर्षवः^१ ।

ते नो मृडतु ते नोऽर्धि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ १॥

You gods that are in this eastern quarter, missiles by name - of you there the arrows are fire do you be gracious to us, do you bless (*adhi-brū*)^१ us; to you there be homage, to you there hail!

The corresponding utterance in TS reads : “missiles by name are you, your houses there are in front (in the east), fire is your arrows, ocean (*salila*)” - and similarly in what follows Ppp. prefixes *raksa* (once *raks ah*) at the beginning of each verse The comm appears to take *devās* throughout as a vocative (*he devāh*); he defines it as meaning “Gandharvas”; the arrows are either fire or else Agni. The Anukr apparently restores *ye asyām*, and also makes the refrain to be of 11 + 10 = 21 syllables, then the initial “pādas” of 1, of 3 and 4, of 5, of 2 and of 6 count respectively as 23, 24, 25, 26 and 27 syllables, and the complete numbers vary from 44 to 48 syllables. [The Anukr. ought to call vs 2 *nict* and vs 5 *virāj*. - For “gods” as an address to the serpents, cf. vi 56 1, where they are called “god-people.”]

५४८. ये३स्यां स्थ दक्षिणायां दिश्यविष्यवो नाम देवास्तेषां^१ वः काम इषवः^१ ।

ते नो मृडतु ते नोऽर्धि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ २॥

You gods that are in this southern quarter, impetuous (? *aviṣyu*) by name - of you there the arrows are love (*kāma*) . do you be etc. etc.

The comm reads *avasyavas* instead of *aviṣyavas*. In TS., the name in this quarter is “smeared” (*nīlīmpa*), and the arrows are “the Fathers, sea (*sagara*).”

५४९. ये३स्यां स्थ प्रतीच्यां^१ दिशि वैराजा नाम देवास्तेषां^१ वः आप इषवः^१ ।

ते नो मृडतु ते नोऽर्धि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ३॥

You gods that are in this western quarter, *vairājas* by name - of you there the arrows are the waters : do you be etc etc.

The name in Ppp is *virājas* In TS., the name is “thunderbolt-wielders” (*vajrin*), and the arrows are “sleep, thicket (*gahvara*)”

५५०. ये३स्यां स्थोदीच्यां दिशि प्रविध्यन्तो नाम देवास्तेषां वो वात इषवः।

ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ४॥

You gods that are in this northern quarter, piercing by name of you there the arrows are wind do you be etc etc.

In the north, according to TS., the name is “down-standers (*avasthāvan*),” and the arrows “the waters, ocean (*samudra*).”

५५१. ये३स्यां स्थ ध्रुवायां दिशि निलिम्पा नाम देवास्तेषां व ओषधीरिषवः।

ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ५॥

You gods that are in this fixed quarter, smearers (*nilimpā*) by name - of you there the arrows are the herbs : do you be etc. etc.

Ppp. reads *vilimpās* for *nil-*, and makes the arrows to be food (*anna*) TS calls the quarter “here (*iha*),” and puts it after the one “above” (our vs. 6); the name is “fleshly, earthly,” and the arrows (as in Ppp.) “food.” The comm explains *nilimpās* as *nitarām lptāh*

५५२. ये३स्यां स्थोर्ध्वायां दिश्यवस्वन्तो नाम देवास्तेषां वो बृहस्पतिरिषवः।

ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ६॥

You gods that are in this upward quarter, helpful (*avasvant*) by name - of you there the arrows are Brhaspati do you be etc. etc

In this quarter (*upari*) according to TS., the name is “overlords,” and the arrows “rain, the helpful one.” Ppp adds at the end *iti raks āmantram*, and our verse viii 3 1 follows TS adds an imprecation, nearly like that in our hymn 27 . *tebhyo vo namas te no mrdayata te yam dvismo yaś ca no dvesti tam vo jambhe dadhāmi*.

27. The same : with imprecation on enemies

[A prose hymn] Found (except vs. 3, apparently omitted by accident) in Paipp iii , after h 26, but at some distance from it. Compare xii 3.55-60, where the quarters are rehearsed with the same adjuncts Compare further TS.v.5.10^{1,2} (a passage immediately preceding that parallel with our h.26, a bit of *brāhmaṇa* between the two explains that these divinities are to protect the fire-altar when constructed), and MS.ii.13 21 : both these omit all mention of arrows A yet fainter parallelism is to be noted

with TB iii 11.5. For the concluding imprecation, compare also VS xv 15. For the use in Kauś with h 26, see under that hymn [For the general significance of the hymn, see my addition to the introduction to h.26.]

[२७- शत्रुनिवारण सूक्त]

[ऋषि- अथर्वा । देवता- रुद्र १ प्राची दिशा, अग्नि, असित, आदित्यगण, २ दक्षिण दिशा, इन्द्र, तिरश्चिराजी, पितरगण, ३ प्रतीची दिशा, वरुण, पृदाकु, अन्न, ४ उदीची दिशा, सोम, स्वज, अशनि, ५ ध्रुव दिशा, विष्णु, कल्माषग्रीव, वीरुध, ६ ऊर्ध्व दिशा, बृहस्पति, श्वित्र (श्वेतारोग) वर्षा (वृष्टिजल) । छन्द- पञ्चपदा ककुम्मती गर्भाष्टि, २ पञ्चपदा ककुम्मतीगर्भा अत्यष्टि, ५ पञ्चपदा ककुम्मतीगर्भा भुरिक् अष्टि।]

५५३. प्राची दिग्ग्निरधिपतिरसितो रक्षितादित्या इषवः।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु।

योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ १॥

Eastern quarter; Agni overlord, black serpent defender, the Ādityas arrows . homage to those overlords, homage to the defenders; homage to the arrows; homage be to them, who hates us, whom we hate, him we put in your jaws (*jambha*).

Ppp. has *rsibhyas* instead of *isubhyas*, and *vas* instead of *ebhyas*, and it adds further to the imprecation *tam u prāno jahāiu*, which our text has in a similar connection at vii 31.1, x 5 25-35, xvi.7 13 The “defender” is in each case a kind of serpent, and this, which is but an insignificant item in our two hymns, has a more important bearing on the application of the corresponding TS and MS. passages The TS. passage runs thus “you are the eastern quarter, convergent by name, of you there Agni is overlord, the black serpent defender, both he who is overlord and he who is guardian, to them (two) be homage, let them be gracious to us, whom we hate and who hates us, him I put in the jaws of you (two)”, and the MS. version differs only in one or two slight points. The comm supplies each time to the name of the quarter *asmadanugrahārtham vartatām* or something equivalent. There seems to be no natural way of dividing these verses into 5 pādas, the refrain is probably counted by the Anukr as 42 syllables, and the addition of the other part brings the number in each verse up to from 62 to 66 syllables (*asti* is properly 64)

५५४. दक्षिणा दिग्निद्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु।

योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ २॥

Southern quarter, Indra overlord, cross-lined [serpent] defender, the Fathers arrows homage to those etc. etc

Ppp makes the Vasus arrows MS calls the serpent *turaścīnarāṇi*, TS makes the adder (*prḍāku*) defender here

५५५. प्रतीची दिग् वरुणोऽधिपतिः पृदाकू रक्षितान्निमिषवः।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु।

योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥३॥

Western quarter, Varuna overlord, the adder (*prḍāku*) defender, food the arrows homage to those etc etc

The comm explains *prḍākus* as *kutsitaśabdakāri* an absurd fancy TS and MS give here Soma as overlord, and the constrictor as defender.

५५६. उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताशनिमिषवः।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु।

योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥४॥

Northern quarter; Soma overlord, the constrictor (*svaja*) defender, the thunderbolt (*aśani*) arrows : homage to those etc etc

The comm gives for *svaja* a double explanation, either “self-born” (*sva-ja*) or else “inclined to embrace” (root *svaj*) Both the other texts assign Varuna as overlord, for defender, TS designates the cross-lined serpent, MS the *prḍāku* (in the corrupt form *srdāku* or *-āgu* the editor adopts the latter) Ppp. makes wind (*vāta*) the arrows

५५७. ध्रुवा दिग् विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीर्य इषवः।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु।

योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥५॥

Fixed quarter, Viṣṇu overlord, the serpent with black-spotted (*kalmāsa-*) neck defender; the plants arrows homage to those etc. etc

Ppp. reads *kulmāsa-*; the comm explains the word by *krṣṇavarṇa*. TS calls the quarter *īyam* ‘this’, in MS it is *avācī* ‘downward’, TS. treats of it after the upward one, and makes Yama the overlord. In our edition, an accent-mark under the *-ksi-* of *rakṣitā* has slipped to the right, under *-tā*

५५८. ऊर्ध्वा दिग् बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः।
 तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु।
 योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ ६॥

Upward quarter; Brhaspati overlord, the white (*śvitra*) [serpent] defender; rain the arrows . homage to those etc etc

Ppp has here the thunderbolt (*aśani*) for arrows Part of the mss (including our E O K Kp) give *citra* instead of *śvitra* as name of the serpent, TS reads *śvitra*, but MS (probably by a misreading) *citra* TS calls the quarter *brhatī* 'great' TS (after the manner of the AV mss) leaves out the repeated part of the imprecation in the intermediate verses (2-5), MS. gives it in full every time [Reference to this vs as made by Hergaigne, *Rel ved* iii.12 (cf Baunack, KZ xxxv 527), is hardly apt]

28. To avert the ill omen of a twinning animal

Not found in Paipp. Used by Kauś, in the chapter of portents, in the ceremonies of expiation for the birth of twins from kine, mares or asses, and human beings (109 5; 110.4, 111 5)

[२८- पशुपोषण सूक्त]

[ऋषि- ब्रह्मा। देवता- यमिनी। छन्द- अनुष्टुप्, १ अतिशक्वरीगर्भा चतुष्पदा
 अतिजगती, ४ यवमध्या विराट् ककुप्, ५ त्रिष्टुप्, ६ विराट् गर्भा प्रस्तारपक्ति।]
 ५५९. एकैकयैषा सृष्ट्या सं बभूव यत्र गा असृजन्त भूतकृतौ विश्वरूपाः।
 यत्र विजायते यमिन्यर्पतुः सा पशून् क्षिणाति रिफती रुशती॥ १॥

She herself came into being by a one-by-one creation, where the being-makers created the kine of all forms; where the twinning [cow] gives birth, out of season, she destroys the cattle, snarling, angry

The translation implies emendation of *ruśatī* at the end to *rusyatī* or *rusatī* [rather *ruśyatī*, so as to give a *jagatī* cadence] - which, considering the not infrequent confusion of the sibilants, especially the palatal and lingual, in our text and its mss, and the loss of *y* after a sibilant, is naturally suggested [cf iv 16 6^b] The comm makes a yet easier thing of taking *ruśatī* from a root *ruś* 'injure', but we have no such root Some of our mss (P M W E) read *esām* in a, and two (P.O.) have *srstvā* * The comm understands *srstis* with *esā* in a, and explains *ekaikayā* by *ekaikavyaktyā*. Perhaps we should emend to *ekai* 'kayā 'one [creature] by one [act of] creation' [and reject *esā*?, as the meter demands] See

Weber's notes for the comparison of popular views as to the birth of twins, more generally regarded as of good omen. The Anukr apparently counts 11[13?] + 15 12 + 12 = 50 [52?] syllables, either *bhūtakṛtas* or *viśvarūpās* could well enough be spared out of b [better the former, but it is bad meter at best] * [Shown by accent to be a blunder for *sṛstyā*, not *sṛs tvā*]

५६०. एषा पशून्त्सं क्षिणाति क्रव्याद् भूत्वा व्यद्वरी।
उतैनां ब्रह्मणो दद्यात् तथा स्योना शिवा स्यात्॥ २॥

She quite destroys the cattle, becoming a flesh-eater, devourer (? *vy-advārī*), also one should give her to a priest (*brahman*), so would she be pleasant, propitious

The *pada*-text divides *viadvārī*, evidently taking the word from root *ad* 'eat', the Pet Lex suggests emendation to *vyadhvarī*, from *vyadi* 'pierce'. The comm reads *vyadhvarī*, but he defines it first as coming from *adhvan*, and meaning "possessed of bad roads, that cause unhappiness," or, second, as from *adhvara*, and signifying "having magical sacrifices, that give obstructed fruit" [See note to vi 50 3, where W corrects the text to *vyadvāra* accent of masc and fem, *Gram* §1171 a, b.]

५६१. शिवा भव पुंरुषेभ्यो गोभ्यो अश्वेभ्यः शिवा।
शिवास्मै सर्वस्मै क्षेत्राय शिवा न इहैधि॥ ३॥

Be you propitious to men (*puruṣa*), propitious to kine, to horses, propitious to all this field (*ksetra*), be propitious to us here

'Field' seems taken here in a general, sense, and might be rendered 'farm.' The Anukr takes no notice of the irregularities in c and d, probably because they balance each other

५६२. इह पुष्टिरिह रस इह सहस्रसातमा भव।
पशून् यमिनि पोषय॥ ४॥

Here prosperity, here sap - here be you best winner of a thousand; make the cattle prosper, O twinning one

The comm supplies *bhavatu* to the first pāda. All the mss agree in giving the false accent *sahasrasātamā* in b, it should be *sahasrasātamā* - or, to rectify the meter, simply *-sā*. Its *pada*-division, *sahasrasātama* is prescribed by the text of Prāt iv 45. *Kakubh* properly has no need of the adjunct *yavamadhyā*, it is very seldom used by our Anukr as name of a whole verse [8 + 12 . 8]

५६३. यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं त्वंशः स्वार्थाः।

तं लोकं यमिन्यभिसंबभूव सा नो मा हिंसीत् पुरुषान् पशून्॥५॥

Where the good-hearted [and] well-doing revel, quitting disease of their own body - into that world has the twinning one come into being, let her not injure our men and cattle

The first half-verse is also that of vi 120 3 (which occurs further in TA) Some of SPP's mss write in b *tanvās*, protracting the *kampa*-syllable

५६४. यत्रा सुहार्दः सुकृतामग्निहोत्रहुतां यत्र लोकः।

तं लोकं यमिन्यभिसंबभूव सा नो मा हिंसीत् पुरुषान् पशून्॥६॥

Where is the world of the good-hearted, of the well-doing, where of them that offer the fire-offering (*agnihotra*-) - into that world has the twinning one come into being; let her not injure our men and cattle

The omission of the superfluous *yatra* in b would rectify the meter The Anukr. should say *āstārapañktu* instead of *prastāra*-; its *virāj* means here a pāda of 10 syllables

29. With the offering of a white-footed sheep

Like the preceding hymn, not found in Paipp Used (according to the comm vss 1-5) by Kauś (64 2) in the *sava* sacrifices, in the four-plate (*catuḥśarāva*) *sava*, with setting a cake on each quarter of the animal offered, and one on its navel, and vs. 8 in the *vaśā sava* [66 21], on acceptance of the cow. Further, vs. 7 (according to schol and comm, vss 7 and 8) appears in a rite (45 17) at the end of the *vaśāśmana*, for expiating any error in acceptance of a sacrificial gift in the *parvan* sacrifices.

[The Anukr. says *Uddālako 'nena sadrcena śitipādam avim astaut*, thus supporting the reduction of the hymn to the norm of six vss, see note to vs 7 From that phrase, perhaps, comes the blundering reading of the London ms. *śitipādam avidevatyam* emend to *śitipad-avi-devatyam* or else as above? - Weber entitles the hymn "Abfindung mit dem Zoll im Jenseits."]

[२९ - अवि सूक्त]

[ऋषि- उद्दालक। देवता- शितिपात् अवि, ७ काम, ८ भूमि। छन्द- अनुष्टुप्,
१,३ पथ्यापंक्ति, ७ त्र्यवसाना षट्पदा उपरिष्ठात् दैवी बृहती ककुम्पतीगर्भा
विराट् जगती, ८ उपरिष्ठात् बृहती।]

५६५. यद् राजानो विभजन्त इष्टापूर्तस्य षोडशं यमस्यामी सभासदः।

अविस्तस्मात् प्र मुञ्चति दुतः शितिपात् स्वधा॥ १॥

What the kings share among themselves - the sixteenth of what is offered-and-bestowed - you assessors (*sabhāsad*) of Yama : from that the white-footed sheep, given [as] ancestral offering (*svadhā*), releases

By this offering, one is released from the payment otherwise due to Yama's councillors on admission into the other world the ideas are not familiar from other parts of the mythology and ritual [But cf Hillebrandt, *Ved Mythol* 1511, Weber, *Berliner Sb*, 1895, p. 845] The comm. explains thus - *ubhayavidhasya karmanah sodaśasamkhvāpūrakam yat pāpam punyārāser vibhaktam kurvanti*, as if the sixteenth were the share of demerit to be subtracted from the merit, and cleansed away (*pariśodhay-*) by Yama's assistants, etc In c he reads *muñcatu* for *-ti*, *śitipād* in d he renders *śvetapād* The last pāda lacks a syllable, unless we make a harsh resolution Our text reads in b -*pūrttasya*, [for consistency, delete one *t*]

५६६. सर्वान् कामान् पूरयत्याभवं प्रभवन् भवन्।

आकूतिप्रोऽविर्दुतः शितिपान्नोप दस्यति॥ २॥

All desires (*kama*) it fulfils, arising (*ā-bhū*), coming forth (*pra-bhū*), becoming (*bhū*); [as] fulfiller of designs, the white-footed sheep, being given, is not exhausted (*upa-das*).

The precise sense of the three related participles in b is very questionable (Weber renders "da seiend, tuchtig, und kraftig", Ludwig, "kommend, entstehend, lebend"), the comm says "permeating, capable [of rewarding], increasing "

५६७. यो ददाति शितिपादमविं लोकेन संमितम्।

स नार्कमभ्यारोहति यत्र शुल्को न क्रियते अबलेन बलीयसे॥ ३॥

He who gives a white-footed sheep commensurate (*sammita*) with [his] world, he ascends unto the firmament, where a tax is not paid (*kr*) by a weak man for a stronger.

"Commensurate" i.e. apparently, "proportioned in value to the place in the heavenly world sought by the giver" (so Weber also), R suggests "analogous (as regards the white feet) with the world of light that is aspired to"; the comm., on his part, gives two other and discordant explanations - first, *lokyamānena phalena samyakparicchinnam*,

amoghaphalam, second, *anena bhūlokena sadṛśam*, *bhūlokavat sarvaphalapradam*. both very bad. For *nāka* he gives the derivation *na-a-kam* 'non-un-happiness, which he repeats here and there in his expositions. The translation implies in c the reading *śulka*s, which (long ago conjectured by Muir, OST v.310) is given by SPP. on the authority of all his mss., and also by the comm., and is undoubtedly the true text. Only one of our mss. (Kp) has been noted as plainly reading it, but the mss. are so careless as to the distinction of *lk* and *kl* that it may well be the intent of them all. The comm. paraphrases it as "a kind of tax (*kara-*) that must be given to a king of superior power by another king of deficient power situated on his frontier." As pointed out by Weber, the item of description is very little in place here, where the sacrifice is made precisely in satisfaction of such a tax. [W's prior draft reads "to a stronger." - Note that SPP's oral reciters gave *śulka*s.]

५६८. पञ्चापूपं शितिपादुमविं लोकेन संमितम्।

प्रदातोप जीवति पितृणां लोकेऽक्षितम्॥ ४॥

The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the world of the Fathers.

That is [the giver lives upon the sheep], as an inexhaustible supply for his needs. The comm. explains d by *vasvādirūpam prāptānām somalokākhye sthāne*.

५६९. पञ्चापूपं शितिपादुमविं लोकेन संमितम्।

प्रदातोप जीवति सूर्यामासयोरक्षितम्॥ ५॥

The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the sun and moon.

The five cakes are those laid on the victim as prescribed in Kaus̥ (see above). In our edition, *sūryamāsayor* is a misprint for *sūryām-*

५७०. इरैव नोप दस्यति समुद्र इव पयो महत्।

देवौ सवासिनाविव शितिपान्नोप दस्यति॥ ६॥

Like refreshing drink (*irā*), it is not exhausted; like the ocean, a great draught (*payas*); like the two jointly-dwelling gods, the white-footed one is not exhausted.

The comparison in c is so little apt that what it refers to is hard to see. The comm. regards the Aśvins as intended, and Weber does the same,

understanding *savāsīn* as “dressed alike” (the comm says *samānam nivasantau*), Ludwig thinks of “heaven and earth”, one might also guess sun and moon. R. suggests the sense to be “he has gods for neighbours, right and left”. The Anukr. appears to sanction the contraction *samudra* ‘*va* in *b*

५७१. क इदं कस्मा अदात् कामः कामायादात्
कामो दाता कामः प्रतिग्रहीता कामः समुद्रमा विवेश।
कामेन त्वा प्रति गृह्णामि कामैतत् ते॥७॥

Who has given this to whom ? Love has given unto love; love [is] giver, love acceptor; love entered into the ocean; with love I accept you; love, that for you !

[Not metrical.] This “verse” and the following appear to have nothing to do with the preceding part of the hymn, which has 6 vss.* (according to the norm of this book). This “verse” is found in a whole series of texts, as a formula for expiating or avoiding what may be improper in connection with the acceptance of sacrificial gifts. The version of TA. (iii.10.1-2, 4: also found, with interspersed explanation, in TB. ii 2 5⁵, and repeated in ĀpŚS.xiv 11.2) is nearly like ours, but omits the second *adāt*, and reads *kāmam samudram ā viśa*; that of AŚS (v.13.15) has the latter reading but retains the *adāt* That of PB. (1.8 17) and K.(ix.9) differs from ours only by having *ā viśat* instead of *ā viveśa* MS. (1.9.4) omits the phrase *kāmaḥ samudram ā viveśa*, and reads *kāmāya* for the following *kāmena*. And VS (vii 48 : with it agree ŚB.iv.3.4³² and ŚŚS.iv.7 15) has as follows *ko 'dāt kasmā adāt: kāmō 'dāt kāmāyā 'dat kāmō dātā kāmāḥ pratigrahītā kāmāi 'tat te* [See also MGS.i.8.9, and p 149.] Of course, the comm. cannot refrain from the silliness of taking *kas* and *kasmā* as signifying “Prajāpati,” and he is able to fortify himself by quoting TB.ii.2.5⁵, as he also quotes 5¹ for the general value of the formula; and even 5⁶ for the identity of *kāma* with the ocean, although our text, different from that of TB., does not imply any such relation between them. The Anukr. scans thus . 7 + 6 : 11 + 9 . 9 + 4 = 46. *[Cf. introduction to this hymn.]

५७२. भूमिष्ट्वा प्रति गृह्णात्वन्तरिक्षमिदं महत्।
माहं प्राणेन मात्मना मा प्रजया प्रतिगृह्ण वि रधिषि॥८॥

Let earth accept you, this great atmosphere; let me not, having accepted, be parted with breath, nor with self, nor with progeny.

Addressed to the thing accepted (*he deya dravya*, comm.). The Anukr. regards pāda c as ending with *ātmanā*, and the *pada*-text divides at the same place.

30. For concord

Found in Paipp v Reckoned in Kauś. (12.5), with various other passages, to the *sāmmanasyāni*, and used in a rite for concord, and the comm regards it as included under the designation *ganakarmāni* in the *upākarmaṇ* (139 7).

[३०- सांमनस्य सूक्त]

[ऋषि-अथर्वा। देवता- चन्द्रमा, सांमनस्य। छन्द- अनुष्टुप्, ५ विराट्जगती, ६ प्रस्तारपंक्ति, ७ त्रिष्टुप्।]

५७३. सहृदयं सांमनस्यमविद्वेषं कृणोमि वः।

अन्यो अन्यमभि हर्षत वत्सं जातमिवाध्या॥ १॥

Like-heartedness, like-mindedness, non-hostility do I make for you; do you show affection (*hary*) the one toward the other, as the inviolable [cow] toward her calf when born

Ppp. has *sāmmanasyam* in a, and in c *anyo 'nyam*, as demanded by the meter The comm also reads the latter, and for the former *sāmmanusyam*, and he ends the verse with *aghnīās*

५७४. अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः।

जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम्॥ २॥

Be the son submissive to the father, like-minded with the mother, let the wife to the husband speak words (*vāc*) full of honey, wealful.

The translation implies at the end *śamtivām* [BR vii.60], which SPP. admits as emendation into his text, it being plainly called for by the sense, and read by the comm (and by SPP's oral reciter K, who follows the comm.), this [not *śamtivām*] is given also by Ppp. (cf xii 1.59, where the word occurs again) The comm further has in b *mātā* (two of SPP's reciters agreeing with him).

५७५. मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा।

सुम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया॥ ३॥

Let not brother hate brother, nor sister hate sister, becoming accordant (*samyāñc*), of like courses, speak you words auspiciously (*bhadrāyā*).

The comm. reads *dvīsyāt* in a. The majority of SPP's *pada*-mss. give *savratā* (instead of *-tāh*) in c. The comm. further reads *vadatu* in d, explaining it to mean *vadantu*

५७६. येन॑ देवा न वि॒यन्ति॑ नो च॑ विद्विषते॑ मि॒थः।

तत् कृ॑ण्मो ब्र॒ह्म वो गृ॒हे सं॒ज्ञानं॑ पु॒रुषेभ्यः॑॥४॥

That incantation in virtue of which the gods do not go apart, nor hate one another mutually, we perform in your house, concord for [your] men (*purusa*)

Weber suggests that “gods” here perhaps means “Brāhmanas,” but there is no authority nor occasion for such an understanding, the comm also says “Indra etc”

५७७. ज्याय॑स्वन्तश्चि॒त्तिनो॑ मा वि यौष्ट॑ संरा॒धयन्तः॑ सधु॑राश्चरन्तः॑।

अ॒न्यो अ॒न्यस्मै॑ वल्गु॑ वदन्त॑ एत॑ सध्री॒चीनान् वुः॑ संमन॑सस्कृ॒णोमि॑॥५॥

Having superiors (*jyāyasvant*), intentful, be you not divided, accomplishing together, moving on with joint labour (*sadhura*), come hither speaking what is agreeable one to another, I make you united (*sadhrīcīna*), like-minded

Ppp. reads *sudhūrās* in b, combines *anyo* ‘nyasmai (as does the comm, and as the meter requires) in c, and inserts *samagrāstha* before *sadhrīcīnān* in d, the comm further has *ailta* for *eta* in c (as have our P E). *Jyāyasvant* was acutely conjectured by the Pet Lex to signify virtually “duly subordinate”, and this is supported by the comm *jyest hakanisthabhāvena parasparam anusarantah*, Ludwig renders “überlegen” *Sadhura*, lit. ‘having the same wagon-pole’, would be well represented by our colloquial “pulling together” *Cittinas* in a is perhaps rather an adjunct of *vi yausta* = ‘with, i.e. in your intents or plans’ The verse (11 + 11 12 + 12 = 46) is ill defined by the Anukr, as even the redundant syllable in d gives no proper *jagatī* character to the pāda [Reject *vah* or else read *sadhrīco*? thus we get an orderly *tristubh*]

५७८. सम॑ानी प्र॒पा सह॑ वोऽन्न॒भागः॑ सम॑ाने योक्त्रे॑ सह॑ वो यु॒नज्मि॑।

स॒म्यञ्चो॒ऽग्निं संप॑र्य॒तारा॑ नाभि॑मिवा॒भितः॑॥६॥

Your drinking (*prapā*) [be] the same, in common your share of food, in the same harness (*yoktra*) do I join [*yuj*] you together; worship you Agni united, like spokes about a nave.

The comm. explains *prapā* as “drinking saloon” (*pānīyaśālā*) Two of our mss (P M) read at the beginning *samānīm* [To reproduce (as W usually does) the radical connection (here between *yoktra* and *yuj*), we may render ‘do I harness you’ The Anukr. seems to scan 12 + 11 : 9 + 8 = 40, the vs is of course 11 + 11 : 8 + 8]

५७९. स॒ध्रीची॒नान् वः॒ स॒म॒न॒स॒स्कृ॒णो॒म्येक॑श्नु॒ष्टीन्त्स॒व॒न॒नेन॒ सर्वा॑न्।

दे॒वा इ॒वा॒मृतं॑ रक्ष॒माणाः॑ सा॒य॒म्रातः॑ सौम॒न॒सो वो॑ अस्तु॥७॥

United, like-minded I make you, of one bunch, all of you, by [my] conciliation, [be] like the gods defending immortality (*amṛta*); late and early be well-willing yours

We had the first pāda above as vs 5 d, emendation to *sadhrīcas* would rectify the meter; the Anukr takes no note of the metrical irregularity, it is only by bad scanning that he makes out any difference between vss 5 and 7 The translation implies in b -*śnuṣṭīn*, which is read by SPP, with the majority of his mss, and supported by the comm's *ekaśnustim* (explained by him as *ekavidham vyāpanam ekavidhasyā'nnasya bhuktim vā*), part of our mss also (Bp E H.Op) read clearly -*śn-*, while others are corrupt, and some have plainly -*śr-* cf the note to 17 2 above Ppp has at the end *susamitir vo 'stu*.

31. For welfare and long life

Not found in Paipp Reckoned, with iv 33 and vi.26, to the *pāpma* (*pāpmahā* ?) *gana* (Kauś 30.17, note), and used by Kauś. (58.3), with several others, in a ceremony for long life following initiation as a Vedic scholar, and vs 10 (vss. 10 and 11, comm.) also in the *āgrahāyana* sacrifice (24 31) In Vait (13 10), vs 10 is uttered in the *agnistoma* sacrifice by the sacrificer (the comm says, by the *brahman*-priest) as he rises to mutter the *apratiratha* hymn And the comm (without quoting any authority) declares the hymn to be repeated by the *brahman*-priest near water in the *pitṛmedha* rite, after the cremation

[३१- यक्ष्मनाशन सूक्त]

[ऋषि- ब्रह्मा । देवता- पाप्महा, १ अग्नि, २ शक्र, ३ पशु समूह, ४ द्यावापृथिवी,

५ त्वष्टा, ६ अग्नि, इन्द्र, ७ देवगण, सूर्य, ८-१० आयु, ११ पर्जन्य ।

छन्द- अनुष्टुप्, ४ भुरिक् अनुष्टुप्, ५ विराट् प्रस्तारपंक्ति ।]

५८०. वि दे॒वा ज॒रसा॑वृ॒तन् वि त्व॑म॒ग्ने अ॒रा॒त्या।

व्य॑शृ॒हं स॒र्वेण॑ पा॒प्मना॑ वि यक्ष्मे॑ण॒ समा॑यु॒षा॥ १॥

The gods have turned away from old age; you, O Agni, away from the niggard; I away from all evil [have turned], away from *yakṣma*, to union (*sam*) with life-time.

The *acrtan* of our text is an error for *avrtan*, which all the mss. (and, of course, SPP.) read, *vi-vrt* is common in the sense 'part from.' The

comm gives instead *avrtam*, which he takes as 2d dual, rendering it by *viyojayatam*, and understanding *devā* (p *devāh*) as *devau*, vocative, namely the two Aśvins ¹ and he supplies a *yojayāmi* also in the second half-verse, with an *imam* [referring to the Vedic scholar] for it to govern

५८१. व्या॒र्त्या॒ पव॑मानो॒ वि श॒क्रः पा॑प॒कृत्य॑या।

व्य॑श्र॒हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समा॑यु॒षा॥ २॥

The cleansing one [has turned] away from *mīṣap* (*ārti*), the mighty one (*śakra*) away from evil-doing; I away from etc. etc

Pāvamāna in a might signify either soma or the wind, the comm. understands here the latter

५८२. वि॒ ग्राम्याः प॒शव॑ आ॒र॒ण्यैर्व्या॒प॒स्तृष्णा॑यासर॒न्।

व्य॑श्र॒हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समा॑यु॒षा॥ ३॥

The animals (*paśu*) of the village [have turned] away from those of the forest; the waters have gone (*sr*) away from thirst; I away from etc etc

All the mss leave *āpas* in b unaccented, as if vocative, our text makes the necessary correction to *āpas*, and so does SPP in his *pada*-text, while in *samhitā* he strangely (perhaps by an oversight?) retains *āpas*. The comm paraphrases *vi asaran* with *vigatā bhavanti*, not venturing to turn it into a causative as he did *vy avrtan*. The Anukr takes no notice of the redundant syllable in a

५८३. वी॒रु॑मे द्यावा॑पृथि॒वी इ॒तो वि प॒थ्या॑नो दि॒शदि॑शम्।

व्य॑श्र॒हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समा॑यु॒षा॥ ४॥

Apart [from one another] go heaven-and-earth here (*ime*), away the roads, to one and another quarter; I away from etc etc.

Itas in a is here understood as 3d dual of *i*, with Weber and with the comm. (= *vigacchatas*), since the meaning is thus decidedly more acceptable; its accent is easily enough explained as that of the verb in the former of two successive clauses involving it (though *avrtan* was not accented in vs 1 a) The redundancy in a is easily corrected by contracting to *-prthvī*, the Anukr, however, does not sanction this

५८४. त्वष्टा॑ दु॒हि॒त्रे व॑ह॒तुं यु॒न॒क्तीती॑दं वि॒श्वं भुव॑न् वि या॒ति।

व्य॑श्र॒हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समा॑यु॒षा॥ ५॥

Tvastā harnesses (*yuj*) for his daughter a wedding-car (*vahatu*); at the news, all this creation (*bhuvana*) goes away, I away from etc. etc.

[Discussed at length by Bloomfield, JAOS, xv.181 ff] An odd alteration of RV x.17.1 a, b (our xviii.1.53, which see), which reads *krnoti* for *yunakti*, and *sam eti* for *vi yāti*; and it is very oddly thrust in here, where it seems wholly out of place, *vi yāti* must be rendered as above (differently from its RV value), to make any connection with the refrain and with the receding verses Weber's suggestion that it is Tvastā's intent to marry his own daughter that makes such a stir is refuted by the circumstance that the verb used is active According to the comm *vahatu* is the wedding outfit (*duhitṛā saha prītyā prasthāpanīyam vastrālamkārādī dravyam*), and *yunakti* is simply *prasthāpayati* The *pada*-mss., in accordance with the later use of *iti*, reckon it here to *pāda a*

५८५. अग्निः प्राणान्त्सं दधाति चन्द्रः प्राणेन संहितः।

व्यंशुहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ६ ॥

Agni puts together the breaths, the moon is put together with breath : I away from etc. etc.

In this verse and those that follow, the refrain has hardly an imaginable relation with what precedes it; though here one may conjecture that analogies are sought for its last item, *sam āyusā* According to the comm, Agni in a is the fire of digestion, and the breaths are the senses, which he fits for their work by supplying them nourishment; and the moon is soma [considered as food, for which he quotes a passage quite like to ŚB xi.1.6¹⁹].

५८६. प्राणेन विश्वतोवीर्यं देवाः सूर्यं समैरयन्।

व्यंशुहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ७ ॥

By breath did the gods set in motion (*sam-īray*) the sun, of universal heroism : I away from etc. etc.

The comm treats *viśvatas* and *vīryam* in a as independent words, and renders *samairayan* in b by *sarvatra prāvartayan*.

५८७. आयुष्मतामायुष्कृतां प्राणेन जीव मा मृथाः।

व्यंशुहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ८ ॥

By the breath of the long-lived, of the life-makers (*āyuskṛt*), do you live, do not die : I away from etc. etc.

In this and the following verse, the comm regards the young Vedic scholar (*mānavaka*) as addressed.

५८८. प्रा॒णेन॑ प्रा॒णतां॑ प्रा॒णेहैव॑ भ॒व मा मृ॑याः।

व्य॑श्नं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समा॑यु॒षा॥ ९॥

With the breath of the breathing do you breathe; be just here; do not die . I away from etc. etc

Our Bp., with two of SPP's *pada*-mss [s m '], accents *ana* at end of a The comm allows the first part of b to be addressed alternatively to breath

५८९. उदा॑यु॒षा समा॑यु॒षोदोष॑धीनां॒ रसे॑न।

व्य॑श्नं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समा॑यु॒षा॥ १०॥

Up with life-time; together with life-time; up with the sap of the herbs I away from etc. etc

The first half-verse, with the first half of our vs 11, makes a verse occurring in several texts . TS (12 8¹), TA (iv 42, VS 31 agrees precisely with TS), VS. (Kānv ii VII 5), AŚS (1.3.23), PGS (iii.2 14). All these read *svāyusā* instead of *sam āyusā* in a, and VS and PGS lack the second pāda The comm points out that *asthāma* is to be understood from vs. 11.

५९०. आ पर्जन्य॑स्य वृ॒ष्ट्योद॑स्थामा॒मृता॑ व॒यम्।

व्य॑श्नं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समा॑यु॒षा ११॥

Hither with Parjanya's rain have we stood up immortal : I away from etc etc

The other texts (see under the preceding verse) all begin with *ut* instead of *ā*, for *vrstyā*, TS TA have *śusmena*, VS AŚS. *dhāmabhis*, PGS *drstyā*, for b, PGS. gives *prthivyāḥ saptadhāmabhiḥ*, all the others *ud asthām amrtān anu* [Here the comm., in citing the refrain, reads *vyāham*, which, as implying *vy-ā-vrt*, is equally good]

As in several cases above, it is obvious that this hymn has been expanded to a length considerably greater than properly belongs to it by breaking up its verses into two each, pieced out with a refrain. It would be easy to reduce the whole material to six verses, the norm of this book, by adding the refrain in vs 1 only (or possibly also in vs. 4, with ejection of the senseless and apparently intruded vs. 5), and then combining the lines

by pairs - as the parallel texts prove that vss 10 and 11 are rightly to be combined [The critical status of 11 10 is analogous; see the note to 11 10 2]

The sixth and last *anuvāka* has 6 hymns, with 44 verses; and the old Anukr reads *caturdaśā 'ntyah* (but further *-ntyānuvākaśāś [-śaś ?]* *ca samkhyā vidadhyād adhikānimittāt*, which is obscure) [See p cx1, top]

Here ends also the sixth *prapāṭhaka*.

Not one of our mss adds a summary of hymns and verses for the whole book

॥इति तृतीयं काण्डं समाप्तम्॥



॥अथ चतुर्थ काण्डम्॥

Book IV

[The fourth book is made up of forty hymns, divided into eight *anuvāka*-groups of five hymns each. The normal length of each hymn, as assumed by the *Anukramaṇī*, is 7 verses, but this is in only partial accord with the actual facts. There are twenty-one hymns of 7 verses each, as against nineteen of more than 7 verses each. Of these nineteen, ten are of 8 verses each, three are of 9 and three are of 10, two are of 12, and one is of 16 verses. The seven hymns which make the *Mṛgāra* group (hymns 23-29) have 7 verses each. And they are followed by a group of four *R̥gveda* hymns (30-33). The last two hymns of the book (39-40) have a decided *Brāhmaṇa*-tinge. The entire book has been translated by Weber, *Indische Studien*, vol. xviii. (1898), pages 1-153.]

[Weber's statement, that there are twenty-two hymns of 7 verses each and two of 9, rests on the misprinted number (7, for 9) at the end of hymn 20.]

[The *Anukr.* states (at the beginning of its treatment of book 11.) that the normal number of verses is 4 for a hymn of book 1, and increases by one for each successive book of the first five books. That gives us, for

Book i. ii. iii. iv. v., as normal number of

Verses : 4, 5, 6, 7, 8, respectively

In accord therewith is the statement of the *Anukr.* (prefixed to its treatment of book 14.) that the seven-versed hymn is the norm for this book - *brahma jajñānam iti kāṇḍam, saptarcam sūktam prakṛtiḥ, anyā vikṛtiḥ ity avagachet*]

1. Mystic

Found in *Paipp.* v (in the verse-order 2, 1, 3, 4 cd 5 ab, 6, 4 ab 5 cd, 7) Reckoned by Kauś. (9 1) as one of the hymns of the *brhachānti gana*, and used in various ceremonies : with 1.4-6 and other hymns, for the health and welfare of kine (19 1), for success in study and victory over opponents in disputation (38.23 f.), at the consummation of marriage (79 11; the comm. says, only vs 1), and vs 1 on entering upon Vedic study (139.10). These are all the applications in Kauś. that our comm. recognizes, in other cases where the *pratīka* of vs 1 is quoted, the v 6 1, which is a repetition of it, is apparently intended : see under hymn v 6.

The editor of Kauś regards the rest of the *anuvāka*, from vs 2 to the end of h 5, to be prescribed for recitation in 139.11, but this seems in itself highly improbable, and the comm does not sanction it. In Vait. (14 1), vss. 1 and 2 are added to the *gharma*-hymn given for the *pravargya* rite of the *agnistoma*, and vs. 1 appears again in the *agnicayana* (28 33) accompanying the deposition of a plate of gold. And the comm further quotes the hymn as employed by the Naks K. (18) in the *brāhmī mahāsānti*, and by Paris 111 in the *tulāpurusa* ceremony. There is nothing at all characteristic or explanatory in any of these uses. The hymn is quite out of the usual Atharvan style, and is, as it was doubtless intended to be, very enigmatical, the comm does not really understand it or illuminate its obscurities, but is obliged at numerous points to give alternative guesses at its meaning; and the translation offered makes no pretense of putting sense and connection into its dark sayings.

[१- ब्रह्मविद्या सूक्त]

[ऋषि- वेन। देवता- बृहस्पति अथवा आदित्य।

छन्द- त्रिष्टुप्, २, ५ भुरिक् त्रिष्टुप्।]

५९१. ब्रह्मं जज्ञानं प्रथमं पुरस्ताद् वि सीमतः सुरुचो' वेन आवः।

स बुध्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः॥ १॥

The *brahman*¹ that was first born of old (*purastāt*, in the east?) Vena has unclosed from the well-shining edge (*sīmatas*, horizon?), he unclosed the fundamental nearest shapes (*visthā*)² of it, the womb (*yoni*) of the existent and of the non-existent³

The verse occurs in a large number of other texts. SV (1.321), VS (xii.3), TS. (iv.2 8²), TB (11.8.8⁸), TA (x 1, vs 42), MS. (11 7 15), K (xvi 15 et al), Kap (25 5 et al), ŚŚŚ (v.9 5), AŚŚ (iv 6.3), and its pratika in AB (1.19), GB (11 2 6) - and, what is very remarkable, everywhere without a variant, it is also repeated below as v.6.1. Vena is, even in the exposition of the verse given by ŚB (vii 4 1 14), explained as the sun, and so the comm. regards it, but very implausibly, the moon would better suit the occurrences of the word. The comm. gives both renderings to *purastāt* in a, and three different explanations of the pāda. In b, the translation takes *surucas* as qualifying the virtual ablative *sīmatas* [which Weber takes as *sim atas* ' see also Whitney's note to Prāt. iii 43], the comm views it as accus. pl., and so does ŚB.; the latter makes it mean

1 'सत्यं ज्ञानम् अनन्तं ब्रह्म' (तै० आ० ८.१)

2 विष्ठाः विविधम् अवस्थिता । ईदृशान् आन्तरिक्षानपि लोकान् व्यावरिति सम्बन्धः।

3 'सञ्च त्यद्वाभवत्' (तै० आ० ८.६)।

“these worlds,” the former either that or “its own shining brightnesses ” Pāda c is the most obscure of all, ŚB simply declares it to designate the quarters (*diśas*), the comm. gives alternative interpretations, of no value, *upamās* (p *upamāh*, as if from root *mā* with *upa*) he paraphrases with *upamīyamānāh parichidyamānāh*

५९२. इयं पित्र्या राष्ट्रप्रेत्वग्रे प्रथमाय जनुषे भुवनेष्ठाः।

तस्मा एतं सुरुचं ह्यारमहं घर्म श्रीणन्तु प्रथमाय धास्यवे॥ २॥

Let this queen of the Fathers (? *pitryā*) go in the beginning (*agre*) for the first birth (*janus*, race?), standing in the creation, for it (him?) have I sent (*hi*) this well-shining sinuous one (?*hvāra*); let them mix (*śrī*, boil?) the hot drink for the first thirsty one (? *dhāsyu*)

The connection of the pādas is here yet more obscure than their separate interpretation, the third pāda may perhaps signify the lightning The verse, with variants, is found in ŚŚS (v 9 6) and AŚS (iv 6 3), and its pratika in AB (i 19) and GB. (ii 2 6); the first three read in a *pitre* for *pitryā* and *eti* for *etu*, and AB. inserts *vai* after *iyam*, and Ppp also has *pitre* In b the two Sūtra-texts give *bhūmanesthāh*, which is perhaps intended by the *bhūminastau* of Ppp; in d, the same two have *śrīnanti prathamasya dhāseh*, and Ppp. -*ntu prathamam svadhāsyuh* The comm. takes *pitryā* to mean “come from Prajāpati”, “the queen” is the divinity of speech - or else “this earth”, *pitryā* relating to its father Kaśyapa; *dhāsyu* is the god desiring food in the form of oblation, and *surucam hvāram* is *susthu rocamānam kutilam vartamānam*, qualifying *gharmam*; *ahyam* is an adjective, either *gantavyam*, from the root *ah* ‘go’, or “daily”, from *ahan* ‘day’! and *śrī* is either “mix” or “boil ”

५९३. प्र यो जज्ञे विद्वानस्य बभूवृश्चा देवानां जनिमा विवक्ति।

ब्रह्म ब्रह्मण उज्जभार मध्यान्नीचैरुच्यैः स्वधा अभि प्र तस्थौ॥ ३॥

He who was born forth the knowing relative of it speaks all the births (*janiman*) of the gods; he bore up the *brahman* from the midst of the *brahman*, downward, upward, he set forth unto the *svadhās*.

This is found elsewhere only in TS. (ii 3.14⁶), which, in a, b, has the less unmanageable *asya bandhum viśvāni devo jan-*, and, in d, *nīcād uccā svadhayā’bhu* Ppp. seems to aim at nearly the same readings with its *bandhum viśvām devā jan-*, and *nīcād uccā svadhayā’tu* Most of the mss. (including our P M.W.E.I.K Kp) read *yajñe* for *jajñe* in a, our O. omits the *h* of *uccaḥ*, and Op. omits that of *svadhāh* The comm. gives alternative explanations of various of the parts of the verse, trying *pra*

jayñe both from *jan* and from *jñā* (the translation takes it from *jan*, as no middle form from *pra-jñā* occurs elsewhere in the text), and *svadhās* as either object or subject of *pra tasthau* (in the latter case *tasthau* being for *tasthire* by the usual equivalence of all verbal forms), and at any rate signifying some kind of sacrificial food

५९४. स हि दिवः स पृथिव्या ऋतस्था मही क्षेमं रोदसी अस्कभायत्।

महान् मही अस्कभायद् वि जातो द्यां सद्य पार्थिवं च रजः॥४॥

For he of the heaven, he of the earth the right-stander, fixed (*skabh*) [as his] abode (*ksema*) the (two) great firmaments (*rodasī*);¹ the great one, when born, fixed apart the (two) great ones, the heaven [as] seat (*sadman*) and the earthly space (*rajas*)²

Ppp, after our vs 3, makes a verse out of our 4 c, d and 5 a, b, and then, after our vs 6, another verse out of our 4 a, b and 5 c, d, and TS (ii 3 14⁶), and AŚS. (iv.6 3) combine our 4 c, d and 5 a, b in the same way (omitting the rest), while AB (i 19 3) virtually supports them, by giving our c as a pratika. All the tree read in c *astabhāyat* (TS without accent), and AŚS. intrudes *pitā* after *dyām* in d. In our text we ought to have not only (with TS) *askabhāyat* in c, but also *ask-* in b, the accents seem to have been exchanged by a blunder. The comm makes the sun the “he” of a, he renders *ksemam* in b by *avināśo yathā bhavati*, and *vi* in c apparently by *vyāpya vartamānah*. The Anukr. passes unnoticed the deficiency of a syllable (unless we resolve *pa-arth-*) in d. [In a supplementary note, R. reports Ppp as reading in a, b *sa hi vrtha-* (?) *rces thā mayi ksāmam bhrajasī viskabhāyati*, and as giving *jutah* for *sadma* in d.]

५९५. स बुध्यादाष्ट जुनुषोऽभ्यग्रं बृहस्पतिर्दिवता तस्य सुम्राट्।

अहर्यच्छुक्रं ज्योतिषो जनिष्ठार्थं द्युमन्तो वि वसन्तु विप्राः॥५॥

He from the fundamental birth (*janus*) has attained (*as*) unto (*abhi*) the summit, Bṛhaspati, the universal ruler, [is] the divinity of him; since the bright (*śukra*) day was born of light, then let the shining (*dyumant*) seers (*vipra*) fade out (? *vi-vas*) [shine out?].

[Whitney's prior draft reads “dwell apart” This he has changed (by a slip? cf ii.8 2) to “fade out,” from *vas* ‘shine’. In this case *vi vasantu* would be irregular, for *vi uchantu*, see Weber's note, p.7.] The other two texts (see preceding note) read our a thus *sa budhnād āsta janusā 'bhy agram*, and TS. has *yasya* instead of *tasya* in the next pāda, no variants

1 रोदस्यौ द्यावापृथिव्यौ। ‘यद् अरोदीत् तद् अनयो रोदस्त्वम्’ (तै० ब्रा० २ २ ९ ४)

2 लोका रजास्युच्यन्ते इति। (नि० ४ १९)

are reported from Ppp Some of the AV mss also (including our P M W I K Kp) give *budhnād*, but all have after it the impossible form *ās tra*, which SPP accordingly retains in his text, though the comm too gives *āsta*, this is read by emendation in our text *Vasantu*, of course, might come from *vas* 'dwell' or *vas* 'clothe' [for *vas-atām*?], the comm apparently takes it from the former, paraphrasing the pāda by *dīptimanta rtvijah svasvavyāpāresu vividham vartantām*, or, alternatively, *havirbhir devān paricarantu* There is no reason for calling the verse *bhury* [AŚS reads *ugnam* (misprint?) for *agram*]

५९६. नूनं तदस्य काव्यो हिनोति महो देवस्य पूर्वस्य धाम।

एष जज्ञे बहुभिः साकमित्था पूर्वे अर्धे विधिते सुसन् नु॥६॥

Verily does the *kāvya* further (*hi*) that of him - the abode (?*dhaman*) of the great god of old (*pūrvya*), he was born together with many thus, sleeping now in the loosened (*vi-si*) eastern half

No other text has this verse - save Ppp , which has for d *pūrvādarād aviduraś ca sahruh* The comm. reads in b *pūrvasya*, and two or three mss (including our P) agree with him Some mss (including our O Op) have at the end *sasam nu*, and the comm also so reads, explaining *sasa* as an *annanāman*, the true reading is possibly *sasann u* (but the *pada*-text divides *sasan nu*) The comm explains *kāvya* as *yajña* (from *kavi* = *rtvij*), *dhāman* as *tejorūpam mandalātmakam sthānam*, *esa* in c as the sun, and the "many" his thousand rays, and *visita* as *viśesena sambaddha* The last pāda lacks a syllable, unless we resolve *pū-ru-e*

५९७. योऽथर्वाणं पितरं देवबन्धुं बृहस्पतिं नमसाव च गच्छात्।

त्वं विश्वेषां जनिता यथासः कुविर्देवो न दभायत् स्वधावान्॥७॥

Who shall approach (?*ava-gam*) with homage father Atharvan¹, relative of the gods, Brhaspati- in order that you may be generator of all, poet, god, not to be harmed, self-ruling (? *svadhāvant*)

The translation implies in d emendation of *dabhāyat* to *dabhāya*, both editions have the former, with all the mss. and the comm (who comfortably explains it by *dabhnoti* or *hinasti*) The comm. also reads in b *brhaspatis*; and this is supported by the Ppp version *yathā vā 'tharvā putaram viśvadevam brhaspatir manasā vo datsva* and so on (c, d defaced) The comm takes *ava gachāt* as = *jānīyāt*, and *svadhāvān* as 'joined with food in the form of oblation '

1 'अथर्वा वै प्रजापतिः' (गो० ब्रा० १४)

2. To the unknown god

Found in Paipp iv (in the verse-order 1, 2, 4, 3, 5, 6, 8, 7) The hymn is mostly a version, with considerable variants, of the noted RV x 121, found also in other texts, as TS (iv 1 8), MS (ii 13 23), and VS (in sundry places), and K x1 1 It is used by Kauś in the *vaśāśamana* ceremony (44 1 ff), at the beginning, with the preparation of consecrated water for it, and (45 1) with the sacrifice of the foetus of the *vaśā*-cow, if she be found to be pregnant In Vait (8 22), vs 1 (or the hymn?) accompanies an offering to Prajāpati in the *cāturmāsya* sacrifices, vs 7 (28 34), the setting of a gold man on the plate of gold deposited with accompaniment of vs 1 of the preceding hymn (in the *agnicayana*), and the whole hymn goes with the *avadāna* offerings in the same ceremony (28.5)

[२- आत्मविद्या सूक्त]

[ऋषि- वेन। देवता- आत्मा। छन्द- त्रिष्टुप्, ६ पुरोऽनुष्टुप्,
त्रिष्टुप्, ८ उपरिष्टात् ज्योति त्रिष्टुप्।]

५९८. य आत्मादा बलदा यस्य विश्वं उपासते प्रशिषं यस्य देवाः।

योऽस्येशे द्विपदो यश्चतुष्पदः कस्मै देवाय हविषा विधेम॥ १॥

He who is soul-giving, strength-giving, of whom all, of whom [even] the gods, wait upon the instruction; who is lord (*iś*) of these bipeds, who of quadrupeds - to what god may we pay worship (*vidh*) with oblation?

In the parallel texts, our vs 7 stands at the beginning of the hymn They also combine differently the material of our vss 1 and 2, making one verse of our 1 a, b and 2 c, d and another of our 2 a, b and 1 c, d, and in this Ppp agrees with them RV and VS (xxiii 3) read in c *īśe asya* The comm renders *ātmadās* "who gives their soul (or self) to all animals", of course, with the native authorities everywhere, he explains *kasmai* in d as "to Prajāpati" The Anukr. ignores the *jagatī*-character of c [RV TS MS VS omit the second *vas* of our c MS has *īśe yo asya*, TS has *ya īśe asya* at iv 1 8, but *asya* at vii 5.16 Pādas a-c recur at xiii 3 24 - In view of the history of this hymn in Hindu ritual and speculation (cf SBE xxxii 12, AB iii 21), it might be better to phrase the refrain thus 'Who is the god that we are to worship with oblation?']

५९९. यः प्राणतो निमिषतो महित्वैको राजा जगतो बभूव।

यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥ २॥

He who by his greatness became sole king of the breathing, winking animal creation (*jagat*), of whom immortality (*amrtam*), of whom death [is] the shadow - to what god may we pay worship with oblation ?

RV VS (xxiii 3) TS rectify the meter of b by adding *id* after *ekas*, VS has the bad reading *nimesatas* MS gives a different version *numis atas ca rājā patir viśvasya jagato b-*, and Ppp agrees with it, except as substituting *vidhartā* for *ca rājā* “His shadow” (in c), the comm says, as being dependent upon him, or under his control The Anukr passes without notice the deficiency in b

६००. यं क्रन्दसी अवतश्चस्कभाने भियसनि रोदसी अह्वयेथाम्।

यस्यासौ पन्था रजसो विमानः कस्मै देवाय हविषा विधेम॥ ३॥

He whom the (two) spheres (*krandasī*) favour when fixed, whom the terrified firmaments (*rodasī*) called upon, whose is yon road, traverser of the welkin (*rajas*) - to what god may we pay worship with oblation ?

The translation implies in b *ahvayetām*, as read by the comm , and by one of SPP’s mss that follows him, all the other mss , and both editions, have *-ethām*. The first half-verse is a damaged reflex of RV 6 a, b, with which VS (xxxii 7 a, b) and TS agree *yam krandasī avasā tastabhāne abhyaiksetām manasā rejamāne*, MS and Ppp. have yet another version *ya ime dyāvāprthivī tastabhāne* (Ppp. *-nā*) *adhārayad* (Ppp *dhāred*) *rodasī* (Ppp *avasā*) *rejamāne* For c, Ppp gives *yasminn adhi vitata eti sūrah*, and MS the same (save *sūra eti*), our c agrees most nearly with RV 5 c (TS and VS xxxii 6 the same) . *yo antarikse rajaso vimānah* The comm apparently takes *avatas* as *ava-tas* = *avanāt* “by his assistance fixed”, he offers no conjecture as to what “road” may be meant in c, but calls it simply *dyulokasthah*

६०१. यस्य द्यौरुर्वी पृथिवी च मही यस्याद उर्वश्नरिक्षम्।

यस्यासौ सूरौ विततो महित्वा कस्मै देवाय हविषा विधेम॥ ४॥

[By the greatness] of whom the wide heaven and the great earth, [by the greatness] of whom you wide atmosphere, by the greatness of whom you sun [is] extended - to what god may we pay worship with oblation ?

The translation follows the construction as understood by the comm , it might be also “whose [is] the wide heaven etc etc , extended by his

greatness.” “Extended” applies better to earth etc (a and b) than to sun, comm. says *vistīrnā jātā* etc The verse resembles only distantly RV 5, with which, on the other hand, Ppp nearly agrees, reading *yena dyauryagrā prthivī ca drśa* (RV VS MS *drdhā*, TS *drdhe*) *yena sva stabhitam vena nākam* (the rest -kah) *yo antariksam vimame varīyah* (so MS, the others as reported above, under vs 3) Our third pāda most resembles RV 6 c *yatrā 'dhi sūra udito vibhāti* (so also VS xxxii 7, TS *uditau vyeti*) [Cf MGS 111 14 and p 154, *yena dyauryagrā*] The Anukr ignores the marked irregularity of b

६०२. यस्य विश्वे^१ हिमवन्तो महित्वा समुद्रे यस्य^१ रसामिदाहुः।

इमाश्च^१ प्रदिशो यस्य^१ बाहू कस्मै^१ देवाय^१ हविषा^१ विधेम॥५॥

Whose [are] all the snowy mountains by [his] greatness, whose, verily, they call Rasā¹ in the ocean, and of whom these directions are the (two) arms— to what god may we pay worship with oblation?

The comm extends his construction of vs 4 through a, b here, and is perhaps right in so doing, the translation assimilates them to c The verse corresponds to RV. 4 (with which VS xxv 12 precisely agrees), in a, RV VS TS. have *ime* for *viśve*, and MS *ime viśve girayo m-*, for b, all of them read *yasya samudram rasayā sahā* ''hus (save that MS puts *yasya* after *samudram*, and Ppp has the same b as Ms), in c, RV VS TS begin *yasye' māh pr-*, while Ms, with Ppp, reads *diśo yasya pradīśah* (Ppp -śas) *pañca devīh* The “ocean” is of course the atmospheric one, and Rasā, the heavenly river, can hardly help having been originally the Milky Way, but the comm takes it here as simply a river, representative of rivers in general Pādas b and c are irregular, being defective unless we make harsh and difficult resolutions

६०३. आपो अग्रे विश्वमावन् गर्भं दधाना अमृतां ऋतज्ञाः।

यासु^१ देवीष्वधि^१ देव आसीत् कस्मै^१ देवाय^१ हविषा^१ विधेम॥६॥

The waters in the beginning favored (*av*) the all, assuming an embryo, they the immortal, order-knowing ones, over whom, divine ones, the god was - to what god may we pay worship with oblation?

Here a, b correspond to RV 7 a, b and c to RV 8 c, all with important variants, which are in part unintelligent corruption's RV reads

1 रसा नदी भवति रसतेः शब्दकर्मण इति। (नि० ११.२५)। अप एव ससर्जदौ तासु वीर्यम् अवाकिरत्। (म० स्म० १९)

āpo ha yad brhatīr viśvam āyan g- d- janayantīr agnim, and *yo deveśv adhi deva eka āsīt*. VS (xxvii 25 a, b, 26 c) agrees throughout, TS has *mahatīr* in a, and *daksam* (for *garbham*) in b; MS also has *mahatīr*, and it lacks c Ppp has a text all its own : *āpo ha vasva viśvam āyur dadhānā garbham janayanta mātārā tatra devānām adhi deva āstha ekasthūne vimate drdhe ugre* And TA (i 23 8), with an entirely different second half, nearly agrees in a, b with RV , but has *garbham* for *viśvam*,* and *svayambhum* for *agnim* All the mss (except, doubtless by accident, our 1) give in c *āsīt*, with SPP accordingly adopts in his text, ours makes the necessary emendation to *āsīt* The comm reads in c *devesu*, as a Vedic irregularity for *-vīsu*, he renders *āvan* in a by *araksan* or *upacitam akurvan*, perhaps we should emend to *ā vran* ‘covered’ *[Further, TA. has *daksam* for *garbham* of RV]

६०४. हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेकं आसीत्।

स दाधार पृथिवीमुत द्यां कस्मै देवाय हविषा विधेम॥७॥

The golden embryo was evolved (*sam-vrt*) in the beginning, it was, when born, the sole lord of existence (*bhūta*), it maintained earth and heaven - to what god may we pay worship with oblation ?

As noted above, this is the first verse in the other continuous versions of the hymn (it is VS xiii 4) The others agree in reading at the end of c *prthivīm dyām ute 'mām*, and, in addition, PB (ix.9 12) gives *bhūtānām* in b, some of the texts contain the verse more than once But Ppp. is more original, reading *hiranya ulvā 'sīd yo 'gre vatso ajāyata tvam yo dyorvrbhra* (?) *vamtyospa vy apaśyad ūdur mahīh* The comm understands *hiranyagarbha* as “the embryo of the golden egg” [MGS , i 10 10, cites the hymn as one of 8 vss and as beginning with *hiranyagarbha*; see p 158, sv -Kirste, WZKM ix 164, reviewing Deuseen, suggests that the golden embryo is the yolk of the mundane egg] The Anukr. makes no account of the deficiency of a syllable in c.

६०५. आपो वत्सं जनयन्तीर्गर्भमग्रे समैरयन्।

तस्योत जायमानस्योल्ब आसीद्विरण्ययः कस्मै देवाय हविषा विधेम॥८॥

The waters, generating a young (*vatsa*), set in motion (*sam-tray*) in the beginning an embryo, and of that, when born, the foetal envelop (*ulba*) was of gold - to what god may we pay worship with oblation ?

Ppp makes *vatsam* and *garbham* change places, and reads *irayan*, it also omits the refrain, as it has done in vss 6 and 7 GB (1 1 39) appears to quote the *pratīka* with *garbham*, or in its Ppp form [as conjectured by Bloomfield, JAOS xix² 11] The comm paraphrases *garbham sam airayan* by *īśvarena visrstam vīryam garbhāśayam prāpayan* The verse (8 + 8 8 + 8 + 11 = 43) is ill defined by the Anukr

3. Against wild beasts and thieves

Found in Paipp 11 (except vs 5, and in the verse-order 1-3, 7, 6, 4) Used by Kauś (51 1) in a rite for the prosperity of kine and their safety from tigers, robbers, and the like, also reckoned (50 13, note) to the *raudra gaṇa*

[३- शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- रुद्र, व्याघ्र। छन्द- अनुष्टुप्, १ पथ्यापङ्क्ति, ३ गायत्री, ७ ककुम्मती गर्भा उपरिष्ठात् बृहती।]

६०६. उदितस्त्रयो अक्रमन् व्याघ्रः पुरुषो वृकः।

हिरुग्धि यन्ति सिन्धवो हिरुग् देवो वनस्पतिर्हिरुग् नमन्तु शत्रवः॥ १॥

Up from here have stridden three - tiger, man (*purusa*), wolf, since hey! go the rivers, hey! the divine forest-tree, hey! let the foes bow.

Ppp reads for a *ud ity akramans trayo*, in c-d it gives *hrk* each time for *hiruk*, and for c has *hr̥g deva sūryas* The comm understands *hiruk* to mean “in secret, out of sight,” and *hiruñ namantu* as *antarhitāh santah prahvā bhavantu* or *antaritān kurvantu* The forest-tree is doubtless some implement of wood used in the rite, perhaps thrown in to float away with the river-current, it can hardly be the “stake of *khadira*” which Kauś (51.1) mentions, which is to be taken up and buried as one follows the kine

६०७. परेणैतु पथा वृकः परमेणोत तस्करः।

परेण दुत्वती रज्जुः परेणाघायुर्षतु॥ २॥

By a distant (*para*) road let the wolf go, by a most distant also the thief, by a distant one the toothed rope, by a distant one let the malignant hasten (*rs*).

The latter half-verse is found again as xix 47 8 a, b. Ppp’s version is *paramena pathā vr̥kah parena steno rarsatu tato vyāghras paramā* The comm naturally explains the “toothed rope” as a serpent, *arsatu* he simply glosses with *gacchatu*

६०८. अक्ष्यौ च ते मुखं च ते व्याघ्र जम्भयामसि।
आत् सर्वान् विंशतिं नखान्॥३॥

Both your (two) eyes and your mouth, O tiger, we grind up, then all your twenty claws (*nakha*)

The majority of mss (including our Bp.I O Op K D) read at the beginning *aksau*, as do also Ppp and the comm, but only (as the accent alone suffices to show) by the ordinary omission of *v* after *s* or *s*, both editions give *aksyau*. All the mss. leave *vyāghra* unaccented at the beginning of *b*, and SPP retains this inadmissible reading, our text emends to *vyāghra*, but should have given instead *vyāghra* (that is, *vi-āghra* see Whitney's *Skt Gr* §314 b) Ppp. reads *hanū* instead of *mukham* in a [Anukr, London ms, has *aksyau*.]

६०९. व्याघ्रं दुत्वतां वयं प्रथमं जम्भयामसि।
आदुष्टेनमथो अहिं यातुधानमथो वृकम्॥४॥

The tiger first of [creatures] with teeth do we grind up, upon that also the thief, then the snake, the sorcerer, then the wolf

The conversion of *stenam* to *ste-* after *u* is an isolated case. The verse in Ppp is defaced, but apparently has no variants

६१०. यो अद्य स्तेन आयति स संपिष्टो अपायति।
प्रथमपध्वंसेनैत्विन्द्रो वज्रेण हन्तु तम्॥५॥

What thief shall come today, he shall go away smashed, let him go by the falling-off (*padhvansa*) of roads, let Indra smite him with the thunderbolt

The first half-verse is identical with xix 49 9 a, 10 d. The comm separates *apa* from *dhvansena*, and construes it with *etu*, *dhvansa* he renders "bad road" (*kastena mārgena*)

६११. मूर्णा मृगस्य दन्ता अपिशीर्णा उ पृष्टयः।
निमुक्ते तै गोधा भवतु नीचायच्छशुर्मृगः॥६॥

Ruined (*mūrna*) [are] the teeth of the beast (*mrga*), crushed in also [are its] ribs, disappearing be for you the *godhā*, downward go (*ayat*) the lurking (? *śasayu*) beast.

The comm takes *mūrnās* from *mūrch*, and renders it *mūdhās*, in *b* he reads *api śīrsnās*, the latter being horns and the like, that grow "on the head." The second half-verse is extremely obscure and doubtful : Ludwig

translates “into the depth shall the crocodile, the game go springing deep down”, Grill, “with lame sinew go to ruin the hare-hunting animal ” *Nimruc* is used elsewhere only of the ‘setting’ of the sun etc , the comm renders it here “disappearing from sight”, and he takes *śaśayu* from *śī* ‘lie’, *godhā* is, without further explanation, “the animal of that name ” The translation given follows the comm ; it does not seem that a “hare-hunting” animal would be worth guarding against. R conjectures a figure of a bird of prey, struck in flight - “the sinew be your destruction, down fall the hare-hunting bird ” Pāda a lacks a syllable [W takes *mūrna* from *mr* ‘crush’; cf xii 5 61 and *Index* - In a and b, supply “be” rather than “are”?]]

६१२. यत् संयमो न वि यमो वि यमो यन्न संयमः।

इन्द्रजाः सोमजा अथर्वणमसि व्याघ्रजम्भनम्॥७॥

What you contract (*sam-yam*) may you not protract (*vi-yam*), may you protract what you do not contract; Indra-born, soma-born are you, an Atharvan tiger-crusher (*-jambhana*)

The sense of a, b is obscure, the comm takes *viyamas* and *samyamas* as two nouns Ppp makes one verse of our 7 a, b and 6 a, b (omitting the other half-verses), and puts it next after our vs. 3, its version of 7 a, b is *yat sam naso vi yan naso na sam nasa* The verse is scanned by the Anukr as 8 + 8 6 + 12 = 34 syllables [Read *indrajā asi?* - For a, b see Griffiths]

4. For recovery of virility : with a plant

Found in Paipp iv (except vs 7, and in the verse-order 1-3, 5, 8, 4, 6) Used by Kauś (40 14) in a rite for sexual vigor.

[४- वाजीकरण सूक्त]

[ऋषि- अथर्वा। देवता- वनस्पति। छन्द- अनुष्टुप्, ४ पुर उष्णिक्,

६-७ भुरिक् अनुष्टुप्]

६१३. यां त्वा गश्चर्वो अखनुद् वरुणाय मृतभ्रजे।

तां त्वा वयं खनामस्योषधिं शेषहर्षणीम्॥१॥

You that the Gandharva dug for Varuna whose virility (?-*bhraj*) was dead, you here do we dig, a penis-erecting herb

The meaning of *bhraj* [cf vii 90 2] has to be inferred from the connection, the comm paraphrases by *nastavīrya* The plant intended he

declares to be “that called *kapitthaka*” (*Feronia elephantum*) The *pada*-reading of the last word is *śepahharsanīm*, and Prāt 11 56 prescribes the loss of the *visarga* of *śepah* in *samhitā*; the comment to Prāt 1v 75 gives the reading thus *śepoharsanīm iti śepahharsanīm*, and one of our *pada*-mss presents it in the same form, adding *kramakāle* ‘this is the *krama*-reading’, and the comm has *śepoha-*, but Ppp, *śepaharsinī* As *śepa* is as genuine and old a form as *śepas*, there seems to be no good reason for the peculiar treatment of the compound.

६१४. उदुषा उदु सूर्य उदिदं मामकं वचः।

उदेजतु प्रजापतिर्वृषा शुष्मेण वाजिना॥ २॥

Up, the dawn; up, too, the sun; up, these words (*vacas*) of mine; up be Prajāpati stirring, the bull, with vigorous (*vājin*) energy (*śusma*)

Ppp has a different b, *uc chusmā osadhīnām* (compare our vs 4 a), and it has at the end of d *vājinām*, it also inserts between our 1 and 2 this verse *vrnas te khanatāro vrsā tvā paśy osadhe vrsā 'sī vrsnyāvatī vrsane tvā khanāmasi*, and this is a verse given in full by Kauś (40 14) after the *pratika* of vs 1 of our hymn (with the corrections *vrnas* and *khan-* in a and *vrsā tvam asy* in b, and the vocative *-vatī* in c) The editor of Kauś fails to understand and divide rightly the material, and so does not recognize the quotation of this hymn The first two *pādas* of the added verse are as it were the reverse of our 1v.6 8 a, b, which see

६१५. यथा स्म ते विरोहतेऽभितप्तमिवानति।

ततस्ते शुष्मवत्तरमियं कृणोत्वोषधिः॥ ३॥

As forsooth of you growing up (? *vi-ruh*) it breathes as if heated (? *abhi-tap*) - more full of energy than that let this herb make for you.

Altogether obscure, and probably corrupt No variant is reported from Ppp, which, however, inserts *ūrdhvasrāṇum idam krdhi* at the beginning, before *yathā* The comm. is unusually curt, attempting no real explanation of the verse : he reads *virohitas* instead of *-hat-*, and paraphrases by *putrapautrādirūpena virohanasya nimittam pumvyañjanam, abhitaptam* he glosses by *phanyañgam*, and *anati* by *cest ate*; he makes *tatas* means “so”, as correlative to *yathā*, supplies *pumvyañjana* as object of *krnotu*, and regards the *vīryakāma* person as addressed throughout. [Bloomfield discusses *śusma*, ZDMG xlviii 573, and cites it from TB.1.6.2⁴ as referring to Prajāpati's sexual force - For *virohitas*, see BR. vi 418, and Bloomfield's note - With *anati*, cf *śvasihi*, vi.101.1.]

६१६. उच्छुष्मौषधीनां सारं ऋषभाणाम्।
सं पुंसामिन्द्र वृष्यमस्मिन् धेहि तनूवशिन्॥४॥

Up, the energies (*śusma*) of herbs, the essences (*sāra*) of bulls, the virility (*vr̥snya*) of men (*pums*) do you put together in him, O Indra, self-controller

The corruption of a, b is evidenced by both meter and sense, probably we should read *uc chusmā* (i e. -*mās*, Ppp has this reading in 2 b) *osadhīnām ut sārā ṛsabhānām* (read -*na-ām*), both editions follow the mss (p *śusmā* and *sārā*) The Prāt takes no notice of the passage The comm. has at beginning of c the unmanageable reading *sampūsām* (deriving it from root *pus* ‘*pustau*’), and at the end *tanūvaśam*; and in each case he is supported by one or more of SPP’s mss. He takes *śusmā* and *sāra* as adjectives fem., qualifying *īyam osadhī* of 3 d. In our text, the accent-mark under the -*sa-* in b has slipped out of place to the left The Anukr scans 12 : 8 + 8 = 28 syllables

६१७. अपां रसः प्रथमजोऽथो वनस्पतीनाम्।
उत सोमस्य भ्रातास्युतार्शमसि वृष्यम्॥५॥

Of the waters the first-born sap, likewise of the forest-trees, also Soma’s brother are you, also virility are you of the stag.

Ppp. has in a *rasau* ‘*sadhīnām*, and in d *ārisyam* for *ārśam* which should have been emended in both editions to the evidently true reading *ārśyam*; it is another case (as in 7 c) of the loss of *y* after *ś*. The comm evidently reads *ārśam* (the word itself is lost out of the text of his exposition), and he explains it as “belonging to the seers, Angiras etc.”

६१८. अद्याग्नै अद्य सवितरद्य दैवि सरस्वति।
अद्यास्य ब्रह्मणस्पते धनुरिवा तानया पसः॥६॥

Now, Agni! now, Savitā! now, goddess Sarasvatī! now, Brahmanaspati, make his member taut like a bow.

Ppp. reads *me* instead of *asya* in c. The verse is *bhury* only if we do not abbreviate *iva* to ‘*va* in d [Our c, d is nearly vi 101.2 c, d]

६१९. आहं तनोमि ते पसो अष्टिज्यामिव धन्वनि।
क्रमस्वर्श इव रोहितमनवग्लायता सदा॥७॥

I make your member taut, like a bowstring on a bow; mount (*kram*), as it were a stag a doe, unrelaxingly always (?)

The verse is repeated below as v11013 It is wanting (as noted above) in Ppp All our *pada*-mss make in c the absurd division *krama svarśahiva*, instead of *kramasva rśyahiva*, but SPP strangely reports no such blunder from his mss All the mss agree in *rśa* instead of *rśya* [both editions should read *rśya*], the comm has again *rsa* (cf 5 d), and declares it equivalent to *vrśabha* ! The Pet Lex takes *sadā* at the end as instr of *sad* “position in *coitus*,” and the connection strongly favors this; but the accent and the gender oppose it so decidedly that the translation does not venture to adopt it The comm takes *sadā* as “always,” and reads before it *anu valgūyatā* (for *anavaglāyatā*), supplying *manasā* for it to agree with The verse is *bhury* only if we refuse to make the common contraction *-rśye 'va* in c.

६२०. अश्वस्याश्चतुरस्याजस्य पेतस्य च।

अथ ऋषभस्य ये वाजास्तानस्मिन् धेहि तनूवशिन्॥ ८॥

Of the horse, of the mule, of the he-goat and of the ram, also of the bull what vigors there are - them do you put in him, O self-controller

The omission of *tān* would rectify the meter of d, and also make more suitable the accentuation *asmin* The great majority of mss favour in c the reading *atha rs-*, which SPP has accordingly adopted (our edition has *atha rs-*) The comm again (as in 4 d) has at the end *tanūvaśam*, understanding it adverbially (*śarīrasya vaśo yathā bhavati tathā*)

5. An incantation to put to sleep

Found in Paipp. iv., next after our hymn 4 Part of the verses are RV vii 55 5-8. Used by Kauś among the women's rites, in a rite (36 l ff) for putting to sleep a woman and her attendants, in order to approach her safely

[५- स्वापन सूक्त]

[ऋषि- ब्रह्मा। देवता- वृषभ, स्वापन। छन्द- अनुष्टुप्, २ भुरिक् अनुष्टुप्,

७ पुरस्तात् ज्योति त्रिष्टुप्]

६२१. सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत्।

तेना सहस्येना वयं नि जनान्स्वापयामसि॥ १॥

The thousand-horned bull that came up from the ocean - with him, the powerful one, do we put the people to sleep.

The verse is RV. vii 55 7, without variant Ppp reads at the beginning *hiranyaśrīṅgas* The comm. takes the “bull” to be the sun with his

thousand rays¹— but that is nothing to make people sleep, the moon is more likely, but even that only as typifying the night

६२२. न भूमिं वातो अतिं वाति नतिं पश्यति कश्चन।

स्त्रियश्च सर्वाः स्वापय शुनश्चेन्द्रसखा चरन्॥ २॥

The wind blow not over the earth, no one soever sees over [it], both all the women and the dogs do you make to sleep, going with Indra as companion

Ppp has in b the preferable reading *sūryas* for *kaś cana* Part of our mss (P M.W E I H K), with apparently all of SPP's, read *svāpayas** at end of c, but both editions accept *svāpaya*, which the comm also has The comm. understands the wind to be meant as Indra's companion in d The verse is not *bhury*, if we read *vāto* 'ti in a *[And so Op]

६२३. प्रोष्ठेशयास्तल्पेशया नारीर्या वह्नीशीवरीः।

स्त्रियो याः पुण्यगन्धयस्ताः सर्वाः स्वापयामसि॥ ३॥

The women that are lying on a bench², lying on a couch, lying in a litter; the woman that are of pure odour - all of them we make to sleep

For *talpeśayās* in a, Ppp has *pustis-*, and RV. (vii 55 8) *vahyeś-*, both give *talpaśivarīs* (Ppp -*rī*) at end of b RV further mars the meter of c by giving -*gandhās*

६२४. एजदेजदजग्रभं चक्षुः प्राणमजग्रभम्।

अङ्गान्यजग्रभं सर्वा रात्रीणामतिश्वरे॥ ४॥

Whatever stirs have I seized, eye, breath have I seized, all the limbs have I seized, in the depth (*atisarvara*) of the nights.

Ppp reads in d *uta śarvare*, the comm explains *atis-* by *tamobhūyist* *he madhyarātrakāle*

६२५. य आस्ते यश्चरति यश्च तिष्ठन् विपश्यति।

तेषां सं दध्मो अक्षीणि यथेदं हर्म्यं तथा॥ ५॥

Whoso sits, whoso goes about, and whoso standing looks out - of them we put together the eyes, just like this habitation (*harmya*).

1 सहस्रशृङ्गः सहस्ररश्मिः सूर्यः वृषभः वर्षिता कामानां वृष्टिजलस्य वा।

2 प्रोष्ठेशयाः प्राङ्मुखे शयानाः तल्पेशयाः खट्वाया शयानाः।

RV (vii 55 6) rectifies the meter of a by adding *ca* before *carati* (the Anukr. takes no notice of the deficiency of a syllable in our version), its b is *yaś ca paśyati no janah*, and in c it has *hanmas* for *dadhmas*, and (as also Ppp.) *aksāni*. The comm. gives no explanation of the obscure comparison in d, nor of the word *harmya*, but simply says “as this *harmya* that we see is deprived of the faculty of sight” [Is not the *tertium comparationis* simply the closing? We close their eyes as we close this house. The comm. renders *sam dadhmas* by *nimilitāni kurmas* - For the loss of *ca* before *carati*, cf. iv 18.6 a = v 31 11 a (*sa* before *śasāka* ?), and vi 91 2 a (‘*va* before *vāti*’). Other cases (vii 81 1 c, etc.) cited by Bloomfield, AJP. xvii.418]

६२६. स्वप्नु॑ मा॒ता स्वप्नु॑ पि॒ता स्वप्नु॑ श्वा स्वप्नु॑ वि॒श्व॒पतिः॑।

स्वप॑न्त्वस्यै ज्ञा॒तयुः स्वप्त्व॑यम॒भितो॑ ज॒नः॑॥६॥

Let the mother sleep, the father sleep, the dog sleep, the house-master (*viśpati*) sleep; let the relatives (*jñāti*) of her sleep; let this folk round about sleep

For *svapnu* (5 times) and *svapantu*, RV (vii 55 5) gives *sastu* and *sasantu*, also, in c, *sarve* ‘all’ for *asyai* ‘of her’ - which latter is to us a welcome indication of the reason for all this putting to sleep, and marks the Atharvan application of the hymn, whether that were or were not its original intent. In b, all the mss. have *svā* instead of *śvā*; both editions emend to the latter, which is read also by the comm. [For *asyai*, cf. iii 25 6]

६२७. स्व॒प्न स्व॒प्नाभि॑करणे॒न सर्वं॑ नि॒ष्वाप॑या ज॒नम्।

ओत्सूर्य॑मु॒न्यान्त्स्वा॒पया॑व्यु॒षं जा॑गृ॒तादु॒हमिन्द्र॑ इ॒वारि॑ष्टो अक्षि॑तः॥७॥

O sleep, with the imposition (*abhikarana*) of sleep do you put to sleep all the folk, till sun-up make the others sleep, till dawning let me be awake, like Indra, uninjured, unexhausted.

Several of SPP’s mss. have at the beginning *svapnas*. Ppp. reads *svapnādhik-*, and so does the comm. (explaining *adhik-* as *adhīsthānam śayyādi*), the latter has in d *āvūsam*, and Ppp. gives *caratāt* for *jāgrtāt*. A *khila* to RV vii 55 has a corresponding verse, reading for a *svapnah svapnādhikarane* (thus rectifying the meter), in c *ā sūryam*, and for d *dvyusam jāgrīyād aham*. The Anukr. uses the name *jyotis* so loosely that it is difficult to say precisely how it would have the verse scanned, it is really a *bhury pañkti*.

The 5 hymns of the first *anuvāka* contain 37 verses; and the old Anukr., taking 30 as norm, says simply *sapta*

6. Against the poison of a poisoned arrow

Found (except vs 1) in Paipp v Used by Kauś (with, as the schol and the comm say, the next following hymn also) in a rite (28 1 ff) of healing for poison, with homage to Taksaka, chief of the serpent gods, and the schol (but not the comm) declare it to be employed elsewhere (29 1, 32.20) in similar rites involving Taksaka. There is no specific reference in the hymn to serpent poison, but distinctly to vegetable poison, and the comm regards *kanda* or *kandamūla* ('tuber' and 'tuber-root') as the plant intended

[६- विषघ्न सूक्त]

[ऋषि- गरुत्मान्। देवता- तक्षक, १ ब्राह्मण, २ द्यावा-पृथिवी, सप्तसिन्धु,
३ सुपर्ण ४-८ विष। छन्द- अनुष्टुप्]

६२८. ब्राह्मणो जज्ञे प्रथमो दशशीर्षो दशास्यः।

स सोमं प्रथमः पपौ स चकारासं विषम्॥ १॥

The Brahman was born first, with ten heads, with ten mouths, he first drank the soma, he made the poison sapless

The absence of this verse in Ppp, and the normal length of the hymn without it, together with its own senselessness, suggest strongly the suspicion of its unoriginality. To put meaning into it, the comm maintains that the serpents have castes, as men have, and that their primal Brahman was Taksaka ¹

६२९. यावती द्यावापृथिवी वरिष्णा यावत् सप्त सिन्धवो वितष्ठिरे।

वाचं विषस्य दूषणी तामितो निरवादिषम्॥ २॥

As great as [are] heaven-and-earth by their width, as much as the seven rivers spread out (*vi-sthā*), [so far] have I spoken out from here these words (*vāc*), spoilers of poison

Tāvatīm in d for *tām itas* would be a welcome emendation. The first half-verse occurs in VS (xxxviii 26 a, b not quoted in ŚB) and TS (in iii 2 6¹). VS. omits *varimnā*, TS has instead *mahitvā*; both rectify the meter of b by adding *ca* after *yāvat* (Ppp. adds instead *vā*); and for our rather fantastic *vitasthure* (p. *vitasthure*) VS has *-tasthure* and TS *-tasthus*. The comm also reads *-sthure*; the lingualization is one of the cases falling under Prāt ii 93. The comm. glosses in b *sindhavas* by *smaudrās*, and

1 मनुष्यजातिवत् सर्पजातावपि चातुर्वर्ण्यम् अस्ति। तत्र प्रथमः सर्पजातीयानाम् आदिभूतस्तक्षकाख्यो ब्राह्मणः।

vitasthire by *vyāvartante* This irregular *prastāra-pañkti* is over-looked by the Anukr in its treatment of the meter

६३०. सु॒पु॒र्णस्त्वा॑ ग॒रु॒त्मान् वि॒षं प्र॒थ॒ममा॑वयत्।

ना॒मी॒मदो॑ ना॒रु॒रूप॑ उ॒तास्मा॑ अ॒भवः पि॒तुः॥ ३॥

The winged (*garutmant*) eagle consumed (*av*) you first, O poison, you have not intoxicated (*mad*), you have not racked (*rup*) [him], and you became drink for him

At beginning of b, *visa* is read only [by Ppp and] by the comm and by one of SPP's mss that follows him, all the rest have the gross blunder *visah* (both editions emend to *visa*). Ppp gives *ādayat* in b, and its second half-verse reads *nā 'ropayo nā 'mādayo tāsmā bhavan pituh*, thus removing the objectionable confusion of tenses made by our text Our *arūrupas* is quoted as counter-example by the comment to Prāt iv 86 The first pāda might be rendered also 'the well-winged Garutmant,' and the comm so understands it, adding the epithet *vainateya* to show that *garutmant* = Garuda He also takes the two aorists and the imperfect in c-d alike as imperatives (*nā 'rūrupas* = *vimūdham mā kārsih*) The Anukr does not note a as irregular

६३१. यस्तु॑ आस्यत् प॒ञ्चाङ्गु॑र्वि॒क्राच्चि॒दधि॑ ध॒न्वनः॑।

अ॒प॒स्क॒म्भस्य॑ श॒ल्यान्नि॑र॒वोच॑म॒हं वि॒षम्॥ ४॥

He of five fingers that hurled at you from some crooked bow - from the tip (*śalya*) of the *apaskambha* have I exorcised (*nir-vac*) the poison

Apaskambha is very obscure; the Pet Lex suggests "perhaps the fastening of the arrow-head to the shaft", Ludwig guesses "barb," but that we have in vs. 5 - as we also have *śalya*, which seems therefore premature here; and, in fact, Ppp. reads instead of it *bāhvōs*, and, as it has elsewhere *apaskantasya bāhvōs*, we might conjecture *apa skandhasya* etc, 'from shoulder and arms' : i.e. from wounds in them Or, for *apaskamha* as a part of the body might be compared *Suśruta* 1349 20 - unless *apastambai* (which at least one good manuscript reads) is the true text there [Calcutta ed reads *apastambhau*] The comm. has no idea what *apaskambha* means, but makes a couple of wild guesses it is the betel-nut (*kranuka*) -tree, or it is an arrow (both based on senseless etymologies) In a, Ppp reads -*gulis*.

६३२. शल्याद् विषं निरवोचं प्राञ्जनादुत पर्णधेः।

अपाष्ठाच्छृङ्गात् कुल्मलान्निरवोचमहं विषम्॥५॥

From the tip have I exorcised the poison, from the anointing and from the feather-socket, from the barb (*apāsthā*), the horn, the neck have I exorcised the poison

Ppp reads *vocam* instead of *avocam* in a and b, and its b is *āñjanāt parnadher uta* Prāt 11 95 regards *apāsthā* as from *apa-sthā*, doubtless correctly, between the “barb” and the “horn” there is probably no important difference To the comm, the *apāsthā* is a poison-receptacle (*apakrstāvasthād etatsam visopādānāt*)

६३३. अरसस्तं इषो शृत्योऽथो ते अरसं विषम्।

उतारसस्य वृक्षस्य धनुष्टे अरसारसम्॥६॥

Sapless, O arrow, is your tip, likewise your poison is sapless, also your bow, of a sapless tree, O sapless one, is sapless

The comm strangely takes *arasārasam* at the end (p *arasa arasam*) as a reduplicated word, “excessively sapless.”

६३४. ये अपीषन् ये अदिहन् य आस्यन् ये अवासृजन्।

सर्वे ते वध्र्यः कृता वध्रिर्विषगिरिः कृतः॥७॥

They who mashed, who smeared, who hurled, who let loose - they [are] all made impotent; impotent is made the poison-mountain

That is, as the comm is wise enough to see, the mountain from which the poisonous plant is brought “Let loose” (*ava-srj*) probably applied to arrows as distinguished from spears; though “hurl” might be used equally of both Ppp has in c *santu* instead of *krtās* According to SPP, the text used by the comm. combines *ye pīsan*; *apīsan* is an anomalous form for *apīsan*, with which the comm glosses it

६३५. वध्र्यस्ते खनितारो वध्रिस्त्वर्मस्योषधे।

वध्रिः स पर्वतो गिरिर्यतो जातमिदं विषम्॥८॥

Impotent [are] your diggers; impotent are you, O herb; impotent [is] that rugged (*parvata*) mountain whence was born this poison.

As was pointed out above (under iv.4.2), the first half-verse is a sort of opposite of one found in Ppp, and quoted by Kauś. (at 40.14). [With *parvata giri* cf *mrga hastin*, xii 1 25]

7. Against poison

Found in Paipp , but not all together, vs 1 occurs in v , vss 2-6 in u , and vs 7 in v1 Not used by Kauś unless it is properly regarded by the schol and the comm (see under h 6) as included with h 6 by the citation (28 1) of the latter's pratika (the comm puts it on the ground of the *paribhāṣā* rule *grahanam ā grahanāt*, Kauś 8 21)

[७- विषनाशन सूक्त]

[ऋषि- गरुत्मान्। देवता- वनस्पति। छन्द- अनुष्टुप्, ४ स्वराद् अनुष्टुप्।]

६३६. वारिदं वारयातै वरुणावृत्यामधि।

तत्रामृतस्यासिक्तं तेना ते वारये विषम्॥ १॥

This water (*vār*) shall ward off (*vāray-*) upon the *Varanāvati*; an on-pouring of ambrosia (*amṛta*) is there; with it I ward off your poison.

The significance of the verse lies in its punning upon *vār* and *var*, the name *varanāvati* is not found elsewhere, but has sufficient analogies elsewhere, it is formed, as the comm points out, from the tree-name *varana* (*Crataeva Roxburghii*). Ppp has in b a different pun *varunād ābhṛtam*, and for d it reads *tac cakārā 'rasam viṣam* The first pāda lacks a syllable, unless we resolve *va-ār* [Cf x 3 1 n]

६३७. अरसं प्राच्यं विषमरसं यदुदीच्यम्।

अथेदमध्वराच्यं करम्भेण वि कल्पते॥ २॥

Sapless is the poison of the east, sapless what is of the north; also this that is of the south is exchangeable with gruel (*karambha*)¹.

That is, is no stronger or more harmful than gruel Except our Bp , which has *adharācyam*, all the mss. accent *-rācyam* and SPP follows them, our edition emends to *-rācyam*, to accord with the two adjectives of like formation in a, b. Ppp puts *arasam* after *viṣam* in a

६३८. करम्भं कृत्वा तिर्य पीबस्याकमुदारथिम्।

क्षुधा किल त्वा दुष्टनो जक्षिवान्स न रुरूपः॥ ३॥

Having made gruel of sesame (?), teeming with fat, steaming (?), you do not rack, O ill-bodies one, him that has eaten you merely from hunger.

1 'मन्थं संयुत करम्भ इत्याचक्षते' (आप० १२ ४ १३)।

The verse is full of difficulties and doubtful points. The translation implies in d emendation of *jaksivānt sa* to *jaksivānsam*, as suggested by BR, s v. *rup* (Grill rejects it, but unwisely), Ppp reads *jaksivīpyasya*. The construction of the augmentless aorist-form *rūrupas* with *na* instead of *mā* is against all rule and usage, the easiest emendation would be to *nā 'rūrupas*, Ppp gives *nu rūrūpah*. SPP unaccountably reads *rūrupah* in *pada*-text, both here and in 5 d and 6 d, against all but one of his *pada*-mss in this verse, and also against Prāt 1v 86, which distinctly requires *rurupah*, and (in all the three cases alike) the *pada*-mss add after the word the sign which they are accustomed to use when a *pada*-reading is to be changed to something else in *samhitā*. In c, the *pada*-reading is *dustano iti duhtano*, the case is noted under Prāt 11 85. *Tiryam* in a, is rendered as if *tilyam*, from *tila* (so the Pet Lex), the comm derives it from *tiras*, and renders it *tirobhavam* 'vanishing', which is as senseless as it is etymologically absurd, Ppp reads instead *turīyam*. According to Rājan xvi 23, a sort of rice (as ripening in three months) is called *tirīya* (*tirima*?), but the word appears to be only a modern one, and is hardly to be looked for here. [I cannot find it in the Poona ed *] Grill makes the very unsatisfactory conjecture *atiriyam* "running over". In b, all our mss. (as also the comment on Prāt 11 62) read *pībasphākam* (p *pībahphākam*, which the comment just quoted ratifies), as our edition reads, SPP, on the other hand, prints *pībaspākam* (comm *pīvaspākam*, explained as "fat-cooking") and declares this to be the unanimous reading of his authorities.

this discordance of testimony is quite unexplainable. The translation implies emendation of the *pada*-reading to *pīhahsphākam*. Ppp reads *udāhrtam* for the problematic *udārathim*; but the latter is supported by RV 1.187 10 (of whose first two pādas, indeed, our a, b seem to be a reminiscence) *karambha osadhe bhava pīvo vrkka udārathih*. The comm explains the word as *udriktārtījanakam* (Sāyana to RV entirely differently). [In a supplementary note, Roth reports Ppp has *pivassākam*, R has, p m, *pībaspā-*, corrected to *pībasphā-*, T has *pīvaspā-*] [Correct the verse-number for 6 read 3] *[Or is *nirapa*, at p 220¹⁴, a variant of *tirīya*? The two are easily confused in *nāgarī*]

६३९. वि ते मदं मदावति शूरमिव पातयामसि।

प्र त्वा चरुमिव येषन्तु वचसा स्थापयामसि॥४॥

Away we make your intoxication fly, like an arrow (*śara*), O intoxicating one (f); we make you with our spell (*vacas*) to stand forth, like a boiling pot.

The comm (with a pair of SPP's mss) reads *śarum* in b*, it also (alone) has *jesantam* (= *prayatamānam*) in c; one of our mss (Op), with two or three of SPP's, give instead *pesantam*. Ppp has a peculiar c *pari tvā varmu veśantam*. The verse is regular if we make the ordinary

abbreviation of *iva* to 'va in b and c *[The reciters K and V gave *śarum* comm renders as if *śarum* 'arrow' BR render the verb in d by 'wegstellen' When you set the pot aside (take it off the fire), it stops boiling, and so the poison is to stop working But see also Weber's note]

६४०. परि॑ ग्रामि॑वाचि॑तं वच॑सा स्थापयामसि।

तिष्ठा॑ वृक्ष॑ इव॑ स्थान्यभ्रि॑खाते न रूरु॑पः॥५॥

With a spell we cause to stand about [you] as it were a collected troop (*grāma*), stand you, like a tree in [its] station; spade-dug one (f), you rack not

The comm here and in 6 d, reads *abhrisāte* (-sāte = -labdhe), which looks like a result of the common confusion of *kh* and *s* SPP reads in *pada*-text *rūrupah*, and this time without any report as to the readings of his *pada*-mss - doubtless by an oversight, as all but one of them give *rur-* in both 3 d and 6 d The true scanning of c is probably *vrkse* 'va *sthā-mn-i*

६४१. पव॑स्तैस्त्वा॒ पर्य॑क्रीणन् दूर्शे॑भिर्जिनै॑रुत।

प्र॒क्रीर॑सि त्वमोष॑धेऽभ्रि॑खाते न रूरु॑पः॥६॥

For covers (? *pavasta*) they bought you, also for garments (? *dūrśa*), for goat-skins, purchasable (? *prakrī*) are you, O herb, spade-dug one, you rack not.

The comm. knows nothing of what *pavasta* and *dūrśa* mean, but etymologizes the former out of *pavana* and *asta* (*pavanāyā'staiḥ sammārjanītrnaiḥ*), and the other out of *dus* and *rśya* (*dust arśyasambandhibhiḥ*)! *Prakrī*s he renders by *prakarsena* *krītā*.

६४२. अना॑प्ता ये वः प्रथ॑मा यानि॒ कर्मा॑णि चक्रि॑रे।

वी॒रान् नो अत्र॑ मा द॑भन् तद् व॑ एतत् पुरो॑ दधे॑॥७॥

Who of you did what first unattained deeds - let them not harm our heroes here, for that purpose I put you forward.

This verse occurs again later, as v 6.2, and in Ppp makes a part of that hymn alone Its sense is very questionable, and its connection casts no light upon it, either here or there, and Grill is justified in omitting it as having apparently nothing to do with the rest of this hymn All the *pada*-mss save one of SPP's read *anaptā* (not -tāh); and all save our Bp. read *prathamāḥ* (Bp -mā), SPP gives in his *pada*-text -tāh and -māḥ, the translation here given implies -tā and -mā, without intending to imply that the other readings may not be equally good, the comm takes *anāptāḥ* (= *ananukūlāḥ* ['unkindly']) as qualifying *śatrasvas* understood, and *prathamā* as qualifying *karmāṇi*

8. Accompanying the consecration of a king

Found in Paipp iv (in the verse-order 1-3, 7, 4-6) For occurrences in other texts, see under the verses Used by Kauś (17 1 ff), and also in Vait (36 7) in connection with the *rājābhiseka* or *rājasūya* ceremony, and Vait (29 12) further employs vs 5 in the *agnicayana*, with pouring of water around the erected altar

[८- राज्याभिषेक सूक्त]

[ऋषि- अथर्वाङ्गिरा । देवता- चन्द्रमा, आपः, राज्याभिषेक, १ राजा, २ देवगण,
३ विश्वरूप, ४-५ आप । छन्द- अनुष्टुप्, १, ७ भुरिक् त्रिष्टुप्, ३ त्रिष्टुप्
५ विराट् प्रस्तार पंक्तिः]

६४३. भूतो भूतेषु पय आ दधाति स भूतानामधिपतिर्बभूव ।

तस्य मृत्युश्चरति राजसूयं स राजा राज्यमनु मन्यतामिदम् ॥ १॥

The being (*bhūta*) sets milk in beings; he has become the overlord of beings, Death attends (*car*) the royal consecration (*rājasūya*) of him; let him, as king, approve this royalty.

The meaning is obscure Very possibly *bhūta* is taken here in more than one of its senses, by a kind of play upon the word Weber renders it the first time by “powerful” (*kraftig*), nearly as the comm, whose gloss is *samrddhah*, the latter gives it the same sense the second time, but the third time simply *prānīnām*. The introduction of “death” in the second half-verse suggests the interpretation (R) that the deceased predecessor of the prince now to be consecrated is besought to give his sanction to the ceremony from the world of the departed (*bhūta*) The comm regards death as brought in the character of *dharmarāja*, as he who requites good and evil deeds. TB (in ii 7 15¹) is the only other text that has this verse, reading in a *carati pravistah* (for *paya ā dadhāti*) and in c *mrtyaū* the variants are of a character to make us distrust the value of the matter as admitting any consistent interpretation Ppp. reads in c *sa te* for *tasya*

६४४. अभि प्रेहि माप वेन उग्रश्चेत्ता संपलुहा ।

आ तिष्ठ मित्रवर्धन तुभ्य देवा अर्धि ब्रवन् ॥ २॥

Go forward unto [it], do not long (? *ven*) away, a stern (*ugra*) corrector (*cettar*), rival-slayer, approach (*ā-sthā*), O increaser of friends, may the gods bless (*adhi-brū*) you

Found, with vs 3, in TB (in ii 7 8¹), and also, with the remainder of the hymn, in K (xxxvii.9) [It seems to be a reminiscence of the Indra-

verse, RV v.31 2, applied, like vs 3 of this hymn, to the king] TB reads in a (for *mā 'pa venas*) *vīrayasva*, and Ppp has *vīdayasva*, TB gives, as also the comm, the nom *mutravardhanas* (a later repetition of the verse, in 11 7 16¹, presents *vrtrahantamas* instead), and it ends with *bravan*,* which is better, and might have been read in our text, as near half the mss give it, but SPP also accepts *bruvan*, with the comm The comm takes the “throne” as object of the first verb, and renders *mā 'pa venas* by *apakāmam anicchām mā kārsīh* [cf *vi-ven* in BR] (Weber renders *ven* by “see”) *[But the Poona ed, p 716, has *bruvan*]

६४५. आतिष्ठन्तं परि विश्वे^१ अभूषञ्छ्रियं वसानश्चरति स्वरोचिः।

महत् तद् वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ॥ ३॥

Him approaching all waited upon (*pari-bhūs*), clothing himself in fortune, he goes about (*car*), having own brightness, great is that name of the virile (*vrsan*) Asura; having all forms, he approached immortal things.

This is a RV verse (111 38 4 · repeated without variant as VS xxx111.22), transferred from Indra to the king, RV reads, as does Ppp., *śriyas* in b TB (as above) has *svarocās* at end of b, and *asya* for *vrsnas* in c At the beginning of c, the comm has *mahas* (but explains it as = *mahat*) *tad visno*, and a couple of SPP's mss support him He renders *pari abhūsan* either *alamkurvantu* or *sevantām* that the form is imperative is the point he is sure of; and as alternative value of *asurasya* he gives *śātrūnām nirasituh* ! [Is not *asurasya nāma* a simple periphrasis of *asuryam*, ‘the divinity’ that “do hedge a king,” in which gods are said to clothe themselves at RV.III.38 7? *Nāma* might then be construed with *vasānas*, or else as above.]

६४६. व्याघ्रो अधि वैयाघ्रे वि क्रमस्व दिशो महीः।

विशस्त्वा सर्वा वाञ्छन्त्वापो दिव्याः पर्यस्वतीः॥ ४॥

A tiger, upon the tiger's [skin], do you stride out unto the great quarters; let all the people (*viśas*) want you, the waters of heaven, rich in milk.

That is, let the rains not desert you (so the comm also). This verse and the two following are found, in the same order, in TB 11 7 15³⁻⁴; it puts *adhi* after *vaiyyāghri* (*sic*) in a, reads *śrayasva* in b, and has for d *mā tvad rāstram adhi bhraśat* (found below as vi.87.1 d, and in other texts : see under that verse). Ppp gives *yanti* [or *yānti*?] instead of *vāñchantu* in c.

६४७. या आपो दिव्याः पर्यसा मदन्त्यन्तरिक्ष उत वा पृथिव्याम्।
तासां त्वा सर्वासामपामभि पिब्वामि वर्चसा॥५॥

The waters of heaven that revel with milk, in the atmosphere or also on the earth - with the splendour of all those waters do I pour upon (*abhi-sic*) you.

The version of the first half-version given by TB is quite different *yā divyā āpah payasā sambabhūvuh yā antarikse uta pāthivīr yāh*, and Ppp so far agrees as to have *uta pāthivā yāh*, TB also reads *rucā* for *apām* in c. The comm renders *madanti* as if causative 'prāninas tarpayanti'. The *abhiseka* process, instead of an anointing with oil, is a pouring of water upon the person to be consecrated. The verse (11 + 10 + 8 + 8 = 37) lacks three syllables of being complete, rather than two [Put another *yās* at the beginning of b and the verse is orderly, 11 + 11 + 8 + 8]

[Perhaps *mad* here approaches its physical meaning, 'boil (cf. ŚB iii 4.3 end, and my *Reader*, p 211), bubble over, overflow'; used of the rains that 'drip abundantly with' *payas* or life-giving moisture. W's prior draft rendered *mad* by "intoxicate", over this he interlined "revel" - This, says Weber, is the verse of the act of consecration proper. The celebrant transfers to the king the *varcas* or glory-giving vigor of the waters of all three worlds.]

६४८. अभि त्वा वर्चसासिचित्रापो दिव्याः पर्यस्वतीः।
यथासो मित्रवर्धनस्तथा त्वा सविता कर्त॥६॥

The heavenly waters, rich in milk, have poured upon you with splendor, that you be an increaser of friends, so shall Savitā make you.

Instead of our *asiñcan*, SPP. gives, as the reading of all his authorities, *asican*, which is decidedly preferable, and implied in the translation (our Bp. is doubtful; other mss possibly overlooked at this point), TB has instead *asicam*, Ppp. and the comm, *asrjan*. Then, for b, TB and Ppp. give *divyena payasā* (Ppp. *pāy-*) *saha*, and in c TB has *rāst ravardh-*, which is better, and before it *yathāsā* (regarded by its commentary as *yathā āsā*)

६४९. एना व्याघ्रं परिष्वजानाः सिंहं हिन्वन्ति महते सौभगाय।
समुद्रं न सुभुवस्तस्थिवांसं मर्मज्यन्ते द्वीपिनमृष्वशुतः॥७॥

Thus, embracing the tiger, they incite (*hi*) the lion unto great good-fortune; as the well-being ones (*subhū*) the ocean that stands, do they rub thoroughly down the leopard amid the waters

Found also in TB (11 7 16⁴) and MS (11 1 9 : besides K) In b, MS has *mrjanti* for *hinvani*, and *dhanāya* (which rectifies the meter) for *saubhagāya* For c, MS has a much less unmanageable version, *mahisam nah subhvam*, and Ppp supports it by giving *mahisam nas subhavas* thus, in each pāda the king is compared to a different powerful animal - which is the leading motive of the verse But TB differs from our text only by giving *suhavam** for *subhuvas* *Subhvam*, with a further slight emendation of *samudram* to *-dre*, would give a greatly improved sense “him who stands comfortable in the ocean, as it were”, or bears himself well under the water poured upon him The phrase *samudram na subhvah* occurs also at RV 1 52 4 b (and its occurrence here in such form may be a reminiscence of that), Sāyana there understands *subhvas* of the “streams” that fill the ocean, and our comm gives a corresponding interpretation here (*nadīrūpā āpah*), *samudram* he allows us alternatively to take as = *varunam* He also, most ungrammatically, takes *enā* at the beginning as *enās* “those [waters]” Ppp further has *pari mrjyante* for *marm-* in d *[Poona ed , p 750, reads *suhvavam*]

9. For protection etc. : with a certain ointment

Found mostly in Paipp viii (in the verse-order 9, 3, 2, 5, 6, 8, 10, 4, 7) Used by Kauś (58 8) with the binding on of an ointment-amulet, in a ceremony for long life of the Vedic pupil after his initiation And the comm. quotes it from the Naks. K. (19) [error for Śānti, says B1.], as employed in the *mahāśānti* called *airāvati*

[९- आज्ञन सूक्त]

[ऋषि- भृगु। देवता- त्रैककुदाञ्जन। छन्द- अनुष्टुप्, २ ककुम्भती

अनुष्टुप्, ३ पथ्यापत्ति।]

६५०. एहि जीव त्रायमाणं पर्वतस्यास्यक्ष्यम्।

विश्वेभिर्देवैर्दत्तं परिधिर्जीविनायु कम्॥१।

1. Come you, rescuing the living one; of the mountain are you for the eyes (?), given by all the gods, an enclosure (*paridhi*) in order to living.

Jivam in a might also be coordinate with *trāyamānam*, the comm. understands it as translated The meter indicates that the true reading at the end of b is *aksyam*, and this is read by SPP , with the alleged support of all his authorities save one, which follows the comm in giving *aksam*, our Bp has *aksam*, and our edition accepted that (our Op has *aksyam*, our I *aksyam*), but *aksya* is unknown elsewhere, and its meaning in this connection is quite obscure; perhaps allusion is intended to a legend

reported in MS III 6 3 (p 62.8, cf also TS VI 1 15 and ŚB III 1 3 12) “Indra verily slew Vṛtra, his eye-ball flew away, it went to Trīkakubh, that ointment of Trīkakubh he spreads on” The ointment of this mountain is most efficacious for the eyes, and hence also for the other purposes here had in view. The comm gives *caksus* as the value of his *aksam* Grill suggests emendation to *aksayyam* or *aksaram* We have to make the harsh resolution *vi-sū-e-* in c or leave the pāda defective

६५१. परिपाणं पुरुषाणां परिपाणं गवामसि।

अश्वानामर्वतां परिपाणाय तस्थिषे॥ २॥

Protection (*paripāna*) of men (*puruṣa*), protection of kine are you; in order to the protection of coursing (*arvant*) horses have you stood.

The comm. says in c “or horses and of mares (*vadavānām*).” The resolution *ar-va-ta-ām* fills up c quite unsatisfactorily; the Anukr. refuses all resolution, and counts the pāda as of 6 syllables

६५२. उतासि परिपाणं यातुजम्भनमाञ्जन।

उतामृतस्य त्वं वेत्स्यथो असि जीवभोजनमथो हरितभेषजम्॥ ३॥

Both are you a protection, grinder-up of familiar demons (*yātu*), O ointment, and of what is immortal you know; likewise are you gratification (*-bhojana*) of the living, likewise remedy of jaundice (*harit-*).

Contrary to rule, the *a* of *asi* in d has to be elided after *atho* in d, probably emendation to *athā* ‘*si* is called for, one of our mss (O.) reads *atho* ‘*si* Ppp. rectifies the meter of a by giving *ute* ‘*vā* ‘*si*, for c, d it has *utā* ‘*mrtatvesye* ‘*śisa utā* ‘*sas pitrbhojanam* The comm. takes *amrtasya* as the drink of immortality, and *-bhojana* as either *anistanivartanena pālaka* or *bhogasādhana* The last pāda hardly belongs with the rest

६५३. यस्याञ्जनं प्रसर्पस्यङ्गमङ्गं परुषरुः।

ततो यक्ष्मं वि बाधस उग्रो मध्यमशीरिव॥ ४॥

Of whomsoever, O ointment, you creep over limb after limb, joint after joint, from then you drive away the *yakṣma*, like a formidable mid-lier (*madhyamaśī*)¹.

Found also as RV x.97 12 (repeated, without variant, as VS. x11.86), which version, however, begins with *yasyau* ‘*sadhīh prasarpatha*, and has

1 मध्यमे अन्तरिक्षस्थाने शेते संचरतीति मध्यमशीः वायुः।

in c correspondingly *bādhadhve* The comm has in c *bādhate*, but regards it as for *bādhase* Ppp reads *tasmāt* for *tatas* *Madhyamaśī* is of obscure meaning, “arbiter,” as conjectured by BR, seems very implausible [BR. express their conjectural meaning by the Latin word *intercessor*, by which, I suspect, they intend, not ‘mediator’, but rather ‘adversary’ or ‘preventer’ of the disease, which would be plausible enough], more probably “mid-most man,” like *madhyamesthā* or chief (see under iii 8 2), and *madhyamaśī* used especially of the leader about whom his men encamp, for his greater safety, in the night JB. has *madhyamaśīvan* at ii 408, but the passage is too corrupt to cast valuable light upon the word To the comm, it is either Vāyu, the wind in mid-air, or else the king, viewed as surrounded first by foes, and further by their foes, his friends (on the principle of *arir mitram arer, mitram*) [*mitra-mitram atah param* etc I find the verse at Kāmandakīya Nīṭisāra, viii.16. To judge from the Later Syriac Version (Kalilah and Dimnah, Keith-Falconer, p. 114), one would expect to find it in Pañcatantra ii, colloquy of mouse and crow, in Kosegarten’s ed, p 110 or thereabouts. Cf. Manu vii.158 and the comm]

६५४. नैनं प्राप्नोति शपथो न कृत्या नाभिःशोचनम्।

नैनं विष्कन्धमश्नुते यस्त्वा बिभर्त्याञ्जन॥५॥

Curse attains him not, nor witchcraft, nor scorching, *viskandha* reaches him not who bear you, O ointment

Ppp. reads *tam* for *enam* in a, and *niskandham* in c [It inserts just before our vs. 7 the vs given under vi.76 4 and ending with *yas tvām bibharti āñjana*]

६५५. असन्मन्त्राद् दुष्पण्याद् दुष्कृताच्छर्मलादुत।

दुर्हार्दुश्चक्षुषो घोरात् तस्मान्नः पाह्याञ्जन॥६॥

From wrong spell from evil dreaming, from evil deed, from pollution also, from the terrible eye of an enemy - therefrom protect us, O ointment.

Ppp has, for b, *ksetriyāc chapathād uta*. The Pet Lexx understand *asanmantra* as simply “untrue speech” (so Grill, “Lügenrede”); the comm reads instead *-ntryāt*, as adjective qualifying *duṣvapnyāt*, and signifying “produced by base bewitching spells.” *Durhārdas* in c might well be adj., ‘hostile’ (so comm.).

६५६. इदं विद्वानाञ्जन सत्यं वक्ष्यामि नानृतम्।

सुनेयमश्रुं गामुहमात्मानं तव पूरुष॥७॥

Knowing this, O ointment, I shall speak truth, not falsehood; may I win (*san*) a horse, a cow, your soul, O man (*purusa*)

The latter half-verse is RV.x 97 4 c, d (which is also, without variant, VS xii 78 c, d), where we read *vāsas* instead of *aham*, Ppp, too, gives *vāsās* All the mss and the comm have at the end the absurd form *purus as* (nom., but without accent); the comm. (whose text, as SPP points out in more than one place, is unaccentuated) understands “I, your man (retainer).” Both editions make the necessary emendation to *purusa* [*s pūrusa*] Ppp. gives *paurusa*. SPP makes a note that *saneyam* is so accented by all his authorities - as if anything else were possible [does he have in mind *saneyam* ? see Whitney, *Roots*, p 183] The first pāda is defective unless we resolve *vi-du-ān* [or *ā-añjana*]. - [R’s supplementary report of Ppp readings ends a with *āñjanas* and has for d *āñjana tamva paurusah*. As noted above, this vs stands at the end in Ppp and before it is inserted the vs. given under vi 76 4.]

६५७. त्रयो द्वासा आज्जनस्य तुक्मा बलासु आदहिः।

वर्षिष्ठः पर्वतानां त्रिकुन्नाम ते पिता॥८॥

Three are the slaves (*dāsa*) of the ointment - fever (*takman*), *balāsa*, then snake . the highest of mountains, three-peaked (*trikakud*) by name, [is] your father

For the obscure *balāsa*, the comm. gives the worthless etymology *balam asyāt*, and adds *samnipātādih* ‘collision [of humors] or the like’, “snake” he explains as for snake-poisoning; perhaps, if the reading is genuine, it is rather the name of some (constricting?) disease

६५८. यदाज्जनं त्रैककुदं जातं हिमवतस्परि।

यातूँश्च सर्वाञ्जम्भयत् सर्वाश्च यातुधान्यः॥९॥

The ointment that is of the three-peaked [mountain], born from the snowy one (*himavant*) - may it grind up all the familiar demons and all the sorceresses.

Pāda b is repeated below as v 4 2 b. The first half-verse is, without variant, TA. vi.10.2, vs 9 a, b; and it occurs also in HGS. (i.11.5), which reads *upari* at the end for *pari* [and so at MP. ii 8.11 a, b]. The second half is VS. xvi.5 c, d, and also found in TS. iv.5.1² and MS u.9 2, all these have *ahīn* instead of *yātūn*, and read *jambhayan* (pres pple); and our *jambhayat* may, of course, be pres. pple. neut.; some of the mss. (including our Bp.M.I.) indeed read *-yan* here, though no masc subject is implied; the comm paraphrases with *nāśayad varitate*. SPP., with his customary defiance of grammar upon this point, reads *sarvān* instead of *-ān* or *-āñ* [cf 1.19.4, note]

६५९. यदि वासि॑ त्रैककु॒दं यदि॑ यामु॒नमुच्यसे॑।
उ॒भे ते॑ भु॒द्रे नाम्नी॑ ताभ्यां॑ नः पा॒ह्याज्जन॥ १०॥

If you are of the three-peaked [mountain], or if you are called of the Yamunā - both your names are excellent, by them protect us, O ointment.

Te in c might perhaps be emended with advantage to *te*. The Yamunā is not elsewhere mentioned in AV *Nāmnī* is to be read, of course, as of three syllables, and there is no reason why the text should not give as *nāmanī*

10. Against evils : with a pearl-shell amulet

Found (except vs.5) in Paipp. iv Used by Kauś (589) in the same ceremony with the preceding hymn, but with an amulet of mother-of-pearl, the schol (not the comm) also add it in an earlier part of the ceremony (56 17) The comm quotes it further from Naks.K (19), as employed in a *mahāsānti* named *vārūnī*.

[Although rain-drops are not expressly mentioned in this hymn nor in xix 30 5 (which see), I think it safe to say that the bit of Hindu folk-lore about the origin of pearls by transformation of rain-drops falling into the sea (*Indische Spruche*, 344) is as old as this Vedic text and the one in xix. The references here to sky and sea and lightning, and in xix to Parjanya and thunder and sea, all harmonize perfectly with that belief, which is at least ten centuries old (it occurs in Rājaśekhara, 900 A D) and has lasted till today (Manwaring's *Marāthī Proverbs*, no 1291). See my translation of *Karpūra-mañjarī*, p 264 f, and note 5 Pischel, l.c, reports as follows "According to Aelian (περι ζῴων (peri zōon) x.13), a pearl forms when the lightning flashes into an open sea-shell; according to an Arabic writer, when rain-drops fall into it, or, according to Pliny (ix 107), dew." - The persistency of popular beliefs in India is well illustrated by the curious one concerning female snakes : see my note to *Karpūra-mañjarī*, p. 231.]

[१० - शङ्खमणि सूक्त]

[ऋषि-अथर्वा। देवता- शङ्खमणि, कृशन। छन्द- अनुष्टुप्, ६ पथ्यापंक्ति,

७ पञ्चपदा परानुष्टुप् शक्वरी।]

६६०. वाता॑ज्जा॒तो अ॒न्तरिक्षा॑द् वि॒द्युतो॑ ज्योति॑ष्स्प॒रि।

स नो॑ हिरण्य॒जाः शङ्खः॑ कृ॒शनः॑ पा॒त्वंहंसः॑॥ १॥

Born from the wind out of the atmosphere, out from the light of lightning, let this gold-born shell, of pearl, protect us from distress

Of course, all the four nouns in the first half-verse may be coordinate ablatives. The beauty and sheen of the material connect it traceably with gold and lightning, but how even a Hindu *rsi* can bring it into relation with wind from (or and) the atmosphere is not easy to see. *Kṛśana* ought to mean the pearl itself, and is perhaps used in the hymn appositely = “which is itself virtually pearl”; the comm explains it in this verse as *karṣayitā śatrūnām tanūkartā* Ppp has in c *hiranyadās*

६६१. यो अग्रतो रोचनानां समुद्रादधि जज्ञिषे।

शङ्खेन हत्वा रक्षांस्यत्रिणो वि षहामहे॥ २॥

You that was born from the top of the shining spaces (*rocana*), out of the ocean - by the shell having slain the demons, we overpower the devourers

Ppp combines in a *yo* ‘grato r- Grill takes *agratas* as “first”; and the comm as = *agre*, and not qualifying *jajñise* “at the top or front of shining things, such as stars”

६६२. शङ्खेनामीवाममतिं शङ्खेनोत सुदान्वाः।

शङ्खो नो विश्वभेषजः कृशानः पात्वहंसः॥ ३॥

By the shell [we overpower] disease, misery, by the shell also the *sadānvaās*; let the all-healing shell, of pearl, protect us from distress

Ppp has in a *avadyam* instead of *amatim*. The comm takes *amatim* from root *man* [see BR’s note, s v 3 *amati*] “ignorance, the root of all mishap (*anartha*)”, and, forgetting his explanation of only two verses ago, he this time declares *kṛśana* a “name of gold”

६६३. द्विवि जातः समुद्रजः सिन्धुतस्पर्शाभृतः।

स नो हिरण्यजाः शङ्ख आयुष्यतरणो मणिः॥ ४॥

Born in the sky, ocean-born, brought hither out of the river, this gold-born shell [is] for us a life prolonging amulet.

Ppp has *samudratas* at end of a, and in c again (as in 1 c) *hiranyadās*. Nearly all our mss (except O.K.), and some of SPP’s, with the comm, read in d *āyuhpr-* [cf Prāt. ii 62 n.], but the point is one in regard to which each ms is wont to follow its own course, regardless of rule, and both editions very properly give *āyuspr-*, as required by the Prāt.

६६४. समुद्राज्जातो मणिर्वृत्राज्जातो दिवाकरः।

सो अस्मान्त्सर्वतः पातु हेत्या देवासुरेभ्यः॥५॥

The amulet born from the ocean, born from Vrtra, making day - let it protect us on all sides from the missile of gods and Asuras

The comm makes Vrtra here signify either the demon Vrtra or the cloud, doubtless the latter is intended, then he explains *divākara* as the sun, and *jāta* as “released,” and renders “as brilliant as the sun freed from the clouds,” which is extremely artificial, *divākara* need mean no more than ‘flashing with light’ The comm also foolishly understands in *d hetyā* instead of *-ās* (p *hetyāh*) [*Dev-*, ablative by attraction, from gen - cf *Skt Gram* § 982 a] The first pāda is deficient by a syllable, unless we resolve *samudrāt* into four syllables.

६६५. हिरण्यानामेकोऽसि सोमात् त्वमधि जज्ञिषे।

रथे त्वमसि दर्शत इषुधौ रोचनस्त्वं प्र ण आयूषि तारिषत्॥६॥

One of the golds are you; out of soma were you born; you are conspicuous on the chariot, lustrous (*rocana*) on the quiver you May it prolong our lives !

The last pāda, which occurs in four other places (11 4 6 etc), looks like a late addition here, as elsewhere, some of the mss (five of SPP’s) read *tārsat*. Except our Op, all the *pada*-mss. blunderingly resolve *somātvam* (as it would be permissibly and customarily read by abbreviation see Whitney, *Skt Gr* §232) into *somā tvam* instead of *somāt tvam*, the comm understands *somāt*, and both editions give the full reading. Here one is strongly tempted to translate *soma* by “moon,” and the comm takes it so (*amrtamayāt somamandalāt*), but Ppp. discourage it by reading *sa hosād* (for *-mād*?) *adhi*. The comm glosses *rocana* by *rocamāna dīpyamāna* For c, Ppp has *rathesu darśatam*.

६६६. देवानामस्थि कृशं न बभूव तदात्मन्वर्चस्त्यप्स्वश्रुतः।

तत् ते बभ्राम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय
कार्शनस्त्वाभि रक्षत॥७॥

The gods’ bone became pearl, that goes about within the waters, possessing soul; that do I bind on you in order to life-time, splendor, strength, to length of life for a hundred autumns; let [the amulet] of pearl defend you.

Karśanas in e, though read by all our mss and nearly all of SPP’s, is hardly to be tolerated; we should have either *krśanas*, as above, or *kārśanas*, which the comm offers, with two or three mss that follow him,

and which SPP accordingly adopts [*kārsanas*], our edition gives *kars-*, Ppp. has *kārsinas* Ppp also has simply *ca* for our whole *d* (after *balāya*) The comm reads *astu* instead of *asthi* in *a* The verse (11 + 11 14 + 11 + 8 = 55) lacks a syllable of being a full *śakvari*. [Reject either *āyuse* or *varcase* and the meter is good - in *c*, *te* 'for you' (comm, as gen), is, I suppose, virtually = 'on you']

The second *anuvāka*, ending with this hymn, contains 5 hymns and 39 verses, the Anukr quotation is *nava ca*.

11. In praise of the draft-ox

Found in Paipp III (in the verse-order, 1, 4, 2, 5, 3, 6, 11, 12, 9, 8, 10, 7) Used by Kauś (66 12) in a *sava* sacrifice, with the draft-ox as *sava* The hymn offers an example of that characteristic Hindu extollation, without any measure or limit, of the immediate object of reverence, which, when applied to a divinity, has led to the setting up of the baseless doctrine of "henotheism"

[११- अनड्वान् सूक्त].

[ऋषि- भृग्वङ्गिरा। देवता- इन्द्र, अनड्वान। छन्द- त्रिष्टुप्, १, ४ जगती, २ भुरिक् त्रिष्टुप्, ७ त्र्यवसाना षट्पदा अनुष्टुप्गर्भा उपरिष्ठात्जगतानिचृत्शक्वरी, ८-१२ अनुष्टुप्।]

६६७. अनड्वान् दाधार पृथिवीमुत द्यामनड्वान् दाधारोर्वृन्तरिक्षम्।

अनड्वान् दाधार प्रदिशः षड्वीरनड्वान् विश्वं भुवनमा विवेश॥ १॥

The draft-ox sustains earth and sky, the draft-ox sustains the wide atmosphere, the draft-ox sustains the six wide directions, the draft-ox has entered into all existence

That is, the ox in his capacity of draft-animal: the comm says, *śakat avahanasamartho vrsabhah*, later in the hymn he is treated as female, without change of the name to a feminine form (the fe. -*duhī* or -*dvāhī* does not occur before the Brāhmaṇa-period of the language) But the comm. also allows us the alternative of regarding *dharma*, in ox-form, as subject of the hymn The "directions" (*pradis*) are, according to him, "east etc", and the "six wide" are "heaven, earth, day, night, waters, and plants," for which AŚS 1.2 1 is quoted as authority With the verse compare x.7 35, where nearly the same things are said of *skambha*. Ppp. reads in *a* -*vīm dyām utā 'mūm*. In the second half-verse, two accent-marks have slipped out of place in our edition : in *c*, that under *sa* should stand under *du*; and, in *d*, that under *mā* should stand under *na* The verse is *jagatī* by count, but not by rhythm. [If, with Weber, we pronounce *nadvān*, it becomes a regular *tristubh*.]

६६८. अ॒न॒ड्वानि॒न्द्रः स प॒शुभ्यो॑ वि च॒ष्टे त्रया॑ञ्छु॒क्रो वि मि॑मी॒ते अ॒ध्व॑नः।
भू॒तं भ॑वि॒ष्यद् भुव॑ना॒ दुहा॑नः सर्वा॑ दे॒वानां॑ चरति वृ॒तानि॑॥ २॥

The draft-ox [is] Indra, he looks out from (for?) the cattle; triple ways the mighty one (*śakra*) measures out (traverses?); yielding (*duh*) the past (?*bhūta*), the future, existing things (*bhuvana*), he goes upon (*car*) all the courses (*vrata*) of the gods.

Ppp reads in a *indrasya* for *indraḥ sa*, and in c it adds *sam* before *bhūtam*, and has *bhuvanam* instead of *-nā*. The comm has in b the curious reading *stiyān* for *trayān*, and hence we lose his guess as to what may be meant by the “triple ways”. He takes *paśubhyas* in a first as dative, and then as ablative. He understands *bhuvanā* as virtually “present”; more probably it has its usual sense of ‘existences,’ and the two preceding adjectives qualify it distributively, or are in apposition with it “all existing things, both what is and what is to be.” [If we pronounce again *nadvān*, the vs. loses its *bhury* quality. The cadence of b is bad.]

६६९. इन्द्रो॑ जा॒तो म॑नु॒ष्येष्व॑न्त॒र्धर्म॑स्त॒प्तश्च॑रति शोशु॑चानः।
सु॒प्रजाः स॑न्त्स उ॒दारे॑ न स॒र्षद् यो ना॑श्नी॒याद॑नु॒डुहो॑ वि॒जान॑न्॥ ३॥

Born an Indra among human beings (*manuṣya*), he goes about (*car*) shining brightly, a heated hot-drink (*gharma*); he, being one of good offspring, shall not go in mist (?*udāra*) who, understanding (it), shall not partake of (*aś*) the draft-ox.

The verse is obscure, and the translation in various points very doubtful. The second pāda is apparently a beginning of the identification of the ox with the *gharma*, a sacrificial draught of heated milk, which we find further in vss. 5, 6, he is, since his kind yield warm milk, as it were an incorporation of that sacrifice. And the second half-verse is then a promise to whoever shall abstain from using the ox as food. Ppp reads *es* a instead of *jātas* in a, an *samīśānas* at end of b. In c, d the comm reads *sam* for *san*, *ud āre* as two words, and *no śnīyāt*, and of course makes very bad work of its explanation, finding metempsychosis in *sam sarsat* (*na samsarati punah samsāradharmān na prāpnoti*). *Gharma* he takes first as “blazing sun,” and then, alternatively, in its true sense. There is no other occurrence of an *s*-aorist from *sr*; and it is altogether against rule and usage to employ a subjunctive and an optative (*asnīyāt*) in two co-ordinate clauses [this seems to me to be a slip - see *Skt Gram* §575‘b; and the clauses are hardly co-ordinate]; so that the reading is very suspicious. A few of our mss (P.M.W.E.) read *na* after *udāre* [Ludwig conjectures *suprayās* for *-jās*]

६७०. अ॒न॒ड्वान् दु॒हे सु॒कृत॑स्य॒ लोक॑ ऐ॒नं॑ प्या॒यय॑ति॒ पर्व॑मानः॒ पु॒रस्ता॑त्।
प॒र्जन्यो॑ धारा॑ म॒स्तु उ॒द्यो॑ अस्य॒ यज्ञः॑ प॒यो दक्षि॑णा॒ दोहो॑ अस्या॥ ४॥

The draft-ox yields milk (*duh*) in the world of the well-done, the purifying one fills him up from in front; Prajanya [is] his streams, the Maruts his udder, the sacrifice his milk, the sacrificial gift the milking of him

Ppp appears to have read in b *pyāet*, which would rectify the meter, in c it combines *maruto* 'dho *Pavamāna* in b might signify the wind (then *purastāt* 'from the east?') or soma, the comm takes it as the latter (*pavitrena śodhyamāno* 'mrtamayah somah'), and "the sacrifice" in d as "the *sava* sacrifice now performed" The verse is rhythmically a *tristubh* with redundant syllables (11 + 13 12 + 11 = 47) [On *daksinā*, see Bloomfield, AJP xvii 408 f]

६७१. यस्य॑ ने॒शे॑ य॒ज्ञप॑ति॒र्न य॒ज्ञो ना॑स्य॒ दा॒तेशे॑ न प्र॒तिग्र॑हीता।
यो वि॒श्वजि॑द् वि॒श्वभृ॑द् वि॒श्वक॑र्मा घ॒र्म नो॑ ब्रू॒त यत्त॑मश्चतु॒ष्पात्॥ ५॥

Of whom the lord of the sacrifice is not master (*īś*), nor the sacrifice, not the giver is master of him, nor the acceptor; who is all-conquering, all-bearing, all-working - tell you us the hot-drink which [is] four-footed

"Which in d is *yatama*, lit 'which among the many' The intended answer, of course, is that this wondrous sacrificial drink is the ox. Ppp begins c with *yo viśvadr̥g viśvakrd v-* The comm. declares the first-half-verse to convey the universal master-hood and not-to-be-mastered-hood of the ox, in d *gharma* is, according to him, "the blazing sun, which the four-footed one tells us" (*brūta* is read, but declared equivalent to *brūte*)

६७२. येन॑ दे॒वाः स्वर॑रुरु॒हुहि॑त्वा शरी॑रमु॒मृत॑स्य॒ नाभि॑म्।
तेन॑ गेष्म सु॒कृत॑स्य॒ लोकं॑ घ॒र्मस्य॑ वृ॒तेन॑ तप॑सा यश॒स्यवः॑॥ ६॥

By whom the gods ascended to heaven (*svar*), quitting the body, to the navel of the immortal, by him may we go to the world of the well-done, desiring glory¹, by the vow (*vrata*) of the hot-drink, by penance.

Ppp. appears to have read in a *suṇā ruhanta*, in b it has *dhāma* instead of *nābhim*; and it ends d with *yaśasā tapasvyā* The comm has *jes ma* (= *jayema*) in c [instead of *gesma* (*Skt. Gram* §894 c)]; *gharma* is to

1 यशस्यवः 'न तस्येशे कश्चन तस्य नाम महद् यश.' (तै० आ० १०.१.२)।

him once more “the blazing sun” [As to the stock-phrase in c, cf. Bloomfield, AJP xvii 419] The verse (10 + 11 · 10 + 13 = 44) is a very poor *tristubh*

६७३. इन्द्रो रूपेणाग्निर्वहेन प्रजापतिः परमेष्ठी विराट्।
विश्वानरे अक्रमत वैश्वानरे अक्रमतानुडुहक्रमत।
सोऽदंहयत् सोऽधारयत्॥७॥

Indra by form, Agni by carrying (*vaha*), Prajāpati, Parameshtin, Virāj¹, in Viśvānara he strode, in Vaiśvānara he strode, in the draft-ox he strode, he made firm, he sustained

This is the obscurest verse of this obscure hymn, and no attempt will be made to solve its riddles Ppp. has a quite different text *indro balenā 'sya paramesthī vratenai 'na gaus tena vaiśvadevāḥ yo 'smān dvesti yam ca vayam dvismas tasya prānān asavaheḥ tasya prānān vi varhah* The two concluding clauses of our text most obviously belong with vs 7 rather than vs 8, and both editions so class them, but SPP states that all his authorities reckon them to vs 8, ending vs. 7 with the third *akramata* (which some of the mss, including our P M W E O. Op., mutilate to *akramat*) He adds that the Anukr. does the same, but this is evidently an oversight, our mss of the Anukr. calling vs 8 a simple *anustubh* (*madhyam etad anaduha iti pañcā 'nustubhah*) and giving of vs 7 a lengthy definition (see above), implying the division 9 + 10 8 + 8 + 8 12 = 55 (restoring both times the elided initial *a* in f); perhaps, then, SPP. is also mistaken in regard to the unanimity of his “mss and Vaidikas”; at any rate, part of our mss (Bp I.H Op K.) divide with the editions The comm., however, does not, as, indeed, he is repeatedly at discordance with the Anukr. on such points He explains *vaha* in a as “the part that carries (*vahati*) the yoke, the shoulder,” and has nothing of any value to say as to the general sense of the verse. [The identification of the draft-ox with Agni seems to rest on Agni’s chief function of “carrying”, cf. RV x 51 5 d, 52 1 d, 3 d, 4 a]

६७४. मध्यमेतदनुडुहो यत्रैष वह आहितः।

एतावदस्य प्राचीनं यावान् प्रत्यङ् समाहितः॥८॥

That is the middle of the draft-ox, where this carrying (*vaha*) is set, so much of him is in front (*prācīna*) as he is put all together on the opposite side.

The virtual meaning of the second half-verse appears plainly to be

1 विराट् स्थूलप्रपञ्चस्य कर्ता ‘तस्माद् विराट् अजायत’ (तै० आ० ३.१२ २)।

that the two parts of the ox, before and behind the point, where the pull comes (i.e. where the yoke rests) are equal, but it is strangely expressed, and the reason why the point is insisted on does not appear. The comm. so understands it: *evam prākpratyagbhāgāv ubhāv api samānau*, he renders *vaha* this time by *bhāra*, Ludwig takes it as “the hump” [In this verse, *b* can hardly mean “where the pull comes,” but rather “where the burden is put,” i.e. the back, cf. Deuseen, 1.c., p. 231. Nevertheless, see BR. under *vaha*, 2 a and 2 b.]

६७५. यो वेदानुडुहो दोहान्सुप्तानुपदस्वतः।

प्रजां च लोकं चाप्नोति तथा सप्तऋषयो विदुः॥९॥

Whose knows the milkings of the draft-ox, seven, unfailing, both progeny and world he obtains so the seven seers know

Ppp. reads *anapadasyatas* both are (b) and at 12 d, it also combines *saptars-* in d, as does the comm., and a couple of SPP’s authorities. For consistency, our text ought to combine in a-b *dohānt s-*, SPP. also leaves out here the connecting *t*. The comm. explains the seven milkings or yields of milk alternatively as “the seven cultivated plants, rice etc.” or “the seven worlds and oceans”-not happening, apparently, to think of any other heptad at the moment. He quotes the names of the seven seers from Āśvalāyana [The number of this vs. is misprinted.]

६७६. पुद्भिः सेदिमवक्रामन्निगं जङ्घाभिरुत्खिदन्।

श्रमेणानुडवान् कीलालं कीनाशश्चाभि गच्छतः॥१०॥

With his feet treading down debility (*sedī*), with his thighs (*jaṅghā*) extracting (*ut-khud*) refreshing drink - with weariness go the draft-ox and the plowman unto sweet drink (*kīlāla*).

The verse seems rather out of place here. As both *n* and *m* final are assimilated to an initial palatal, the *pada*-text commits the blunder in b of understanding *irām* to be for *irān*, and, as is usual in such cases, a part of our mss. read *irān j-* (so P M W E. I); SPP. very properly emends his *pada*-text to *irām*. The comm. reads in d *kīnāsasya* for-*sas ca* (one of SPP’s authorities following him “with the old accent.” SPP. remarks, as if the change of reading involved a change of accent), and makes *gachatas* a genitive agreeing with it - against the accent, but this he regularly ignores. *Irām*, it may be added, he glosses with *bhūmim* !

६७७. द्वादश वा एता रात्रिर्व्रत्या आहुः प्रजापतेः।

तत्रोप ब्रह्म यो वेद तद् वा अनुडुहो व्रतम्॥११॥

Twelve, indeed, they declare those nights of the vow (*vratya*)

of Prajāpati, whose knows the *brahman* with them (*tatro 'pa*) - that verily is the vow of the draft-ox.

Or, "those twelve nights they declare to be for the vow"¹ etc. it is uncertain what is object and what objective predicate in the sentence. Ppp. reads and combines *vrātyā 'hus pr-* in b; for the unusual phrase *tatro 'pa* in c it gives *tad vā 'pi*, and in d it has *balam* instead of *vratam*. For Weber's conjectures as to the twelve nights and the draft-ox of this hymn, see his *Omina und Portenta*, p. 388, compare also [Weber's other references, *Ind Stud* xviii 45, and] Zimmer, p.366. The comm glosses *vratya* by *vratārha*, and quotes TS.v 6 7¹ as to the twelve nights of consecration.

६७८. दुहे सायं दुहे प्रातर्दुहे मध्यन्दिनं परि।

दोहा ये अस्य संयन्ति तान् विद्वानुपदस्वतः॥१२॥

He milks (*duh*) at evening, he milks in the morning, he milks about midday; the milkings of him that come together, those unfailing ones we know.

Ppp. has for a, b *duhe vā 'nadvān sāyam duhe prātar duhe divā*, and at the end (as above noted) *anapadasyatas*. The comm supplies to *duhe* either *anadvāham* as object (with the worshipper as subject), or *anadvān* as subject (with the performer of the *sava* sacrifice as beneficiary), *sam yanti* he explains by *phalena samgacchante*

12. To heal serious wounds : with an herb

Found in Paipp. iv. (in the verse-order 3-5, 1, 2, 7, 6) Used by Kauś (28 5) in a healing rite. Keśava and the comm agree in saying, for the prevention of flow of blood caused by a blow from a sword or the like, boiled *lāksā*-water is to be poured on the wound etc. The schol. to Kauś 28 14 also regard the hymn as included among the *lāksālīṅgās* prescribed to be used in that rule.

[१२ - रोहिणी वनस्पति सूक्त]

[ऋषि- ऋभु। देवता- वनस्पति। छन्द- अनुष्टुप्, १ त्रिपदा गायत्री,

६ त्रिपदा यवमध्या भुरिक् गायत्री, ७ बृहती।]

६७९. रोहण्यसि रोहण्यस्त्रिष्टुत्रस्य रोहणी।

रोहयेदमरुन्धति॥१॥

1 द्वादश रात्रीर्दीक्षितः स्यात्। द्वादश मासाः संवत्सरः। संवत्सरो विराट्। विराजम् आप्नोति इति।
(तै० सं० ५ ६ ७.१)

Grower are you, grower; grower of severed bone; make this grow, O *arundhati*.

Arundhati, lit 'non-obstructing,' appears to be the name of a climbing plant having healing properties; it is mentioned more than once elsewhere, and in v.5 (vss. 5 and 9) along with *lāksā* (vs 7) 'lac' and the comm to the present hymn repeatedly declares *lāksā* to be the healing substance referred to in it; probably it is a product of the *arundhati*. Ppp has every time *rohini* instead of *rohani*, and so the comm. also reads; the manuscripts of Kāuś, too, give *rohini* in the praṭika, as does the schol. under 28.14. There is evident punning upon the name and the causative *rohaya-* 'make grow', perhaps the true reading of a is *rohany asi rohini* 'you are a grower, O red one,' bringing in the colour of the lac as part of the word-play; the comm assumes *rohini*, voc., at end of a (*he lohitarvarne lākse*) Ppp. further reads *śīrṇasya* instead of *chinnasya*, and has, in place of our c, *rohinyām arha ātā 'sī rohinyā'sy osadhe*, making the verse an *anustubh*. The comm. gives *asnas* for *asthnas* in b

६८०. यत् ते रिष्टं यत् ते ह्युत्तमस्ति पेष्टं त आत्मनि।

धाता तद् भद्रया पुनः सं दधत् परुषा परुः॥ २॥

What of you is torn (*riṣ*), what of you is inflamed (?*dyut*), is crushed (?*pestra*) in yourself - may Dhātā excellently put that together again, joint with joint.

Ppp. reads in a *śīrṇam* for *ristam*; it reads *tā* "tmanah in b, and in c, d it has *tat sarvam kalpayāt sam dadat*. The comm (with one of SPP's mss.) reads *presthām* (= *priyatamam*) for the obscure *peṣṭam* in b (found elsewhere only in vi.37.3 below, where the comm. has *peṣṭam*), the conjecture "bone" of the Pet. Lex. seems altogether unsatisfactory; it is rendered above as if from *pis*. The comm. paraphrases *dyuttam* by *dyotitam*, *vedanayā prajvalitam iva*, which seems acceptable.

६८१. सं ते मुज्जा मुज्जा भवतु समु ते परुषा परुः।

सं ते मांसस्य विस्रस्तं समस्थपि रोहतु॥ ३॥

Let your marrow come together with marrow, and your joint together with joint; together let what of your flesh has fallen apart, together let your bone grow over.

Ppp rectifies the meter of a by omitting *te*, and has for d [?b?] *saṁstrāvam asu parva te*. A few of the mss. (including our H.O.Op.) give *viśrastam* in c. The comm reads *śam* instead of *sam* in every pāda. A couple of SPP's mss., by a substitution found also elsewhere [see ii.12 7, note], have *manyā* for *majñā* in a. The Anukr ignores the redundant syllable in the first pāda.

६८२. मज्जा मज्जा सं धीयतां चर्मणा चर्म रोहतु।

असृक् ते अस्थि रोहतु मांसं मांसेन रोहतु॥४॥

Let marrow be put together with marrow; let skin (*carman*) grow (*ruh*) with skin; let your blood, bone grow, let flesh grow with flesh.

The third pāda is translated as it stands [cf. vs. 5 c], but we can hardly avoid emending *asrk* to *asthnā*, or else *asthi* to *asnā*, to agree with the others, the comm [as an alternative] fills it out to two parallel expressions, for both blood and bone Ppp. has, for b-d · *asthnā* 'sthi vi rohatu snāva te sam dadhmas snāvnā carmanā carma rohatu.

६८३. लोम लोमा सं कल्पया त्वचा सं कल्पया त्वचम्।

असृक् ते अस्थि रोहतु छिन्नं सं धेहोष्ये॥५॥

Fit you together hair with hair; fit together skin (*tvac*) with skin; let your blood, bone grow; put together what is severed, O herb.

The prolongation of the final vowel of a pāda is so anomalous that we can hardly help regarding *kalpayā* in a as wrong, perhaps imitated from b; Ppp. avoids the difficulty by reading in a *saṁ dhīyatā* ५. [For c, compare vs. 4] Ppp. also has for d our 4 d

६८४. स उत् तिष्ठ प्रेहि प्र द्रव रथः सुचक्रः सुपविः सुनाभिः।

प्रति तिष्ठोर्ध्वः॥६॥

Do you here stand up, go forth, run forth, a chariot well-wheeled¹, well-tired, well-naved; stand firm upright.

Ppp. is very different . *ut tiṣṭha pre 'hi samudhā hi te paruh saṁ te dhātā dadhātu tan no viristam rathasya cakra py upavaryathair yathai 'ti sukhasya nābhiṣ prati tiṣṭha evam*. The Anukr. scans the verse as 9 + 11 : 5 = 25 syllables.

६८५. यदि कर्त पतित्वा संश्रे यदि वाश्मा प्रहृतो जघान।

ऋभू रथस्येवाङ्गानि सं दधत् परुषा परुः॥७॥

If, falling into a pit, he has been crushed (*saṁ-sṛ*), or if a stone hurled (*pra-hr*) has smitten [him] - as a Rbhu² the parts of a chariot, may it put together joint with joint.

1 सुचक्रः सुदृढैः चक्रैः युक्तः सुपविः सुदृढः पविर्नेमिश्चक्रधारा यस्य सः।

2 ऋभू रथस्येवेति। (See Nirukta 11 16)

A number of the mss (including our P.M.O Op.) read *kartum* for *kartam* in a; the comm explains *kartam* as meaning *kartakam chedakam āyudham*, and makes it subject of *samśasre* = *samhinasti*; he takes *rbhus* as one of the three *Rbhus* (quoting RV 1.111.1), not giving the word any general sense Ppp. again has an independent text *yadi vajro visrstā sthāarakā jātu patitrā yadi vā ca rīṣtam vrksād vā yadi vā vibhyasi śīrsa rbhūr iti sa evam sam dhāmi te paruh*. The verse is a *brhatī* only by number of syllables (10 + 10 . 8 + 8 = 36) [The comm makes the “Atharvanic spell” the subject in d]

13. For healing

Found in Paipp. v. (in the verse-order 1, 5, 2-4, 6, 7). Vss 1-5, 7 are in RV x.137, and vs 6 occurs elsewhere in RV x Only vss 1-3 have representative in Yajur-Veda texts The hymn is called *samtātīya* in Kauś (9.4), in the list of the *laghuśānti gana* hymns; and our comm to i.4 counts it also to the *brhachānti gaṇa* (reading in Kauś. 9.1 *uta devās* for the *tad eva* of the edited text), but he makes no mention of it here, he further declares it to belong among the *anholiṅgās* (for which see Kauś. 32.27, note); the schol., on the other hand, put it in the *āyusyagana* (54.11, note) It is used (58.3, 11) in the ceremonies for long life that follow the initiation of a Vedic student. In Vait. (38.1) it appears, with ii.33 and iii.11 etc., in a healing ceremony for a sacrificer [see comm.] who falls ill.

[१३ - रोग निवारण सूक्त]

[ऋषि- शन्ताति। देवता- चन्द्रमा, विश्वेदेवा, (१ देवगण, २-३ वात, ४ मरुद्गण, ६-७ हस्त।) छन्द- अनुष्टुप्।]

६८६. उ॒त दे॒वा अव॑हितं दे॒वा उ॒न्नय॑था पुनः।

उ॒ताग॑श्च॒क्रुष॑ दे॒वा दे॒वा जी॒वय॑था पुनः॥ १॥

Both, O you gods, him that is put down, O you gods, you lead up again, and him that has done evil (*agas*), O you gods, O you gods, you make to live again.

Found without variant as RV.x.137.1, and also in MS (iv.14.2) But Ppp reads *uddharatā* for *un nayathā* in b, and its second half-verse is *tato manuṣyaṁ tam devā devāḥ krnuta jīvase* The comm. explains *avahitam* as *dharmavīṣaye sāvadhānam*, *apramattam*, or alternatively, *avasthāpitam*, supplying to it *kuruta*, and making of b an independent sentence, with double interpretation; and he says something in excuse of the four-fold repetition of the vocative.

६८७. द्वाविमौ वातौ वात आ सिन्धोरा परावतः।

दक्षं ते अन्य आवातु व्यश्नो वातु यद् रपः॥ २॥

These two winds blow from the river as far as the distance; let the one blow hither dexterity for you; let the other blow away what complaint (*rapas*) [you have].

Besides RV (vs 5), TB (ii 4 17 and TA (iv 42 1, vs 6) have this verse Both accent in c *āvātu*, as does SPP's text, and as ours ought to do, since all the mss so read, and the accent is fully justified as an antithetical one, our text was altered to agree with the *ā vātu* of RV, which is less observant of the antithetical accent than AV., as both alike are far less observant of it than the Brāhmanas All the three other texts have *parā* for *vi* at beginning of d; and TB TA. give *me* instead of *te* in c The second pāda is translated in attempted adaptation to the third and fourth; of course, the two ablatives with *a* might properly be rendered co-ordinately, and either 'hither from' or 'hence as far as', the comm. takes both in the latter sense

६८८. आ वात वाहि भेषजं वि वात वाहि यद् रपः।

त्वं हि विश्वभेषज देवानां दूत ईर्यसे॥ ३॥

Hither, O wind, blow healing; away, O wind, blow what complaint [there is], for you, all-healing one, go [as] messenger of the gods.

TB TA (as above) put this verse before the one that precedes it here and in RV. All the tree read in c *viśvabhesajas*, and Ppp intends to agree with them (*-bhejajo de-*). The comm. offers an alternative explanation of *devānām* in which it is understood as = *indriyānām* 'the senses.' [Von Schroeder gives a, b, *Tubinger Katha-hss*, p 115]

६८९. त्रायन्तामिमं देवास्त्रायन्तां मुस्तां गुणाः।

त्रायन्तां विश्वा भूतानि यथायमरपा असत्॥ ४॥

Let the gods rescue this man, let the troops of Maruts rescue, let all beings rescue, that this man may be free from complaints.

In RV., this verse and the following one change places In a, RV. reads *īha* for *imam*, and in b the sing *trāyatām ganah* Ppp ends b with *maruto ganāh*, and d with *agado'sati* The first pāda is defective unless we make a harsh resolution of a long *ā*. We had d above as 1 22.2 c

६९०. आ त्वागमं शन्तातिभिस्थो अरिष्टतातिभिः।

दक्षं त उग्रमाभारिषु परा यक्षं सुवामि ते॥ ५॥

I have come unto you with wealfulnesses, likewise with uninjurednesses; I have brought for you formidable dexterity; I drive (*sū*) away for you the *yakṣma*.

The RV text has in c *te bhadram ā 'bhārsam*, both editions give the false form *ā 'bhārisam*, because this time all the mss (except our E.p.m) chance to read it; in such cases they are usually divided between the two forms, and we need not have scrupled to emend here, the comm has *-rs am* Ppp. reads in c *te bhadram ārisam* and, for d, *parā suvāmy ānuyat*

६९१. अयं मे हस्तो भगवानयं मे भगवत्तरः।

अयं मे विश्वभैषजोऽयं शिवाभिर्मर्शनः॥६॥

This is my fortunate hand, this my more fortunate one, this my all-healing one; this is of propitious touch.

This is, without variant, RV x.60.12, it takes in our hymn the place of RV x.137 6

६९२. हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी।

अनामयितुभ्यां हस्ताभ्यां ताभ्यां त्वाभि मृशामसि॥७॥

With (two) ten-branched hands - the tongue [is] forerunner of voice- with (two) disease-removing hands : with them do we touch you

RV. (vs 7) has for c, d *anāmayitnubhyām tvā tābhyām tvo 'pa sprsāmasi* The Anukr. takes no notice of the redundancy in our c.

14. With the sacrifice of a goat

Verses 1-6 are found also in Paipp. iii (in the verse-order 1, 2, 5, 4, 6, 3), and in various Yajur-Veda texts (vss 1 and 6 not in company with the rest); vss 7-9, in Paipp xvi The hymn is used in Kauś (64.23 ff) in the *sava* sacrifices, with goat or goat-rice-mess (*ajaudana*) as *sava* : vss. 2-4, at 68 27-27 (and also, the comm. says, in recitation in all *sava* sacrifices), vs. 5, at 63 9 (the comm says, with oblation in all), vs 6, at 64.17; vs. 7 (vss 7 and 8, according to the comm.), at 64 18-20 (with setting up the goat); vs. 9, at 64 22 (with offering the skin having head and feet left attached to it). In Vait. vs 1 is used (29.3) in the *agnicayana*, with building in a goat's head; vss 2-5 (29 17), in the same ceremony as the priests mount the altar; vs. 5 (8.17), in the *parvan* sacrifices, with transfer of the fires, and again, in the *agnistoma* (15 9), when the fire is brought to the *uttaravedi*, and the comm regards vs. 3 as quoted at 27.6, in the *vājapeya* rite.

[१४ - स्वर्ज्योति प्राप्ति सूक्त]

[ऋषि- भृगु। देवता- आज्य, अग्नि। छन्द- त्रिष्टुप्, २,४ अनुष्टुप्, ३ प्रस्तारपंक्ति,
७,९ जगती, ८ पञ्चपदा अतिशक्वरी।]

६९३. अ॒जो ह्य॑ग्ने॒रज॑निष्ट शोका॒त् सो अ॑पश्यज्ज॒नितार्॑मग्रे।

तेन॑ दे॒वा दे॒वता॑मग्र॑ आयन् तेन॑ रोहा॑न् रु॒हुर्मे॒ध्यासः॑॥ १॥

Since the goat has been born from the heat of Agni (the fire), it saw [its] generator in the beginning, by it the gods in the beginning attained (i) [their] godhead; by (with?) it the sacrificial ones (*medhya*) ascended the ascents (*roha*)

Found also in VS. (xiii.51), MS. (ii.7.17; like VS. throughout), and TS (iv.2.104) VS and MS have in c, d *devatām agram āyaṁs tena roham āyann upa medh-*. TS. has at the beginning *ajā*, and correspondingly, *sā* (with *vai* added) in b, and *tayā* in c and d, it also reverses the order of c and d, agreeing otherwise with VS MS. in d, but having *agre*, like AV, in c, it also replaces *śokāt* by *garbhāt* in a. We have a again below as ix 5 13 a; and c is nearly equivalent to iii 22.3 c: moreover the *pada*-mss, here as there, misinterpret *āyan* before *tena* as *āyam*, which SPP. properly corrects to *āyan* in his *pada*-text, all our *samhitā*-mss read *āyan*. The comm. declares *hi* in a to be intended to intimate that the same statement was made in another text also; and he quotes TS.ii.1 14; *roha* he explains by *svargādiloka*; *tena* he takes both times as designating the means The Anukr. takes no notice of the deficiency of a syllable in b [As to *aja*, see Weber, *Berliner Sb*, 1895, p. 847 n.]

६९४. क्र॒मध्व॑म॒ग्निना॒ नाक॑मु॒ख्यान् ह॑स्तेषु॒ बिभ्र॑तः।

दि॒वस्पृ॑ष्ठं स्व॒र्गत्वा मि॒श्रा दे॒वेभिरा॑ध्वम्॥ २॥

Stride you with the fire to the firmament (*naka*), bearing in your hands vessel-[fires] (*ukhya*); having gone to the back of the sky, to the heaven (*svar*), sit you mingled with the gods.

The other texts (VS. xvii.65; TS iv.6.5¹; MS ii.10 6) differ but slightly from ours : all have the sing *ukhyam* at beginning of b, and TS MS. combine *divah p-* in c Ppp. reads *agnibhis* in a, and *eksām* for *ukhyān* in b, for the latter, the comm. (with one of SPP's mss.) gives *aks ān*, which he defines as *aksavat prakāśakān anusthitān yajñān*. As usual, the mss vary at the end between the equivalent *ādhvam* and *āddhvam*; our text reads the latter, SPP's the former.

६९५. पृष्ठात् पृथिव्या अहमन्तरिक्षमारुहमन्तरिक्षाद् दिवमारुहम्।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम्॥ ३॥

From the back of earth I have ascended to the atmosphere, from the atmosphere I have ascended to the sky, from the back of the sky, of the firmament (*naka*), I have gone to heaven (*svar*), to light

The other three texts (VS. xvii 67; TS. and MS. as above) agree in omitting *prsthāt* in a and adding *ud* after *aham* before *antariksam*. In this verse, the comm. takes *svar* as the sun (in vs 2, as the *svarga loka*). It is too irregular ($14 + 9 + 7 + 8 = 38$) to be so simply defined as it is by the Anukr [If we omit the first *aham*, and combine *divāruham* in b and resolve -*āat suar* in cd, we get an orderly *purastādbhrati*.]

६९६. स्वर्श्यन्तो नापेक्षन्त आ द्यां रोहन्ति रोदसी।
यज्ञं ये विश्वतोधारं सुविद्वांसो वितेनिरे॥ ४॥

Going to heaven (*svar*) they look not away; they ascend to the sky, the two firmaments (*rodasī*) - they who, well-knowing, have extended the everywhere-streaming sacrifice.

The other texts (VS. xvii.68; TS and MS as above) have no variants, but Ppp. ends b with *rohantu rādhasaḥ*. The comm again takes *svar* as *svarga*; and *viśvatodhāram* as either *sarvato dhārakam* or else *sarvato 'vicchinaphalaprapṛṇyupāyā yasmin*

६९७. अग्ने प्रेहि प्रथमो देवतानां चक्षुर्दिवानामुत मानुषाणाम्।
इयक्षमाणा भृगुभिः सजोषाः स्वर्यन्तु यजमानाः स्वस्ति॥ ५॥

O Agni, go forth first of the divinities, eye of gods and of human beings (*mānusa*) - pressing on (*iyakṣa-*) in unison with the Bhrgus, let the sacrificers go to heaven (*svar*), to well-being

The other texts (VS. xvii.69; TS. and MS. as above) all read *martyānām* at end of b, and for *devatānām* in a VS TS. have *devayatām*, MS *devāyatām*; and Ppp. also reads *martyānām* and *devayatām*, in c, MS has *saha* for *sajosās*. The comm paraphrases *caksus* by *caks urindriyavat priyah*, and *iyaksamānās* by *yastum icchantah*

६९८. अजमनजिं पर्यसा घृतेन दिव्यं सुपर्णं पर्यसं बृहन्तम्।
तेन गोष्प सुकृतस्य लोकं स्वरा रोहन्तो अभि नाकमुत्तमम्॥ ६॥

With milk, with ghī, I anoint the goat, the heavenly eagle,

milky, great, by it may we go to the world of the well-done, ascending the heaven (*svar*), unto the highest firmament (*nāka*)

TS. (iv 7 13) and MS (ii 12 3) have a parallel verse, with which Ppp. also corresponds in the first half *agnim* (Ppp *-nīm*) *yunajmī śavasā ghrtena divyam suparnam* (Ppp *samudram*) *vayasā* (MS *vayasam*; but Ppp. *payasam*) *brhantam* (Ppp *ruhantam*), as second half, they read . *tena vayam patema bradhnasya vistapam suvo* (MS *svo*) *ruhānā adhi nāka uttame*, while Ppp differs from our text only by having at beginning of d *saruhanā adhi* The second half-verse is repeated below as xi.1.37 c, d. The comm reads in b *payasam*, but regards it as *vayasam* with Vedic substitution of *p* for *v*, *svar* this time is either *svarga* or *sūryātmakam paramam jyotih* The *tristubh* is irregular in its last two pādas. [Pronounce *gā-isma* in c (?in spite of *Gram* §894 c, end) pāda d is simply acatalectic Ought we perhaps to read *suāroh-*, i.e. *suar roh-* (root *ruh* without *ā*, as at x.2.8; xii 3 42; xix.6.2)?]

६९९. पञ्चौदनं पञ्चभिर्ङ्गुलिभिर्द्वयोद्धर पञ्चधैतमोदुनम्।

प्राच्यां^१ दिशि शिरौ अजस्य^१ धेहि दक्षिणायां दिशि दक्षिणं^१ धेहि
पार्श्वम्॥७॥

Accompanied by five rice-messes (*-odana*), by the five fingers, with the spoon, take you up five-fold that rice-mess. In the eastern quarter set you the head of the goat, in the southern (*dakṣina*) quarter set his right (*dakṣiṇa*) side.

Verse 7-9 are not found in other texts, not even in Ppp * The comm (against the accent) explains *pañcaudanam* as *pañcadhā vibhaktam odanam*, *uddhara* as “take out of the kettle (*sthālī*) and set on the *barhis*”; and, both here and in the following verse, he substitutes for the actual part of the animal the cooked meat taken from such part, with the share of rice-mess that goes with it. The verse is a *jagatī* only by number of syllables (11 + 13 : 11 + 13 = 48; each pāda [save b] has trochaic close). [Reject *disī* in d and scan as 11 + 12 · 11 + 11.] *[In a supplementary note, Roth says that they do occur (as noted above) in Ppp. xvi.]

७००. प्रतीच्यां^१ दिशि भसदमस्य धेह्युत्तरस्यां दिश्युत्तरं धेहि पार्श्वम्।

ऊर्ध्वायां^१ दिश्यंशुजस्यानूकं धेहि दिशि ध्रुवायां^१ धेहि पाजस्यमन्तरिक्षे
मध्यतो मध्यमस्य॥८॥

In the western quarter set his rump (*bhasad*); in the northern (*uttara*) quarter set his other (*uttara*) side; in the upward quarter

set the goat's back-bone, in the fixed quarter set his belly (?*pājasya*); midway in the atmosphere his middle.

The comm explains *pājasyam* thus . *pāja iti balanāma . tatra hitam udaragatam ūvadyam*, and *dhehi* in connection with it as meaning *ni khana* - which looks quite improbable. It is only by violence that this verse can be extended to 60 syllables, as the Anukr. requires [Reject *disi* in b and c, as in vs. 7, and combine *bhasadāsyā*, and we get five good *tris tubh* pādas] Our edition inserts after *pājasyam* an *avasāna* mark which is wanting in the mss. and in SPP's text.

७०१. शृतमजं शृतया प्रोर्णहि त्वचा सर्वैरङ्गैः सम्भृतं विश्वरूपम्।

स उत् तिष्ठेतो अभि नार्कमुत्तमं पृच्छिस्तुर्भिः प्रति तिष्ठ दिक्षु॥१॥

Do you envelop with cooked skin the cooked goat, brought together with all his limbs, all-formed. Do you rise up from here unto the highest firmament (*nāka*), with your four feet stand firm in the quarters.

One would expect in a rather *asrtayā*, as the hide can hardly have been cooked; the comm. reads instead *śrathayā*, explaining it as *viśasanena vibhaktayā*; but no such word as *śratha* appears to be found elsewhere, and both it and its interpretation are very implausible. To *tvacā* he adds "having the feet, tail, and head on." The verses read as if the goat himself, after cooking whole, were set up in position, the head to the east. The Anukr. does not head that the second and fourth pādas are *trist ubh* [Ppp. has *śrutam ekam śrutayā*]

15. For abundant rain

Found (except vss 2 and 15) in Paipp. v. (in the verse-order 1, 3, 6, 5, 4, 7, 9, 10, 8, 11-14, 16). This hymn and vii 18 appear to be called *mārutāni* in Kauś. (26 24 : see note to this rule); they are specified as used together in a rite for procuring rain (41.1 ff.); also in expiation of the portent of *upatārakās* 'inundations' (103.3); further, vss.10 and 11, with oblations respectively to Agni and Prajāpati, in expiation of the portent of obscuration of the seven seers (127.8, 9). In Vait. (8.9) vs 6 appears in the preparations of the *cāturmāsya* sacrifice. And the comm. quotes vs. 11 as employed by the Naks. K. (18) in a *mahāsānti* called *prājāpati*.

[१५ - वृष्टि सूक्त]

[ऋषि- अथर्वा । देवता- १ दिशा, २-३ वीरुध, ४ मरुद्गण, पर्जन्य, ५-९ मरुद्गण, १० अग्नि, ११ स्तनयित्तु, प्रजापति, १२ वरुण, १३-१५ मण्डूकसमूह, पितरगण, १६

वात। छन्द- त्रिष्टुप्, १-२,५ विराट् जगती, ४ विराट् पुरस्ताद् बृहती, ७-८, १३-१४ अनुष्टुप्, ९ पथ्यापंक्ति, १० भुरिक् त्रिष्टुप्, १२ पञ्चपदा अनुष्टुप्, १५ भुरिक् त्रिष्टुप्, १५ शंकुमती अनुष्टुप्।]

७०२. समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वार्तजूतानि यन्तु।
महर्षभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्पयन्तु॥ १॥

Let the directions, full of mist (*nabhasvant*), fly up together; let clouds, wind-hurried, come together; let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth.

Ppp. combines in d *vāśrā* 'pah; the comm, in c, *mahars-* [as the meter requires]; this happens to be a case where all the mss agree in *mahars-*. The meaning in a probably is the confusion of the directions by reason of the mists; the comm renders *nabhasvatīs* in a by *nabhasvatā vāyūnā yuktāh* and *nabhasvatas* in c by *vāyupreritasya meghasya sambandhinyah*. [The second half-verse recurs at 5, below, see note.]

७०३. समीक्षयन्तु तविषाः सुदानवोऽपां रसा ओषधीभिः सचन्ताम्।
वर्षस्य सर्गा महयन्तु भूमिं पृथग् जायन्तामोषधयो विश्वरूपाः॥ २॥

Let the mighty (*tavisa*), liberal (*sudānu*) ones cause to behold together; let the juices (*rasa*) of the waters attach themselves (*sac*) to the herbs, let gushes (*sarga*) of rain gladden (*mahay-*) the earth; let herbs of all forms be born here and there (*prthak*).

The "mighty ones" in a are doubtless the Maruts, *iksay-* is perhaps an error which has blundered in from the next verse, for *uksay-* (though no causative of *uks* occurs elsewhere in AV); the comm. supplies for it *vrstim* as object; the translation implies something like "attract every one's attention" It would be easy to rectify the meter of d by reading *os adhīr virūpāh*, a is the only real *jagatī* pāda, and even by count the verse is only *nicti* (12 + 11 : 11 + 13 = 47).

७०४. समीक्षयस्व गायतो नभांस्यपां वेगांसुः पृथगुद् विजन्ताम्।
वर्षस्य सर्गा महयन्तु भूमिं पृथग् जायन्तां वीर्यो विश्वरूपाः॥ ३॥

Do you make the singers (*gāyant*) to behold together the mists; let rushes (*vega*) of waters rush (*vi*) up here and there; let gushes of rain gladden the earth; let plants of all forms be born here and there.

Ppp has for a *samiksad viśvag vāto napānsy*; at end of b, *patantu* for *viyantām*, in d, *osadhayas* (as in 2 d [of the editions]) The comm. regards a as addressed to the Maruts (*he marudgana*), and “the singing ones” as “us who are praising”, and *vega* as “swift stream” The Anukr ignores the extra syllable in d [rectify as in 2 d, *virūpās* ?]

७०५. गणास्त्वोप गायन्तु मारुताः पर्जन्य घोषिणः पृथक्।
सर्गा वर्षस्य वर्षतो वर्षन्तु पृथिवीमनु॥ ४॥

Let the troops of Maruts sing unto you, O Parjanya, noisy here and there, let gushes of raining rain rain along the earth.

Prthak, lit ‘severally, separately’, is used in these verses rather in the sense of ‘all about, everywhere’ Ppp. has in d *srjantu* for *varsantu* The Anukr makes the pāda-division after *mārutās*, and the *pada*-mss. mark it accordingly, thus leaving *parjanya* without excuse for its accentlessness, but all the mss. read so, and both editions follow them Doubtless either *mārutās* or *parjanya* is an intrusion, so the meter indicates The comm gives in c *varsantas*

७०६. उदीरयत मरुतः समुद्रतस्त्वेषो अर्को नभ उत् पातयाथ।
महर्षभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्पयन्तु॥ ५॥

Send up, O Maruts, from the ocean; brilliant [1s] the song; you make the must fly up, let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth.

We had the second half-verse as 1 c, d; but Ppp. gives an original half-verse instead · *pra varsayanti tamisā sudānavo ’pam rasīr osadhī sacantām*. The first half is translated literally as it stands; but it is pretty certainly corrupt. Ppp. reads *trayanta*, *tvesā ’rkā*, *pātayantu**; and the true reading is perhaps *tvesā arkā nabha ut pātayantu* ‘let our brilliant songs make’ etc The comm. finds no difficulty, since his ideas of grammar allow him to make *tvesas* and *arkas* qualify *nabhas* (*tveso dīptimad arko ’rcanasāadhanam udakam tadyuktam nabhah*) TS. (in 11 4.8²) and MS. (in 11 4 7) have a first pāda nearly agreeing with our a (TS. *irayathā*, MS. - *yatā*), the rest of the verse being wholly different A couple of our mss. (O.Op.), with two or three of SPP’s, read *samudrayas* at end of a. *[Roth, in his collation, gives *pātayanta*, in his notes, -*tu*.]

७०७. अभि क्रन्द स्तनयादयौदधिं भूमिं पर्जन्य पयसा समङ्क्षि।
त्वया सृष्टं बहुलमैतु वर्षमाशारैषी कृशगुरेत्वस्तम्॥ ६॥

Roar on, thunder, excite (*ard*) the water-holder; anoint the

earth, O Parjanya, with milk; by you poured out, let abundant rain come, let him of lean kine, seeking refuge, go home

That is, let the herdsman whose animals have been thinned by the drought, now be even driven to shelter by the abundance of rain. Ppp makes *srstam* and *varsam* change places, and is defaced at the end. The first three words are those of RV. v 83 7. The comm. (with two or three of SPP's mss that follow him) reads in d *āsāraisī*, and renders it "seeking concurrence of streams", out O Op. have *-raisī*. The comm. makes *krśagus* signify "the sun, with his rays made slender" and, of course, he is to "set" (*astam* i), or be made invisible by the clouds. The Anukr makes no account of the fact that a is *jagatī* [For *āsāra*, see Lanman, *Trans American Philological Association*, xv. (1884), p. vii]

७०८. सं वोऽवन्तु सुदानं व उत्सा अजगरा उत।

मरुद्भिः प्रच्युता मेघा वर्षन्तु पृथिवीमनु॥७॥

Let the liberal ones favour (*sam-av*) you, also the fountains, great serpents (*ajagara*); let the clouds, started forward by the Maruts, rain along the earth

Ppp omits *vas* in a, and combines *sudānavo* 'tsā 'jagarā; and its second half-verse is *vātā varsasya varsatus pravahantu prthivīm anu*. The comm renders *avantu* by *tarpayantu*, *ajagarās* here by *ajagarātmanā vitarkyamānāh*, and under vs 9 by *ajagarasamānākārāh* : i.e. "that look like great serpents as they wind sinuously along"; he takes *sudānavas* in a alternatively as vocative, notwithstanding its accent.

७०९. आशामाशां वि द्योततां वाता वान्तु दिशोदिशः।

मरुद्भिः प्रच्युता मेघाः सं यन्तु पृथिवीमनु॥८॥

Let it lighten to every region (*asā*), let the winds blow to (from?) every quarter, let the clouds, started forward by the Maruts, come together along the earth

Ppp has in d *varsantu*, as our text in the preceding verse. The comm. also points out the possibility of taking *disas* as either accus pl or abl. sing. The Anukr somehow omits to define the metrical character of this verse and of vs 14

७१०. आपो विद्युदध्रं वर्ष सं वोऽवन्तु सुदानं व उत्सा अजगरा उत।

मरुद्भिः प्रच्युता मेघाः प्रावन्तु पृथिवीमनु॥९॥

Waters, lightning, cloud, rain - let the liberal ones favour you,

also the fountains, great serpents, let the clouds, started forward by the Maruts, show favour (*pra-av*) along the earth

Ppp. beings with *vātas* instead of *āpas*, and omits (as in 7 a) *vas* in b, and, for the last two pādas, it reads *prā pyāyasva pra pitrsva sam bhūmim payasā srja* The comm again takes *sudānavas* as vocative, and makes the elements mentioned in a subjects of *sam avantu*, in d he reads *plāvantu* but regards it as for *prā 'vantu* [parallel with *palāyate* etc (W's *Gram* §1087 c), for which he cites Pāṇini viii 2 19]

७११. अपामग्निस्तनुभिः संविदानो य ओषधीनामधिपा बभूव।

स नो वर्ष वनुतां जातवेदाः प्राणं प्रजाभ्यो अमृतं दिवस्परि॥ १०॥

Agni, who, in unison with the waters' selves (*tanū*), had become overlord of the herbs - let him, Jātavedas, win (*van*) for us rain, breath for [our] progeny, *amṛta* out of the sky

The comm paraphrases *amṛtam* with *amṛtatvapṛāpakam*. The Anukr duly notes the redundant syllable in d

७१२. प्रजापतिः सलिलादा समुद्रादाप ईरयन्नुदधिर्मदयाति।

प्र प्यायता वृष्णो अश्वस्य रेतोऽवडितेन स्तनयितुनेहि॥ ११॥

May Prajāpati from the sea, the ocean, sending waters, excite the water-holder, let the seed of the stallion (*vrsan aśva*) be filled up; come hitherward with that thunder,

To this verse really belongs the first pāda of our vs 12, as the sense plainly shows, as well as its association in RV (v. 83 6 b, c, d) with the two closing pādas here. [Cf Lanman, *Reader*, p 370, misdivision as between hymns.] But the mss, the Anukr, the comm, and both editions, end vs 11 with *e 'hi* RV. reads in our c *pinvata* for *pyāyatām*, and *dhārās* for *retas*. Ppp combines in b *āp' irayann*, and begins c with *prā py-* The comm. gives *visnos* instead of *vrsnas* in c, and explains both it and *salilād* in a by *vyāpanaśīla*, which is one of his standing glosses for obscure words, *ardayāti* he paraphrases with *raśmibhur ādānena pīdayatu*, and *udadhim* simply by *jaladhim*. This verse is as much *bhury* as vs 10, unless we combine *āpe 'rayan* in b. [For *-nunehi*, see Prāt iii 38, note.]

७१३. अपो निषिञ्चन्नसुरः पिता नः श्वसन्तु गर्गरा अपां वरुणाव नीचीरुपः

सृज। वदन्तु पृश्निबाहवो मुण्डूका इरिणानु॥ १२॥

Pouring down waters,¹ our Asura father.

Let the gurgles of the waters puff, O Varuna, let down the descending waters, let the speckled-armed frogs croak (*vad*) along the water-courses (*irina*)

What is left of the verse after transferring its first *tristubh* pāda to vs 11, where it belongs, is (but for the intruded word *varuna*, which is wanting in Ppp) a regular *anustubh*, having its *avasāna* division after *srja*, and this is the division actually made in all the mss, and in SPP's text Ppp. combines *gargarā'pām* The comm declares *gargar* an imitative word (*īdrgdhvaniyuktāḥ pravāhāḥ*), and the translation so renders it; as second pāda of the *anustubh* he reads *avanīcīr* (*avanīm aṅcanti*, i e *bhūmim gacchanti* ¹) *apa srja*, his first account of *asura* is as from *as* 'throw' (*meghānām kseptā*) [Discussed and translated, apropos of *irina*, by Pischel, *Ved Stud* 11 223]

७१४. संवत्सरं शश्याना ब्राह्मणा व्रतचरिणः।

वाचं¹ पर्जन्यजिन्वितां प्र मण्डूकां अवादिषुः॥ १३॥

Having lain for a year, [like] Brahmans performing a vow, the frogs have spoken forth a voice quickened by Parjanya.

The mss. (except one of SPP's, which follows the comm) absurdly read *vātam* at beginning of c, both editions emend to *vācam*, which the comm gives, and which is also read in the corresponding RV verse, vii.103 1 Ppp. has *māndūkā*¹ in d In our edition, correct two printer's errors, reading *samvatsaram* and *brāhmanā* [Bloomfield discusses this vs and the following, JAOS. xvii 174, 179]

७१५. उपप्रवद मण्डूकि वर्षमा वद तदुरि।

मध्ये ह्रदस्य प्लवस्व विगृह्य चतुरः पदः॥ १४॥

Speak forth unto [it], O she-frog; speak to the rain, O *tādurī*; swim in the midst of the pool, spreading your four feet

Many of our mss. (P M.E.I.H.K.) accent *upa* [cf Prāt. iv 3] at the beginning Ppp reads *māndūki* in a, and *tāmdhuri* in b The comm. defines *tādurī* as "she-offspring of the *tadura*," but gives no explanation of *tadura* The verse is also found in a *khila* to RV. vii 103, reading in a *upaplavada*, and in c *plavasva*. [For 14, 15, see Weber, *Berliner Sb*, 1896, p.257 As to metrical definition of 14, see vs 8 n]

७१६. खण्वखाऽडु खैमखाऽडु मध्ये तदुरि।

वर्षं वनुध्वं पितरो मरुतां मन इच्छत॥ १५॥

O *khanvakhā'* O *khaumakhā'* in the middle, O *tadurī'* win you rain, O Fathers; seek the favour (*manas*) of the Maruts

The verse (as already noted) is unfortunately wanting in Ppp The first pāda is misprinted as regards accentuation in our edition, being marked as if the final syllables were *kampa*, instead of mere protractions [That is, the horizontal under the first syllable *kha-* should be deleted, and the signs above and below the two 3's should also be deleted They are printed aright, *khanvakā3i khaumakhā3i* in *nāgarī*, by Whitney, Prāt p 392, footnote, and on p 400, and by SPP] Prāt 1 105 quotes the words (with the two that follow) in its list of words showing protraction, and 1 96 points out that the final *i* in each is grave The comm. says that the three vocatives (he quotes the stems as *khanvakhā saumakhā tadurī*) are special names for kinds of she-frogs - which seems likely enough, the two former appear to involve imitations of croaking (but in LŚS iv 3 18 the householder's female slaves are to call out *haimahā3*, as they circumambulate the *māryāliya*, filling new water-holders) SPP (p 598, note) asks why, if the words are vocatives, they are not accented simply *khanvakhā3i khai makhā3i* - being apparently ignorant of the fact that a protracted final syllable is regularly and usually accented, without regard to any other accent the word may have (see Whitney, *Skt Gr* §78 a) Several of our mss (E.I.H O Op), and a couple of SPP's, leave the first syllable of each word unaccented It would much help both meter and sense to supply *hradasya* (or else *plaaśva*) after *madhye* in b, the comm either supplies *hradasya* or reads it in his text. All our mss., and our printed text, have at the end *ichatah*, SPP. follows the comm and about a third of his manuscript authorities in reading *ichata*, which is doubtless the true text, and implied as such in the translation above The comm explains *pitaraś* as *pālayitāro mandūkāh'* SPP regards him as reading *mārutam* in d, but this appears doubtful [The Anukr scans 8 + 5 8 + 8]

७१७. महान्तं कोशमुदचाभि षिञ्च सविद्युतं भवतु वातु वारतः।

तुन्वतां युजं बहुधा विसृष्टा आनन्दिनीरोषधयो भवन्तु॥ १६॥

The great vessel (*kośa*) do you draw up (*ud-ac*); pour on, let there be lightnings; let the wind blow; let them extend the sacrifice, being manifoldly let loose, let the herbs become full of delight.

Ppp reads *mahantam* at beginning of a, and *visrstam* at end of c The first pāda is nearly RV v 83 8 a, which, however, reads *ud acā ni siñca* Our P M W read *tanvantām* in c The comm., doubtless correctly, understands the waters as the "them" of c, *ud aca* he explains as *samudrād udakapūrnām uddhara*, he supplies *antariksam* to *savidyutam*;

the expression is better understood as an impersonal one. [With b, d, cf. RV v 83 4 a, b]

Here ends the third *anuvāka*, having 5 hymns and 51 verses; the quoted Anukr says *ekaviṁśatīh*

16. The power of the gods

Five verses of this hymn (in the verse-order 3, 2, 5, 8, 7) are found together in Paipp. v, and parts of vss 4 and 6 elsewhere in the same book. It is used by Kauś (48 7) in a rite of sorcery against an enemy who “comes cursing”; and vs 3 also in the portent-ceremony of the seven seers (127 3), with praise to Varuna

By reason of the exceptional character of this hymn as expression of the unrestricted presence and influence of superhuman powers, it has been a favorite subject of translation and discussion. Translated Roth, *Ueber den AV.*, p 29, Max Muller, *Chips from a German Workshop*, i 41 (1867), Muir, OST v 63, Ludwig, p 388, Muir, *Metrical Translations*, p. 163, Kaegi, *Der Rigveda*², p 89 f (or p 65 f of R. Arrow-smith’s translation of Kaegi), with abundant parallels from the Old Testament; Grill, 32, 126, Griffith, i 153, Bloomfield, 88, 389, Weber, xviii 66. Some of the above do not cover the entire hymn - See also Hillebrandt, *Vedachrestomathie*, p 38, Bergaigne-Henry, *Manuel*, p.146, further, Grohmann, *Ind Stud* ix 406, Hermann Brunnhofer, *Iran und Turan* (1889), p 188-196, Weber, *Berliner Sb*, 1894, p. 782 f

[Weber entitles the hymn “Bethueuerung der Unschuld, Eidesleistung”, see his instructive note, *Ind Stud* xviii.66, note 2. “Come cursing” hardly takes account of the voice of *śapyamānam* as used by Kauś 48 7]

[१६- सत्यानृतसमीक्षक सूक्त]

[ऋषि- ब्रह्मा । देवता- वरुण । छन्द- त्रिष्टुप्, १ अनुष्टुप्, ५ भुरिक् त्रिष्टुप्, ७ जगती, ८ त्रिपात् महाबृहती, ९ त्रिपदा विराट् गायत्री]

७१८. बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति।

यस्तायन्मन्यते चरन्त्सर्व देवा इदं विदुः॥ १॥

The great superintendent of them sees, as it were, from close by, whoever thinks to be going on in secret, all this the gods know.

The verse is altogether wanting in Ppp. All the mss. read in a-b *-tā ant-* (p *-tā ant-*), with irregular absence of combination across the cesura; the case might be one of those contemplated by Prāt iii 34, although not quoted in the comment on that rule; SPP. reads with the

mss., and our edition might perhaps better have done the same (it is emended to *-tā 'nt-*) But SPP also reads in c *yas tāyat*, instead of *ya* (1 e *yah*) *stāyat**, while nearly all his *pada*-mss (with all of ours) require the latter; his wholly insufficient reason seems to be that the comm adopts *tāyat*, the comm. also has, as part of the same version, *carat*, and views the two words as contrasted, "stable" (*sāmtatyena vartamānam sthīravastu*) and "transient" (*caranaśīlam naśvaram ca vastu*), which is absurd "he is great, because he knows (*manyate* = *jānāti* ') all varieties of being." The comm understands *esām* as meaning "of our evil-minded enemies," and keeps up the implication throughout, showing no manner of comprehension of the meaning of the hymn * [See Prāt II 40, note, p 426 near end.]

७१९. यस्तिष्ठति चरति यश्च वज्र्यति यो निलायं चरति यः प्रतङ्कम्।

द्वौ संनिषद्य यन्मन्त्रयेते राजा तद् वेद वरुणस्तृतीयः॥ २॥

Whoso stands, goes about, and whoso goes crookedly (*vañc*), whoso goes about hiddenly, who definitely (*?pratañkam*) -what two, sitting down together, talk, king Varuṇa, as third, knows that

Ppp reads in a *manasā* instead of *carati*, and in b *pralāyam* instead of *pratañkam*, and for c it has *dvau yad avadatas samnisadya* The *pada*-mss give in b *nilāyan*, as if the assimilated final nasal before c were n instead of m; and SPP unwisely leaves this uncorrected in his *pada*-text, although the comm correctly understands *-yam* The comm. regards a and b as specifying the "enemies" of vs 1 a, *vañcati* he paraphrases by *kautilyena pratārayati*, and *pratañkam* by *prakarsena krcchrajīvanam prāpya, nilāyam** he derives either from *nīs* + *i* or from *nī* + *lī* The true sense of *pratañkam* is very obscure, the translation seeks in it a contrast to *nilāyam*, the translators mostly prefer a parallel "gliding, creeping," or the like The Anukr apparently balances the redundant a with the deficient c * [Note that W's version connects it with *nī-līna* of vs. 3, cf *Gram* §995 a, and my *Reader*, p 394]

७२०. उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरेअन्ता।

उतो समुद्रौ वरुणस्य कुक्षौ उतास्मिन्नल्प उदके निर्लीनः॥ ३॥

Both this earth is king Varuṇa's, and yonder great sky with distant margins (*-anta*);¹ also the two oceans are Varuṇa's paunches; also in this petty water is he hidden.

Ppp has, for a, b *ute 'yam asya prthivī samicī dyaaur brhatīr antariks am*, and, at end of d, *udakena maktāh* The comm. declares that the

1 दूरेअन्ते इति द्यावापृथिव्योर्नामसु पठितम् (निघ० ३ ३०)।

epithets in b belong to "earth" as well as to "sky", *kuksī* he paraphrases by *daksinottarapārśvabhedenā* 'vasthite dve udare

७२१. उत यो द्यामत्तिसर्पात् परस्तान्न स मुच्यातै वरुणस्य राज्ञः।

दिव स्पशः प्र चरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम्॥४॥

Also whoso should creep far off beyond the sky, he should not be released from king Varuna; from the sky his spies go forth hither; thousand-eyed, they look over the earth

Only the second and third pādas are found in Ppp (and, as noted above, not in company with the main part of the hymn), which gives *iha* for *divas* and *ime* 'sya for *idam asya* (both in c). The *samhitā*-mss., as usual, vary between *divah* and *diva* before *sp*- The comm has *purastāt* in a

७२२. सर्वं तद् राजा वरुणो वि चष्टे यदन्तरा रोदसी यत् परस्तात्।

संख्याता अस्य निमिषो जनानामक्षानिव शृञ्जी नि मिनोति तानि॥५॥

All this king Varuṇa beholds (*vi-cakṣ*) - what is between the two firmaments (*rodasī*), what beyond; numbered of him are the winkings of people; as a gambler the dice, [so] does he fix (? *ni-mi*) these things.

Ppp. reads for d *aksān na śvaghnī bhuvanā mamīte*, which gives a rather more manageable sense, our text is probably corrupt (*vi cinoti?*); the comm. explains *ni minoti* by *ni kṣipati*; and to the obscure *tāni* (not relating to anything specified in the verse) he supplies *pāpinām śiks ākarmāni*. He has again (as in 4 a) *purastāt* in b; and in c he understands *samkhyātā* (not *-tāh*), as "enumerator," and *nimisas* as gen with *asya*. He also reads in d *svaghnī*, and quotes and expands Yāska's¹ derivation of the word from *sva* + *han*. The verse is *bhury* if we insist on reading *iva* instead of 'va in d. [Read 'va, or *aksān śvaghnīva*, or with Ppp.?]

७२३. ये ते पाशा वरुण सप्तसप्त त्रेधा तिष्ठन्ति विषिता रुशन्तः।

छिनन्तु सर्वे अनृतं वदन्तु यः सत्यवाद्यति तं सृजन्तु॥६॥

What fetters (*pāśa*) of yours, O Varuna, seven by seven, stand triply relaxed (*vi-si*), shining - let them all bind him that speaks untruth; whoso is truth-speaking, let them let him go.

Our *sinantu*, at beginning of c, is our emendation, obviously necessary; a few mss. (including our Bp E H) have *sinantu*, and the rest

chin- (our P.M. *dhin-*, doubtless meant for *chin-*), which SPP accordingly retains; the comm. has *chinattu*, explaining it as for *chindantu*. Ppp's version of the verse is found with that of the half of vs 4, it reads *chinadya*, it also has *saptasaptatis* in a, and *rusatā rusanah* at end of b, and its d is *yas sabhyavāg ati tam srjāmi*. The comm. also reads in b *rusantas*, which is, as at iii 28 1, an acceptable substitute for the inept *rus-*, in b he apparently has *visitās*, and takes it as *tatra tatra baddhās*, while the true sense obviously is "laid open ready for use", the "triply" he regards as alluding to the three kinds of fetter specified in vii 83 3 a, b

७२४. शतेन पाशैरभि धेहि वरुणैनं मा ते मोच्यन्तुवाङ् नृचक्षः।

आस्तां जाल्म उदरं शंसयित्वा कोशं इवावस्थः परिकृत्यमानः॥७॥

With a hundred fetters, O Varuna, do you bridle (*abhi-dhā*) him, let not the speaker of untruth escape you, O men-watcher, let the villain sit letting his belly fall [apart], like a hoopless vessel, being cut round bout.

The two editions read in c *śransayaitvā*, with the majority of the mss., but nearly half (including our P.M. W H Op) have *śransay-*, and two of ours (K Kp) *śransay-*. - all of them misreadings for *śransay-*, which the comm. gives (=jalodararogena srastam krtvā) [The disease called "water-belly," to which c and d refer, is dropsy, Varuna's punishment for sin] In d SPP. reads *abandhas* with the comm., but against all his mss. and the majority of ours (P p m M.W.O Op have -*dhas*), which have -*dhras*, *bandhra* (i e *banddhra*, from *bandh* + *tra*) is so regular a formation that we have no right to reject it, even if it does not occur elsewhere Ppp. puts *varuna* in a before *abhi*, omitting *enaṁ*, thus rectifying the meter (which might also be done by omitting the superfluous *varuna*), and it omits the *ñ* of -*vāñ* in b There is not a *jagatī* pāda in the verse, and d becomes regularly *tristubh* by combining *kośe* 'vā-

७२५. यः समाम्योऽं वरुणो यो व्याम्योऽं यः संदेश्योऽं वरुणो यो विदेश्यः। यो द्वौ वरुणो यश्च मानुषः॥८॥

The Varuṇa that is lengthwise (*samāmya*), that is crosswise (*vyāmya*); the Varuṇa that is of the same region (*samdeśya*), that is of a different region (*videśya*); the Varuṇa that is of the gods, and that is of men -

If the word *varuṇas*, thrice repeated, were left out, there would remain a regular *gāyatrī*; and the meaning would be greatly improved also; if we retain it, we must either emend to *varuna*, vocative, or to *vārunas* 'of Varuna', i e. 'his fetter,' or else we must understand *varunas*

as here strangely used in the sense of *vārunas* the comm makes no difficulty of doing the last [Ppp reads in a, *yas sāmānyo*; in b, *yaś śyamdeśyo* (or *cyam-*), in c, *yo daivyo varuno yaś ca mānusassa*, and adds *tvāns tv etāni prati muñcāmy atra*] For the first two epithets compare xviii 4 70, the next two are variously understood by the translators, they are rendered here in accordance with the comm. Though so differently defined by the Anukr [cf ii 3 6 n], the verse as it stands is the same with vs 9, namely 11x3=33 syllables

७२६. तैस्त्वा सर्वैरभि ध्यामि पाशैरसावामुध्यायणाधुष्याः पुत्रा
तानु ते सर्वाननुसंदिशामि॥१॥

With all those fetters I fasten (*abhi-sā*) you, O so-and-so, of such-and-such a family, son of such-and-such a mother, and all of them I successively appoint for you.

If the verse is regarded as metrical, with three pādas (and it scans very fairly as such), we ought to accent *asau* [voc of *asau*] at beginning of b. The comm perhaps understands *anu* in c as independent, *anu* (SPP so holds). The last two verses are, as it were, the practical application of vss 6 and 7, and probably added later [As to the naming of the names, see Weber's note, p 73]

17. Against various evils : with a plant

Verses 1-6 are found as a hymn in Paipp v, and hymns 18 and 19 follow it there, with some mixture of the verses. Vs 8 is found separately in ii. Hymns 17-19 are called by the comm *āvapanīya* 'of strewing'. They are used together by Kauś (39 7), with ii 11 and iv 40 and others, in the preparation of consecrated water to counteract hostile sorcery, and vs. 17 5 is reckoned by the schol (46 9, note) to the *duhsvapnanāśana gana*

[१७ - अपामार्ग सूक्त]

[ऋषि- शुक्र । देवता- अपामार्ग वनस्पति । छन्द- अनुष्टुप्]

७२७. ईशानां त्वा भेषजानामुज्जैष आ रभामहे।

चक्रे सहस्रवीर्यं सर्वस्मा ओषधे त्वा॥१॥

You, the mistress of remedies, O conquering one (*ujjesa*), we take hold of; I have made you a thing of thousand-fold energy, (*-vīrya*) for every one, O herb.

Ppp reads for b *nyesā* 'grnīmahe. We should expect in c *-vīryām*, and three of SPP's mss (none of ours) so read, but he has not ventured to admit it into his text, the comm gives *-yam*, but explains as if *-yām* (*aparimitasāmarthyayuktām*). The comm regards the plant *sahadevī*

(name of various plants, including *Sida cordifolia* and *rhombifolia*, OB) as addressed He takes *ujjese* in b as dative = *ujjetum*.

७२८. सुत्यजितं^१ शपथ्यावनीं सहमानां पुनःसुराम्।

सर्वाः समह्वयोषधीरितो नः पारयादिति॥ २॥

The truly-conquering, the curse-repelling, the overcoming, the reverted one (*punahsara*) - all the herbs have I called together, saying “may they (?) save us from this.”

The last pāda is translated in accordance with the better reading of Ppp *ato mā pārāyān iti* In b, Ppp gives *punaścārā*, SPP presents *punahs-*, in closer accordance with the mss. than our *punass-* The comm does not recognize the meaning ‘reverted’ (i.e. ‘having reverted leaves or fruit’) as belonging to *punahsara*, but renders it as “repeatedly applied” (*ābhīksnyena bahutaravyādhinivṛttaye sarati*) He reads in a *śapathayopanīm*, and in c *abhi* (for *ahvi*): and one or two of SPP’s mss support him each time, our O Op. give *addhi*, by a recent copyist’s blunder; the comm supplies *gacchanti* for his *sam-abhi* to belong to. The Anukr. takes no notice of the excess of two syllables in a

७२९. या शशाप शर्पणेन याघं मूरमादधे।

या रसस्य हरणाय जातमरिभे तोकर्मन्तु सा॥ ३॥

She that had cursed with cursing, that has taken malignity as her root, that has seized on [our] young to take [its] sap - let her eat [her own] offspring.

The verse is a repetition of 1283, and the comm. again, as there, reads *ādade* at end of b He notes that a full explanation has been already given, but yet allows himself to repeat it in brief, this time he gives only *mūrchāpradam* as the sense of *mūram*. Ppp. (which has no version of 128) gives here, for c, d, *yā vā rathasya prāsāre hy ato ‘gham u tvasah*. As 1283, the verse was properly called *virātpathyābrhatī*. [Correct the verse-number from 6 to 3 in the edition.]

७३०. यां ते चक्रुरामे पात्रे यां चक्रुर्नीललोहिते।

आमे मांसे कृत्वां यां चक्रुस्तया कृत्याकृतौ जहि॥ ४॥

What [witchcraft] they have made for you in the raw vessel (*pātra*), what they have made in the blue-red one, in raw flesh what witchcraft they have made - with that do you smite the witchcraft-makers.

The verse is nearly accordant with v 31 1 below Ppp. reads in b *yā sūtre nil* A raw vessel is one of unburnt clay (*apakve mrtipātre*, comm.). The comm. defines “the blue-red one” as fire, blue with smoke, red with flame*, and the “raw flesh” as that of a cock or other animal used for the purposes of the charm. The *kṛiyā* appears to be a concrete object into which an evil influence is conveyed by sorcery, and which then, by depositing or burying, becomes a source of harm to those against whom the sorcery is directed (*mantrausadhādibhiḥ śatroh pīḍākarīm*, comm. to iv 18 2) The comm. reads *tvayā* in d, and first pronounces it used by substitution for *tvam*, then retains it in its proper sense and makes *jahī* mean *hantavyās* : both are examples of his ordinary grammatical principles. The Anukr. ignores the metrical irregularity of c [reject *yām*?] *[Bloomfield, on the basis of Kauś, interprets it as a thread of blue and red, and this is confirmed by the Ppp. *sūtre*.]

७३१. दौर्घ्न्यं दौर्जीवित्यं रक्षो' अभ्वमराय्युः।

दुर्णाम्नीः सर्वा' दुर्वाचुस्ता अस्मन्नाशयामसि॥५॥

Evil-dreaming, evil-living, demon, monster (*abhvā*)¹, hags, all the ill-named (f.), ill-voiced - them we make disappear from us

Ppp. has in a *dussvapnam durjīvatam*, and for c, d, *durvācas sarvām durbhūtam tam uto nās-* A couple of our mss. (I H.p m.) read *abhūm* in b. The comm. gives *-jīvatyam* in a (with two of SPP's mss.), and (with our P M W E) *asmin* instead of *asman* in d. He first defines *abhvam* simply as “great,” and then as a special king of demon or demoniac (quoting RV 1185 2); and the *durnāmnīs* as *piśācīs* having various bad appellations, such as *chedikā* and *bhedikā*. The verse is repeated as vii 23 1

७३२. क्षुधामारं तृष्णामारमुगोतामनपत्यताम्।

अपामार्गं त्वया वयं सर्वं तदपं मृज्महे॥६॥

Death by hunger, death by thirst, kinelessness, childlessness - through you, O off-wiper (*apāmārga*), we wipe off all that

The translation implies the obvious emendation of *anapadyatām* (p. *anapadyatam*) in b to *-apatya-*, which is read by the comm. and by three of SPP's mss. which follow him; SPP. very properly admits *-apatya-* into his text (but forgets to emend his *pada*-text thoroughly, and leaves in it the absurd division *anapatyatām*) [Weber, however, discussing *avadya*, *Berliner Sb*, 1896, p 272, defends the reading *apadya-*.] The comm. says nothing of the sudden change here from *sahadevī* to *apāmārga*, which

1 अभ्वम् महद् रक्षो ब्रह्मराक्षसादिः 'द्यावा रक्षतं पृथिवी नो अभ्वात्' (ऋ० १.१ ८५.२)।

ought to be another plant (*Achyranthes aspera* a weed found all over India, having very long spikes of retroflected flowers), but may possibly be used here as a synonym or appellation of the other. In his introduction, he speaks of *darbha*, *apāmārga*, and *sahadevī* as infused in the consecrated water

७३३. तृष्णामारं क्षुधामारमथो अक्षपराजयम्।
अपामार्गं त्वया वयं सर्वं तदप मृज्महे॥७॥

Death by thirst, death by hunger, likewise defeat at dice - through you, O off-wiper, we wipe off all that

Ppp omits this variation on vs 6

७३४. अपामार्ग ओषधीनां सर्वासामेक इद वशी।
तेन ते मृज्म आस्थितमथ त्वमगदश्चर॥८॥

The off-wiper is indeed of all herbs the sole controller (*vaśin*); with it we wipe [off] what has befallen (*āsthita*) you; then do you go about free from disease

Ppp (in book ii.) as for b *viśvāsām eka it patih*, combines in c *mrjma* 'sthitam, and reads at the end *carah. Āsthitam* (also vi.14 1 and VS vi 15) has perhaps a more special sense than we are able to assign to it, the comm paraphrases by *krtyādibhir āpatitam rogādikam*.

18. Against witchcraft : with a plant

Found in Paipp v. (vs 6 before 5). Used by Kauś only in company with h.17, as there explained.

[१८ - अपामार्ग सूक्त]

[ऋषि- शुक्र। देवता- अपामार्ग वनस्पति।

छन्द- अनुष्टुप्, ६ बृहतीगर्भा अनुष्टुप्।]

७३५. समं ज्योतिः सूर्येणाह्वा रात्री समावती।
कृणोमि सत्यमूतयेऽरसाः सन्तु कृत्वरीः॥१॥

The same light with the sun - night possesses the same with the day; I make what is effective (*satya*) for aid; sapless be the makers (f) [of witchcraft]

Krtvaris at the end borrows a special sense from its relationship with *krtyā* [a case of "reflected meaning" - see note to iii 11 8]. The construction in the first half-verse (if there rightly understood) is peculiarly intricate : *samam jyotis* is, as it were, coordinate with the *sama*

of *samāvatī*, as if it were *samajyotismatī* i.e. “night has its light as good as the sun’s or the day’s.” Or else *jyotis* (R) is to be taken outright as “moon-light” (= later *jyotsnā*). Ppp. begins with *samā bhūmis sū-*, and has in c *sabhya* for *satyam*. One of our *pada*-mss (Op), like one of SPP’s, divides in b *samāvatī*, the comm. defines the word by “of equal length” (*samānāyāmā*), and *krtvarīs* by *kartanasīlās* (taking it from *krt* ‘cut’) In our text, the *r*-sign has dropped out from under the *k*-sign in this word

७३६. यो देवाः कृत्यां कृत्वा हरादविदुषो गृहम्।

वृत्सो धारुरिव मातरं तं प्रत्यगुपं पद्यताम्॥ २॥

Whoso, O gods, having made witchcraft, shall take it to the house of one unknowing - let it, like a sucking (*dhāru*) calf to its mother, go back unto him.

The comm., with one or two of SPP’s mss., reads *arāt* instead of *harāt* in b, *dhārus* he defines by *stanapānam kurvan*. There is a redundant syllable in c unless we abbreviate *iva* to ‘*va*

७३७. अमा कृत्वा पाप्मानं यस्तेनान्यं जिघांसति।

अश्मानुस्तस्या दुग्धया बहुलाः फट् करिक्रति॥ ३॥

Whoso, having made evil at home, desires to slay another with it - numerous stones make a loud crash when it (f) is burned.

Ppp is partly defaced in this verse, and it gives us no aid in solving the difficulties of the second half. The discordance between the masculine *yas* and *pāpmānam* in a, b and the feminine *tasyām* is perhaps best removed by supposing *krtyā* to have been mentally substituted for *pāpman* (the comm. supplies *krtyāyām* to *tasyām*); Grill violently emends *amā* in a to *āmāyām* (sc *pātryām**), and thinks that this raw vessel bursts noisily in pieces when burnt; R conjectures that thick stones cracks when the *krtyā* is burnt, perhaps so as to wake the intended victim. The comm. paraphrases *amā* by *anukūla iva saha sthūtah*, i.e. an assistant or confederate, and reads in c *dugdhāyām* “drained” or made ineffective; the stones are produced by the counter-magic, and are called on to do (*karikrati* = *punah-punah kurvantu* : a convenient substitution of the imperative!) damage (*phat* = *hunsanam*) to the *krtyā-krt*. The translation given above implies a threat of the destruction of the *krtyā* by burning and by stones tumbling crash! (*phat* for *phas*?) upon it. The harsh resolution *krtu-ā* makes the verse a full *anustubh*. [Bp. also has *dugdhāyām*.] *[Oxytone, not perispome.]

७३८. सहस्रधामान् विशिखान् विग्रीवाञ्छायया त्वम्।
प्रति स्म चुक्रुषे कृत्यां प्रियां प्रियावते हर॥४॥

O you of a thousand abodes (?-*dhāman*)¹, do you make them lie (?) crestless, neckless, take back the witchcraft to him that made it, like a sweet-heart (*prīyā*) to a lover (*prīyāvante*).

For *visṛikhān* in a Ppp reads *visākhām* (our P M W E have *visṛisān*, our Bp I H *visṛisān*) In b, SPP reports all his authorities as reading *śāyayā* (p -ya); no such form has been noted among our mss [but Ppp has *śāyā tvam*; Benares ms R, *chāyayā*, and T, *chayayā*], in most mss y and p are but imperfectly distinguished, and, as some of SPP's authorities are oral, he is to be presumed right, and the translation implies *śāyaya* [for the *samdhī*, Prāt ii 17]. The comm reads instead *ksāyaya*, from *ksi* (= *ksayam prāpaya*). He rehearses the series of diverse senses given by Yāska to *dhāman*, and declares them all intended by the word in a The verse he regards as addressed to the *sahadevī*

७३९. अनयाहमोषध्या सर्वाः कृत्या अदूदुषम्।
यां क्षेत्रे चुक्रुर्या गोषु यां वा ते पुरुषेषु॥५॥

I, with this herb, have spoiled all witchcrafts - what one they have made in the field, what in the kine, or what in your men (*purusa*)

Ppp reads in c and d the datives *gobhyas* and *purusebhyas*, the comm explains *purusesu* as "in a place frequented by them"; for *vā te* he reads *vāte* 'in the wind' A few of our mss (P.M.W.) have *adūdusan* in b. The Anukr. takes no notice of the deficiency of a syllable in d.

७४०. यश्चकार न शशाक कर्तुं शश्रे पादमुङ्करिम्।
चकार भद्रमस्मभ्यमात्मने तपनं तु सः॥६॥

He who has made has not been able to make; he has crushed (*śr*) a foot, a finger; he had made what is excellent for us, but for himself a burning (*tapana*).

The verse is repeated below as v 31.11, but with a different last pāda, which reads *abhago bhagavadbhyah* Ppp's version of a-b is *yām cakāra na śasākha śasīre pādām aṅgulim* (omitting *kartum*); *yām* [sc. *krtyām*?] is a preferable reading The comm. also has *aṅgulim*; our -*rim* is authenticated by the comment to Prāt i.66 Ppp's d reads as does our v 31.11 d, but with *abhagā* for -*go* The verse is metrically defined in the

1 धामानि त्रयाणि भवन्ति स्थानानि नामानि जन्मानीति (नि० ९ २८)।

same way as here at v 31 11 [the Anukr seems to scan it as 8 + 9 8 + 8 (cf, for example, 111 8 4)], but *kartum* is evidently [as the accent of *śaśre* shows] to be reckoned to a, and the *pada*-mss. so divide [The suspicion is natural that a *sa* has been lost between *na* and *śaśāka* So *ca* has been lost at iv 5 5 a (cf RV vi 55 6 a) If we are right in restoring *sa*, and if we pronounce *śaśr-e* (as the Ppp reading suggests), we should then scan 11 + 8 8 + 8 The accent of *śaśāka* can hardly be more than a blunder. - The comment to this verse seems to have failed of thorough revision at W's hands]

७४१. अपामार्गोऽप माष्टु क्षेत्रियं शपथश्च यः।

अपाहं यातुधानीरप सर्वा अराय्यः॥७॥

Let the off-wiper wipe off the *ksetriya* and whatever curse [there is]; [wipe] off, forsooth, the sorceresses, off all the hags

Ppp reads in c *-dhānyas*, rectifying the meter The comm. here defines *ksetriya* as hereditary disease (*ksetram mātāpitrśarītram tatsakāśāt*).

७४२. अपमृज्य यातुधानानप सर्वा अराय्यः।

अपामार्ग त्वया वयं सर्वं तदप मृज्महे॥८॥

Having wiped off the sorcerers, off all the hags, O off-wiper, with you do we wipe off all that.

Ppp. is defaced in this verse The comm. first explains *apamrjya* in a into an imperative, *apamrddhi*, but then, as an alternative, he allows it its own proper sense

[१९ - अपामार्ग सूक्त]

[ऋषि- शुक्र। देवता- अपामार्ग वनस्पति। छन्द- अनुष्टुप्, २ पथ्यापंक्ति।]

19. Against enemies : with a plant

Found also, in connection with the two next preceding hymns, in Paipp v. Used by Kauś only in company with hymns 17 and 18, as described under h 17. [But vs 2 is reckoned to the *abhaya gana*, employed as battle-charms, see Kauś 16 8, note]

७४३. उतो अस्यबन्धुकुदुतो असि नु जामिकृत्।

उतो कृत्याकृतः प्रजां नडमिवा च्छिन्धि वार्षिकम्॥१॥

Both are you not relative-making, and now are you kin-making; also do you cut off (? *ā-chid*) the progeny of the witchcraft-maker, like a reed of the rainy season (*vārsika*).

Or, perhaps, 'a last year's reed' (but comm, *varsāsu bhavam*) The first half-verse is very obscure, and the translation follows the text as closely as possible (Ppp differs only by beginning *ute 'vā 'sy*), understanding *a-bandhukrt*, and not *abandhukrt* (which would be accented on *-krt*), possibly the sense is "you make common cause with some and not with others" The comm takes *-krt* both times from *krt* 'cut' (which is not impossible) = *kartaka* or *chedaka*, and he cites RV iv 4 5 "slaughter you our foes, the related and the unrelated" *Nadam* he explains as *etatsamjñam succhedam trnaviśesam* The Anukr seems to sanction abbreviation to *'va* in d

७४४. ब्राह्मणेन पर्युक्तसि कण्वेन नर्षदेन।

सेनेवैषि त्विषीमती न तत्र भयमस्ति यत्र प्राप्नोष्योषधे॥ २॥

You are bespoken (?) by a Brāhman, by Kanva son of Nrshad, you go like a brilliant army (?), there is no fear (*bhaya*) there where you arrive (*pra-āp*), O herb

Ppp has in a *pariyukto* 'si, and this is very probably the true form of the word here used, the difficulty is that neither *yuj* nor *vac* is anywhere else found used with *pari*, *prayukta* ['employed'] is what we should expect. We have "Kanva's plant" mentioned at vi 52.3 The imperfect meter of b (which the Anukr fails to notice, as it does also the like deficiency in d) gives a degree of plausibility to Grill's suggestion that the pāda is intruded on an original *anustubh* The *pada*-mss. waver between *nārsadena* and *nārs-* (Our Bp emends *s* to *s*; Op is altered obscurely, D K. have *s*), but *s* is certainly the true reading, as required by Prāt iv 83, SPP. has wrongly chosen *s* for his *pada*-text. The comm, with a couple of SPP's authorities that follow him, reads *tvisimate* in c (our P M W E have *tvisimatī*) The mss, without any stable reason, accent *astī* in d, and our edition follows them, SPP strangely gives *astī* in *saṁhitā*-, but *astī* in *pada*-text. [Are not *paryuktā* and *pariyuktā* alike awkward phonetic renderings of *pra-yuktā*? Cf Ppp *śaśire* (= *śaśr-e*), iv 18 6, and *daddhire* (= *dadhre*, Roth, ZDMG xlviii.116)]

७४५. अग्रमेष्योषधीनां ज्योतिषेवाभिदीपयन्।

उत त्रातासि पाकस्याथो हुतासि रक्षसः॥ ३॥

You go to the head (*agra*) of the herbs, causing to shine (*dīp*) upon [us] as it were with light; also rescuer are you of the simple (*pāka*), likewise slayer are you of the demoniac.

Ppp puts *pākasya* before *trātā* in c, the comm paraphrases it with *paktavya-prajñasya* ['one whose wisdom (*prajñā*) is yet to be matured'] *durbalasya*.

७४६. यदुदो देवा असुरांस्त्वयाग्रे निरकुर्वत।

ततस्त्वमध्योषधेऽपामार्गो अजायथाः॥४॥

When yonder, in the beginning, the gods by you removed (*nus-kr*) the Asuras, from thence, O herb, were you born, an off-wiper.

Ppp has in b the older form *akrnvata*, and for c reads *tasmād dhi tvam osadhe ap-* The comm. takes *adhī* in c as meaning *upari vartamānah* or *śresthah san*

७४७. विभिन्दुती शतशाखा विभिन्दन् नाम ते पिता।

प्रत्यग् वि भिन्धि त्वं तं यो अस्माँ अभिदासति॥५॥

Splitting apart (*vi-bhid*)¹, hundred-branched “splitting apart” by name is your father, in return (*pratyak*), do you split apart him who assails us.

Ppp has sundry corruptions · *vi-bhindatī* in a, *vi-binda* in b, *tam tvā* at end of c The comm. omits *vi* in c. Pāda c needs some such emendation as to *tam tu-am*

७४८. असद् भूम्याः समभवत् तद् यामैति महद् व्यचः।

तद् वै ततो विधुपायत् प्रत्यक् कर्तारमृच्छतु॥६॥

The non-existent came into being (*sam-bhū*) from the earth; that goes to the sky, the great expanse (*vyacas*), let that, verily, fuming abroad, come back thence on the maker

The translation implies the obvious emendation, made in our text, of *tad dyām* for *tad yām*, which is read by all the mss. and by the comm., and retained in SPP’s text, though in a note he approves our alteration, it is only another example of mistaking an abbreviated for a full reading (*dy* for its grammatical equivalent *ddy* compare [i 22 1, and Roth, ZDMG xlviii 104]). Ppp reads in b *brhat vacas*; and it has for c *ud it vaco vyadhūmayatī* The comm. gives *bhūmyām* for *-yās* in a, and *tvat* for *tat* at beginning of b. He renders *asat* by *asatkalpam kṛtyārūpam*, or, alternatively, by *asobhanam kṛtyārūpam*. The accent *-dhūpāyat* is contrary to all rule, and doubtless false, MS (i.10.20; p 160.1) has *-pāyat*, which is correct. The general sense of the verse is obscure, but it appears to parallel the return of the charm upon its producer with the action of water in exhaling from the earth and coming back as rain.

७४९. प्रत्यङ् हि सम्भूविथ्य प्रतीचीनफलस्त्वम्।

सर्वान् मच्छृण्व्याँ अग्नि वरीयो यावया वधम्॥७॥

1 *Bhidir* to cut

Since you have come into being reverted (*pratyāñc*), having reverted fruit, do you repel (*yu*) from me all curses, [repel] very far the deadly weapon

The verse is nearly repeated as vii 65 1 Ppp has for c, d *pratīskṛtyā amum kṛtyā-kṛtam jahī* The comm reads in b-*phala*, vocative, regarding, of course, the *apāmārga* plant as addressed

७५०. शूतेन॑ मा॒ परि॑ पाहि॒ सुह॒स्त्रेणा॑भि रक्ष॒ मा।

इन्द्र॑स्ते वी॒र्यां॑ पत॒ उ॒ग्र ओ॒ज्मान॑मा दध॒त् ॥ ८ ॥

Protect me around with a hundred, defend me with a thousand, may the forceful (*ugra*) Indra, O lord of the plants, assign force (*ojman*) unto you.

Ppp has for d *bhadro 'jmanam ā dadhuh* It can hardly be that the writer does not use here *ugra* and *ojman* as words felt to be related, but the comm gives for the former his standing and always repeated *udgūrnabala*, and paraphrases the other with *ojasvīva*.

20. To discover sorcerers : with an herb

Found in Paipp viii (in the verse-order 1-4, 7, 6, 8, 9, 5) Reckoned by Kauś (8 25) to the *cātanāni*; and by the schol. (8.24, note) added to the *mātrnāmāni* with good reason, if we may trust the Anukr. (which adds to what is given above . *anena mātrnāmau 'sadhūm evā 'staut*), but the comm says nothing about it The hymn is used by itself (28 7) to accompany the binding on of an amulet of *sadampuspā* 'ever-flowering' (or, as the comm and schol say, *trisandhyā*) in a healing ceremony (the comm. says, against *brahmagraha* and the like).

[२० - पिशाचक्षयण सूक्त]

[ऋषि- मातृनामा । देवता- मातृनामौषधि । छन्द- अनुष्टुप्, १ स्वराद् अनुष्टुप्,

९ भुरिक् अनुष्टुप्]

७५१. आ पश्यति॑ प्रति॒ पश्यति॑ परा॑ पश्यति॑ पश्यति॑ ।

दिव॑मन्तरिक्ष॒माद् भूमिं॑ सर्वं॒ तद् दै॒वि पश्यति॑ ॥ १ ॥

He (?) looks on, he looks toward, he looks away, he looks · the sky, the atmosphere, then the earth- all that, O divine one (f), he looks at

Pp has the 2d sing. *paśyasi* all the five times, and it is an easier

reading (adopted by Grill in his translation), especially in d, unless we may emend *devi* to *devī*, according to the comm, the subject throughout is the wearer of the amulet, and the divine one, as is also indicated by Kauś, is the *sadampuspā* plant, a plant evidently having something about it that resembles or suggests eyes Ppp reads *ā* for *āt* in c [Read *pra* for *prati* in a? Pronounce *divāntar-* in c]

७५२. तिस्रो दिवस्त्रिः पृथिवीः षट् चेमाः प्रदिशः पृथक्।

त्वयाहं सर्वा भूतानि पश्यानि देव्योषधे॥ २॥

Three skies, three earths, and these six directions severally - by you let me see all beings, O divine herb.

Ppp has *mahī* (for *-ih*) instead of *prthak* in b, and in the second half-verse, *tathā 'ham sarvā yātrna paśyāmi*. Some of our mss (P M.) give *paśyāmi* in d Pāda a is redundant by a syllable, unless we pronounce *prthvīs* [For the triplicity¹, comm. cites RV 11 27 8 and AB 11 17 end]

७५३. दिव्यस्य सुपर्णस्य तस्य हासि कनीर्निका।

सा भूमिमा रुरोहिथ वह्नं श्रान्ता वधूरिव॥ ३॥

Of that heavenly eagle are you the eye-pupil, you there have ascended the earth as a wearied bride (*vadhū*) a litter

Ppp puts *divyasya* after *suparnasya* The ground of the comparisons made in the verse is altogether obscure, and the comm. casts no light upon them [Bloomfield discusses this vs, AJP, xvii.402]

७५४. तां मे सहस्राक्षो देवो दक्षिणे हस्त आ दधत्।

तयाहं सर्वं पश्यामि यश्च शूद्र उतार्यः॥ ४॥

May the thousand-eyed god set it in my right hand; with it do I see every one, both who is Śūdra and [who] Āryan

Ppp has *hast' ādadat* at end of b, and, for second half-verse, *tato 'ham sarvam paśyāmi adbhūtam* (sic) *yac ca bhavyam Paśyāni* would be an acceptable emendation in c The comm (with one of SPP's mss) reads *tvayā* in c, he regards the "god" in a as Indra

७५५. अविष्कृणुष्व रूपाणि मात्मानमप गूहयाः।

अथो सहस्रचक्षो त्वं प्रति पश्याः किमीदिनः॥ ५॥

1 'तिस्रो भूमिधारयन् त्रीरुत द्यून्' (ऋ० २ २७.८)। 'त्रयो वा इमे त्रिवृतो लोकाः' (ऐ० ब्रा० २ १७)।

Make manifest [your] forms; do not hide yourself away, then may you, O thousand-eyed one, look upon the *kimīdins*

Literally (in d) 'meet with your look' Ppp begins c with *evā* instead of *atho*, and ends d with *paśyāmy āyata* The abbreviation in c of the stem *-caksus* to *-caksu* is one of those noted in the Prāt. rules II 59 and IV.100

७५६. दुर्शयं मा यातुधानान् दुर्शयं यातुधान्यः।

पिशाचान्सर्वान् दर्शयेति त्वा रभ ओषधे॥६॥

Show me the sorcerers, show the sorceresses; show all the *piśācas* with this intent I take hold of (*ā-rabh*) you, O herb.

For second half-verse, Ppp has *āpasprg eva tisthantam darśaya mām kimīdinam*

७५७. कश्यपस्य चक्षुरसि शुन्याश्च चतुरक्ष्याः।

वीध्रे सूर्यमिव सर्पन्तं मा पिशाचं तिरस्करः॥७॥

The eye of Kaśyapa are you, and of the four-eyed bitch; conceal you not the *piśāca*, like the sun gliding (*srp*) in the clear sky (*vīdhra*)

That is, allow him to be no more concealed than the sun etc Both editions read *-aksyās* at end of b, but it is against the authority of the mss, all of which (save two of SPP's which follow the comm in giving the true reading) omit, as in numerous other cases, the *y* after the sibilant The comm. regards Saramā as referred to; and, in futile attempt at explaining her possession of four eyes, says *etenā 'pradhrsyatvam uktam* [Cf Weber, *Berl Sb.*, 1895, p 849, n 3.] He explains the reference to eyes by the resemblance of the flowers of the plant in question, but this looks rather like a plausible guess than like a statement on any authority Ppp has for first half-verse *kaśyapasya caturaksas syantyās caturaksā* The comm. derives *vīdhra* from *vi-idh*, and glosses it with *antariksa* The Anukr appears to approve the abbreviation to *sūryam 'va* in c [Bloomfield thinks that *kaśyapa* punningly suggests *paśyaka* 'seer', and cites TA 1 8.8, *kaśyapah paśyako bhavati yat sarvam paripaśyati*]

७५८. उदग्रभं परिपाणाद् यातुधानं किमीदिनम्।

तेनाहं सर्वं पश्याम्युत शूद्रमुतार्यम्॥८॥

I have seized (*ud-grabh*) out of his shelter (*paripāna*) the sorcerer, the *kimīdin*; with it do I see every one, both Śūdra and Āryan

Ppp. has in a, b *-pānam yātudhānāt kimīdinah* The comm makes *tena* refer here to *yātudhānam*, and supplies *graham* to *sarvam* - evidently without reason

७५९. यो अन्तरिक्षेण पतति दिवं यश्चातिसर्पति।

भूमिं यो मन्यते नाथं तं पिशाचं प्र दर्शय॥९॥

Whichever flies through the atmosphere, and whichever creeps across the sky; whichever thinks the earth a refuge (*nātha*) - that *piśāca* do you show forth

Ppp has for b *bhomiś co 'pasarpati*, and in c *divam* for *bhūmim*, and its d is *tvam piśācam drśe kuru* The comm. (with a couple of SPP's mss.) has *adhi-* instead of *ati-* in b, he glosses *nātham* with *svāminam* The verse is not *bhury* if we combine *yo 'ntar-* in a. [Correct the misprinted verse-number.]

Here, at the end of the fourth *anuvāka*, with 5 hymns and 42 verses, the old Anukr. says *atha kuryād dvādaśa*

Here ends also the seventh *prapāthaka*.

[२१ - गोसमूह सूक्त]

[ऋषि- ब्रह्मा । देवता- गो-समूह । छन्द- त्रिष्टुप्, २-४ जगती ।]

21. Praise of the kine

This hymn is not found in Paipp, but it occurs in the R̥g-Veda (vi.28 1-7; vs. 8, in a different meter, is perhaps a later addition), and also in TB (ii.8.8¹¹⁻¹²). It is used by Kauś (19.1), with 1 4-6 and others in a rite for ailing kine, and also (21.8 ff.) in one for the prosperity of kine, vs 7 being specifically mentioned as repeated when they go forth to pasture; vs. 7 appears further to be quoted at 19 14, in a rite for the cow-stall, but the comm declares two verses to be intended, and, if so, they must be vii 75 1, 2, since there is here no following verse. In Vait. (21.24), in the *agniśtoma*, the cows intended as sacrificial gifts are greeted with this hymn. The schol. (Kauś.16.8) reckons vs. 4 to the *abhaya gana*. The comm. [and Keśava's scholion to Kauś. 27.34] declare hymns 21-30 to be *mrgāra*-hymns (kaus. 27.34; 9.1) but the same would seem properly to belong only to hymns 23-29, which form a related group, and are by the Anukr. ascribed to Mrgāra as author

७६०. आ गावो अगमन्तु भद्रमक्रन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे।

प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वीरुषसो दुर्हानाः॥१॥

The kine have come, and have done what is excellent, let them

stay (*sad*) in the stall (*gostha*); let them take pleasure with us, may they be rich in progeny here, many-formed, milking for Indra many dawns.

The other texts have no variants for this verse. The comm., after his wont, turns the two aorists in a into imperatives, he renders *ranayantu* alternatively by *ramayantu* and *ramantām*, and he takes “dawns” as equivalent to “days” (*divasān*) [‘Full many a morning yielding milk for Indra.’]

७६१. इन्द्रो यज्वने गृणते च शिक्षत उपेद ददाति न स्वं मुषायति।
भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम्॥ २॥

To the sacrificer and singer, to the helpful one (?), Indra verily gives further, steals not what is his, increasing more and more the wealth of him, he sets the godly man (*devayu*) in an undivided domain (? *khilya*).

The other texts have in a the decidedly better reading *prnate ca śiks atī* of which ours is simply a corruption; the comm., heedless of the accent, takes our *śiksate* as a verb (= *gāh prayacchati*). In d they have the better accent *abhinne*, and TB reads *khille*; most of our mss. could be better understood as *khilpe* than as *khilye*, the comm. defines *khila* as *aprahatam sthānam*, and *khilya* as *tatrabhava*, R conjectures “stone-wall” for *khilya*. All our mss., and part of SPP’s, read *mukhāyati* in b.

७६२. न ता नशन्ति न दधाति तस्करो नासाममित्रो व्यथिरा दधर्षति।
देवांश्च याभिर्यजते ददाति च ज्योगित् ताभिः सचते गोपतिः सुहा॥ ३॥

They shall not be lost; no thief shall harm [them], no hostile [person] shall dare attack their track (?); with whom he both sacrifices to the gods and gives, long verily with them does the kine-lord go in company.

Both the other texts accent *vyathis* in b, as does one of our mss. (O), and one of SPP’s. Before this word TB has *naī ’nā amitro*. The comm. explains *vyathis* as *vyathājanakam āyudham*. The pāda is very obscure as it stands [An earlier draft of the translator’s ms. reads . “*Naśanti*, by its association, and its difference from *naśyanti*, must be meant as subjunctive (aor), notwithstanding its ending” I am tempted to suggest *na tā naśan*, *tā* (acc. pl. fe) *na dabhāti taskaras*. - BR, vi 1438, take *vyathis* as ‘unbemerkt von,’ with genitive, *āsām*. But see Geldner’s discussion of the combinations of *vyathis* with *ā-dhrs*, *Ved Stud* 11 29. - Note that TB’s *amitro* (both ed’s read so in the text and both have *a-* in

the comm) is neither *amitro* nor *āmitro*] * [In TB , the *pratīkas* of vss 3 and 4 stand in RV order at 11 8 8¹¹, but the vss are given in full at 11 4 69]

७६३. न ता अर्वा रेणुककाटोऽश्नुते न संस्कृतत्रमुप यन्ति ता अभि।

उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः॥ ४॥

No dust-raising horseman (? *arvan*) reaches them, not unto the slaughter-house (?) do they go; those kine of that sacrificing mortal roam over wide-going fearlessness.

RV differs only by retaining the *a* of *aśnute* in a, as do one or two of our mss (O.K) and half of SPP's, and its *pada*-text divides *samskrtatra* in b, while the AV *pada*-mss (except our Op) leave the word undivided (by an oversight, the AV *Index Verborum* gives the RV form) The comm explains *arvā* by *hinsako vyāghrādhī*, and *-kakāta* by *udbhedaka*, also *samskrtatra* by *mānsapācaka* (because *viśasitam trāyate pālayati*), quoting from an unknown source the line *samskrtah syād viśasitah samskrtatraś ca pācakah*. The comment to Prāt [iv.58] makes the word come from the root *kr* TB. [also retains the *a* of *aśnute* and it] has in d *martyasya*. In our printed text, the upper accent-mark in *renukakāto* is over the wrong *k*

७६४. गावो भगो गाव इन्द्रो म इच्छाद् गावः सोमस्य प्रथमस्य भक्षः।

इमा या गावः स जनासु इन्द्र इच्छामि हृदा मनसा चिदिन्द्रम्॥ ५॥

The kine [are] Bhaga; Indra has seemed to me the kine, the kine [are] the draught of first soma; these kine - that, O people, [is] Indra; with whatever heart [and] mind I seek Indra.

The translation implies in a the RV. reading *achān*, of which our *ichāt* seems merely an unintelligent and unintelligible corruption, TB has instead *acchāt*, and our O.K. give the same Both the other texts add *id* after *ichāmi* in d The comm translates in a “may Indra desire that there be kine for me ” [The latter part of c is of course the well-known refrain of RV ii.12.]

७६५. यूयं गावो मेदयथा कृशं चिदश्रीरं चित् कृणुथा सुप्रतीकम्।

भद्रं गृहं कृणुथ भद्रवाचो बृहद् वो वय उच्यते सुभासु॥ ६॥

You, O kine, fatten whoever is lean; the unlovely (*aśrīra*) one you make of good aspect; you make the house excellent, O you of

excellent voice; great is your vigor (*vayas*) called in the assemblies (*sabhā*).

The RV version agrees at all points with ours; TB accents *krśam* in a and has *asīlām* in b (its *krnuthāt* is a misprint, as its commentary shows) The comm. reads *krnuta* in c, *sabhāsu* in d he paraphrases with *janasamūhesu*

७६६. प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः।

मा व स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिवृणक्तु॥७॥

Rich in progeny, shining in good pasture, drinking clear waters at a good watering-place - let not the thief master you, nor the evil-plotter; let Rudra's weapon avoid you.

The translation of a follows our text, though the false accent *ruśantīs* (TB. has the same reading) shows that the word is only a corruption of the RV reading *riśantīs* 'cropping grazing' The comm., though reading *ruśantīs*, renders it *trnam bhaksayantīs*. [The TB comm in both ed's reads *riśantīs*.] Both the other texts have in a *sūyavasam*, and at the end *hetī rudrasya vrjyāh* (TB. *vrñjyāt*) With our c, d compare also TS 1.1.1 (differing only in the order of words in d [*rudrasya hetih pari vo vrnaktu*, which is metrically much better than our AV. order, albeit the RV. order is as good as that of TS if we pronounce *rudr-asya*]) The comm. supplies to *aghaśansas* in c *vyāghrādir duṣtamrygah* [For *īśata*, see *Skt Gram* §615]

22. For the success and prosperity of a king

Found in Paipp. iii. (with vs 3 before vs. 2), and most of it also in TB (ii 4.7⁷⁻⁸). Used by Kauś. (14 24) in a rite for victory in battle (the editor of Kauś. regards the next hymn also as included, but evidently by an error), and also in the ceremony of consecration of a king (17 28) [Weber, *Rājasūya*, p 142]; and the comm mistakenly regards it as quoted at 72.7, giving the pratika as *imam indra*, instead of *imam indram*, as Kauś. really reads (xii 2 47, evidently the verse intended) The Anukr spreads itself at very unusual length over the character of the hymn : *imam indra vardhaye 'ti vasisiha andram traistubham so 'tharvā ks atriyaia rājñe candramase prathamābhih pañcabhir nīramitrikaranamukhyene 'ndram aprārthayad grāmagavāśvādī sarvam rājyopakaranam ca tatah parābhyām antyābhyām indraūpena svayam eva kṣatriyam rājānam candramasam āśisā prānudad iti*. Probably *Vasist ha* is the intended *rsi*-name, and so *'tharvā* (one ms *sauth-*) a misreading for something else

[२२ - अमित्रक्षयण सूक्त]

[ऋषि- वसिष्ठ अथवा अथर्वा। देवता- इन्द्र और क्षत्रिय राजा। छन्द- त्रिष्टुप्।]

७६७. इममिन्द्र वर्धय क्षत्रियं^१ म इमं विशामैकवृषं कृणु त्वम्।

निरमित्रानक्षुण्णह्यस्य सर्वास्तान् रन्धयास्मा अहमुत्तरेषु॥ १॥

Increase, O Indra, this Ksatriya for me, make you this man sole chief of the clans (*viś*), unman (*nis-aks*) all his enemies, make them subject to him in the contests for preeminence

The comm (with one of SPP's mss) has in b the strange reading *vrś* *ām* for *viśām*, and it treats *aham* and *uttareṣu* in d as two separate words. He takes *aksnuhi* as from *aks* 'attain' (*aksū vyāptau*), and so explains it (*nirgatavyāptikān kuru*) [See Delbruck's discussion, *Gurupūjākaumudī*, p 48-9] TB combines a of this verse (reading *ksatriyānām* for *-yam me*) with b, c, d of our vs 3. In our edition, an *anusvāra* is substituted for an accent-mark over the syllable *-nra-* in d

७६८. एमं भञ्ज ग्रामे अश्वेषु गोषु निष्टं भञ्ज यो अमित्रो अस्या।

वर्षं क्षत्राणामयमस्तु राजेन्द्र शत्रुं रन्धय सर्वमस्मै॥ २॥

Portion you this man in village, in horses, in kine; unportion that man who is his enemy, let this king be the summit of authorities (*ksatra*); O Indra, make every foe subject to him.

Ppp elides the a of *amitras* in b, and in c has the better reading *vars* *man* 'at the summit,' which is also offered by the comm, and by three of SPP's mss. TB. has *varsman*, but as first word of a very different half-verse, our 111 4 2 c, d, which it adds to our first half-verse here to make a complete verse, in a it has *imam ā* instead of e 'mam, and in b *nir amum* instead of *nis tam*, thus rectifying the meter (the Anukr takes no notice of the metrical irregularity of our b), and it leaves *asya* without accent at the end. Nearly half the mss. (including our P M W.I K.) have in d *śatrūn*, and the comm. seems to understand *śatrūn*. [TB combines *yo 'mitro*, against the meter]

७६९. अयमस्तु धनपतिर्धनानामयं विशां विष्पतिरस्तु राजा।

अस्मिन्निन्द्र महि वर्चांसि धेह्यवर्चसं कृणुहि शत्रुमस्य॥ ३॥

Let this man be riches-lord of riches; let this king be people-lord of people; in him, O Indra, put great splendours, destitute of splendour make you his foe.

As noted above, TB combines the last three pādas of this verse with our 1 a, it reads *asmai* instead of *asmin* at beginning of c. The comm

foolishly gives himself much vain trouble to prove that the epithets in a and b are not repetitions

७७०. अस्मै द्यावापृथिवी भूरि^१ वामं दुहाथां घर्मदुघे^१ इव धेनू।

अयं राजा प्रिय इन्द्रस्य भूयात् प्रियो गवामोषधीनां पशूनाम्॥ ४॥

For him, O heaven-and-earth, milk you much that is pleasant (*vāma*), like two milch kine that yield the hot-draught (*gharma*-)¹, may this king be dear to Indra, dear to kine, herbs, cattle

Ppp combines *dughe* 'va in b, and has *bhūyās* in c, and at the end it agrees with TB in reading *utā* 'pām for *paśūnām* TB further has *asme* in a, and -*dughe* 'va *dhenuh* in b [but see Prāt 1.82 n]; and it prefixes *sam* to *duhāthām* Probably it is the loss of that prefix or of some other that causes *duhāthām* to stand in all the mss. without accent at the beginning of the pāda an inadmissible anomaly, though read in both texts, we ought to have emended to *duhāthām* The comm. explains that *gharma*- in b signifies the *pravargya* [The meter requires the prefix.]

७७१. युनज्मि त उत्तरावन्तमिन्द्रं येन जयन्ति न पराजयन्ते।

यस्त्वा करदेकवृषं जनानामुत राज्ञामुत्तमं मानवानाम्॥ ५॥

I join to you Indra who gives superiority (?*uttarāvant*), by whom men conquer, are not conquered; who shall make you sole chief of people (*jana*), also uppermost of kings descended from Manu.

Pp reads in a *tam uttarāvantam indra*. TB has in b *jayāsi* and *parājayāsa*, and in the second half-verse *sa tvā 'kar ekavṛṣabham svānām* *atho rājann utt-* The comm explains *uttarāvantam* by *atīśayitokars avantam*

७७२. उत्तरस्त्वमधरे ते सपत्न्ये ये के च राजन् प्रतिशत्रवस्ते।

एकवृष इन्द्रसखा जिगीवाञ्छत्रयतामा भेरा भोजनानि॥ ६॥

Superior [are] you, inferior your rivals, whosoever, O king, are your opposing foes, sole chief, having Indra as companion, having conquered, bring you in the enjoyments (*bhojana*) of them that play the foe.

Ppp. has in a *adhare santv anye*. TB. puts together a and c as first half of a verse to the other half of which our text has nothing corresponding, and it reads *ekavṛsā* for *ekavṛṣas*. The comm takes *prati*

1 घर्मः प्रवर्ग्यः। तदर्थं पयो या गौर्दोन्धि सा घर्मदुघा।

and *śatras* in b as two independent words, he paraphrases *bhojanāni* by *bhogasādhanāni dhanāni*

७७३. सिंहप्रतीको विशो अद्धि सर्वा व्याघ्रप्रतीकोऽव बाधस्व शत्रून्।
एकवृष इन्द्रसखा जिगीवाञ्छत्रयतामा खिदा भोजनानि॥७॥

Of lion-aspect, do you devour (*ad*) all the clans (*viś*); of tiger-aspect, do you beat down the foes, sole chief, having Indra as companion, having conquered, seize you on (*ā-khid*) the enjoyments of them that play the foe.

Ppp has only the second half-verse, and reads for d *śatruyatām abhi tisthā mahānsi* (our vii.73 10 etc. see under that verse) The whole verse is wanting in TB The comm, with one of SPP's mss., reads *apa* for *ava* in b He paraphrases *addhi* (which is a frequent expression for the action of a ruler upon his subjects) very properly by *bhuñksva*, and *ā khida*, less acceptably, by *ācchindhi*

23. Praise and prayer to Agni

Found, *with the six hymns that follow, all together (but in the order 23, 25, 27, 26, 28, 29, 24), in Paipp iv. The seven are known by Kauś (9 1) as the *mrgāra* hymns (also by the schol, as by the Anukr; that the comm to h 21 gives the name to 21-30 was there remarked, here he speaks of "a heptad of hymns" as intended in 9 1); they are reckoned (9 1) to the *brhachāntigana*, and also (32 27, note) to the *anholiṅga gana*, and they are employed in a healing rite (27 34). In Vait. the hymn accompanies the kindling of the fire in the *parvan* sacrifices (2 11), and vs 4 is similarly used (5 15) in the *agnyādheya* It was noted under the preceding hymn that the editor of Kauś mistakenly regards this one as included in Kauś 14.24 The first and last verses [of each] of the *mrgāra* hymns are given also by TS (iv 7.15), MS. (iii 16.5), and K. (xxi.15), only the hymn to Bhava and Śarva (our 28) is omitted, and, on the other hand, those texts have similar invocations to the Aśvins and to all the gods And the comm. to our h 24 quotes also TS vii 5.22, where a *mrgārestī* with ten oblations, to the divinities worshipped with the verse in question, is prescribed. [See further, as to this litany, Weber's note, p 95 f. - The *mrgāra*-verses occur in TS and MS. at the very end of the *kāndas* (iv and iii.) concerned] *[In the verse-order 1, 4, 2, 3, 5, 6, 7.]

[२३ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- प्रचेता अग्नि। छन्द- त्रिष्टुप्, ३ पुरस्ताद् ज्योतिष्मती त्रिष्टुप्,

४ अनुष्टुप्, ६ प्रस्तारपंक्ति]

७७४. अग्नेर्मन्वे प्रथमस्य प्रचेतसः पाञ्चजन्यस्य बहुधा यमिग्यते।
विशोविशः प्रविशिवांसनीमहे स नो मुञ्चत्वंहसः॥ १॥

I reverence (*man-u*) first the forethoughtful (*pracetas*) Agni, him of the five peoples, whom men kindle in many places, we pray to him who had entered (*pra-vis*) into clans after clans (*vis*) let him free us from distress.

Ppp has in b *pañcaj-*; the comm., *pāñcayajñasya*, for which he gives three different interpretations¹, the last one making *-yajñasya* equivalent to *-janasya* Manve he paraphrases by *jānāmi* In a, MS has *amrtānām* for *pracetasas*, for b, TS.MS give *yam pāñcajanyaṁ bahavah samindhate*, and, for c, *viśvasyām viśi pravivisiṁvānsam imahe* [The “absence of reduplication” (*Skt Gram.* §803 a) is doubtless due to the oft-repeated syllable *vi* to *viś* The *pratika* is cited, MGS 1.5.5 - cf p.145] The Anukr , at the end of the descriptions of the seven hymns, says that all the verses contain - i.e. end with - an *anustubh* pāda. Its definitions of the meters in detail are too inaccurate to be worthy of attention throughout

७७५. यथा हव्यं वहसि जातवेदो यथा यज्ञं कल्पयसि प्रजानन्।
एवा देवेभ्यः सुमति न आ वह स नो मुञ्चत्वंहसः॥ २॥

As you carry the oblation, O Jātavedas; as, foreknowing, you adapt the sacrifice - so do you convey to us favour from the gods . let him free us from distress.

Ppp offers no variants in vss. 2-4, but puts 4 next after 1 The comm takes *devebhyas* in c first as dative and then as ablative

७७६. यामन्यामन्नपयुक्तं वहिष्ठं कर्मन्कर्मन्नाभगम्।
अग्निमीडे रक्षोहणं यज्ञवृधं घृताहुतं स नो मुञ्चत्वंहसः॥ ३॥

Put to service at every course (*yāman*), best carrier, sharer (*ābhaga*) at every rite, Agni I praise, demon-slayer, sacrifice-increaser, offered to with *ghī* · let him free us from distress.

All the mss (and SPP. with them) make the division of the verse, with obvious impropriety, before instead of after *agnim īde*, being apparently led into the blunder by remembering the two words as beginning the Rig-Veda The comm. gives the right division, as does also our edition by emendation. Nearly all the mss (nor our I.K.) read *bahist*

1 देवयज्ञः पितृयज्ञः भूतयज्ञः मनुष्ययज्ञः ब्रह्मयज्ञः। यद्वा पञ्चधा यज्ञा विभक्ता अग्निष्टोमादयः पञ्चयज्ञाः।

ham at end of a; both editions give vah-, with the comm The comm paraphrases ābhagam by ābhaktavyam āsevyam evamgunaviśiṣṭam [The vs scans as 11 + 11 12 + 8 = 42 Even with the misdivision (11 + 7 8 + 8 + 8), it is no purastajyotiṣmatī (44)]

७७७. सुजातं जातवेदसमग्निं वैश्वानरं विभुम्।

हव्यवाहं हवामहे स नो मुञ्चत्वंहसः॥४॥

The well-born Jātavedas¹, the mighty (vibhu) Agni belonging to all men (vaiśvānara), the carrier of oblations, we call on : let him free us from distress.

The verse, as already noticed, comes second in the Ppp. version of the hymn. The comm. explains vibhu as “pervading” (vyāpaka)

७७८. येन ऋषयो बलमद्यौतयन् युजा येनासुराणामयुवन्त मायाः।

येनाग्निना पृणीनिद्रौ जिगाय स नो मुञ्चत्वंहसः॥५॥

With whom as ally the seers made [their] strength shine out, with whom they repelled the wiles of the Asuras; with whom, Agni, Indra conquered the Paṇis - let him free us from distress.

Ppp makes in a the combination yena rs-, and reads in b idyotayan, for the latter, the comm. (with two or three of SPP’s mss.) gives uddyotayan; a few of the mss. (including our Bp K) have -tayam.

७७९. येन देवा अमृतमन्वविन्दन् येनौषधीर्मधुमतीरकृण्वन्।

येन देवाः स्वशुश्रुर्भुत्स नो मुञ्चत्वंहसः॥६॥

By whom the gods discovered the immortal; by whom they made the herbs rich in honey; by whom the gods brought the heaven (svar) - let him free us from distress.

The comm takes amṛta in a as meaning the drink of immortality, more probably it signifies immortality itself.

७८०. यस्येदं प्रदिशि यद् विरोचते यज्जातं जनितव्यं च केवलम्।

स्तौम्यग्निं नाथितो जोहवीमि स नो मुञ्चत्वंहसः॥७॥

In whose direction [is] whatever shines forth (vi-ruc) here, what is born and to be born, all of it - I praise Agni, [as a] suppliant I call loudly on [him] - let him free us from distress.

TS. and MS. have quite different first half-verse : yasye ’dam prānan

nimisad yad ejati yasya jātam janamānam ca kevalam The comm renders nāthitas first by nāthamānah, phalam kāmāyamānah, and they by nāthah svāmī samjāto 'sya.

24. Praise and prayer to Indra

Found in Paipp 1v, with the other *mrgāra* hymns, and used by Kaus only as one of the group (see under h 23), its first and last verses occur in the same Black Yajur-Veda texts (do.).

[२४ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- इन्द्र। छन्द- त्रिष्टुप्, १ शक्वरीगर्भा पुरः शक्वरी त्रिष्टुप्।]

७८१. इन्द्रस्य मन्महे शश्वदिदस्य मन्महे वृत्रघ्न स्तोमा उप मेम आगुः।

यो दाशुषः सुकृतो हवमेति स नो मुञ्चत्वंहसः॥ १॥

We reverence Indra; constantly do we reverence him; these praise-hymns (*stoma*) of the Vrta-slayer have come unto me; he who goes to the call of the worshiper (*dāśvāns*), of the well-doer - let him free us from distress

Ppp. has in a *indrasya manve śasvad yasya manvire*, which is better, in both sense and meter. TS. and MS. (agreeing throughout) read *indrasya manve prathamasya pracetasah* in a; in b, *upa mām upā 'guh*; and, in c, *havam upa gantā*. The verse is properly enough *purahśakvari*, but there is no reason why it should be called in addition *śakvarīgarbhā*.

७८२. य उग्रीणामुग्रबाहुर्ययुर्यो दानवानां बलमारुरोज।

येन जिताः सिन्धवो येन गावः स नो मुञ्चत्वंहसः॥ २॥

He who, having formidable arms, is repeller (?*yayu*) of the formidable ones (f.); who battered the strength of the Dānavas; by whom are conquered the rivers,¹ by whom the kine - let him free us from distress.

Ppp. has in a *yo 'granām* and omits *yayus*; and at end of b it reads *āsasāda*. The first pāda is full of questionable points, and probably corrupt; the comm. explains *yuyus* (though SPP. says in a note that his text reads *yayus*), and by *yāvayutā prthakkartā*; to *ugrīnām* he supplies *śatrusenānām*.

७८३. यश्वर्षणिप्रो वृषभः स्वर्विद् यस्मै गावाणः प्रवदन्ति नृष्णम्।

यस्याध्वरः सप्तहोता मदिष्टः स नो मुञ्चत्वंहसः॥ ३॥

1 जिता. मेघं भित्त्वा जयेन प्राप्ताः। यद्वा सिन्धवो नद्यः समुद्रा वा वृत्रवधेन जिताः।

He who is filler of people (*carsani*-), bull, heaven-finder (*svarvid*); for whom the pressing-stones proclaim [his] manliness, whose is the sacrifice with seven priests, most intoxicating - let him free us from distress

Ppp has *carsani* instead of *vsabhas* in a, and, for c, *yasyā 'dhvaryus saptahotā mudicyut* The comm renders *carsani*- by *manusya*-

७८४. यस्य वृशासं ऋषभासं उक्षणो यस्मै मीयन्ते स्वरवः स्वर्विदे।

यस्मै शुक्रः पवते ब्रह्मशुम्भितः स नो मुञ्चत्वंहसः॥४॥

Whose are cows (*vaśā*), bulls, oxen; for whom, the heaven-finder; sacrificial posts (*svaru*) are set up. for whom the bright (*śukra*) [soma] purifies itself, adorned with sacred words (*brahma*) - let him free us from distress

Ppp has in c *yasmin śukras pravariate* The comm explains *vaśā* in a as "barren cow" (*vandhyā gauh*), and *svaru* as *yūpāvataksaṇaśakala*, used for *yūpa* [Cf. RV. vi.16.47]

७८५. यस्य जुष्टिं सोमिनः कामयन्ते यं हवन्तु इषुमन्तं गविष्टौ।

यस्मिन्नर्कः शिश्रिये यस्मिन्नोजः स नो मुञ्चत्वंहसः॥५॥

He whose enjoyment (*juṣṭi*) the offerers of soma desire, whom, possessed of arrows, men call on in the cattle-raid (*gavisti*); on whom depends song (*?arka*), on whom force - let him free us from distress.

Ppp reads in b *isuvantam* Prāt.ii.23 teaches the form of *gavisti* The comm explains *arkas* as *arcanaśādhanaśābhūto mantrah stutaśāstrādīlakṣ anah*

७८६. यः प्रथमः कर्मकृत्याय जज्ञे यस्य वीर्यं प्रथमस्यानुबुद्धम्।

येनोद्यतो वज्रोऽभ्यायताहि स नो मुञ्चत्वंहसः॥६॥

He who was born first for the doing of deeds, of whom first the heroism was noted; by whom brandished (*ud-yam*) the thunderbolt went at (*abhi-i*) the dragon - let him free us from distress.

As in one or two other cases', the mss. have in a *yajñe* instead of *jajñe*; but one or two of SPP's follow the comm., who reads *yajñe*, as does also Ppp.; and both of the editions give this. In b the comm. with three of SPP's authorities, gives *anubaddham*; in c he derives *āyata* from root *yam*, and renders it by *ahinsit*; we might emend to *abhyāyato 'hum* and get

a form from that root, which would yield a preferable sense [For the use of *abhi-1* with *vajra* as subject and with acc., Whitney has noted the excellent parallel, RV 1 80 12] *[So x 10.18.]

७८७. यः संङ्गामान् नयति सं युधे वशी यः पुष्टानि संसृजति द्रुयानि।
स्तौमीन्द्रं नाष्टितो जौहवीमि स नो मुञ्चत्वंहसः॥७॥

He who, controlling, leads together hosts (*samgrāma*) for fighting, who mingles (*sam-srj*) the possessions (*pusta*) of the two parties - I praise Indra, [as a] suppliant I call loudly on [him], let him free us from distress.

Ppp. has in b *pustyā nas*. TS and MS read in a (as does also the comm.) the sing. *samgrāmam*, and they put *yudhe* after *vaśī*; at end of b they give *trayāni* instead of *dvayāni*. The comm. thinks *dvayāni* to be *stripumsātma-kāni mithunāni*

25. Praise and prayer to Vāyu and Savitā

Found in Paipp iv. (in the verse-order 1-3, 6, 5, 4, 7 and after our hymn 23). The Black Yajur-Veda texts (see under hymn 23) put their passages corresponding to our hymn 29 (to Mitra and Varuna) between those corresponding to our 24 and 25. For the use of the hymn as one of the *mrgāra* hymns in Kauś., see under hymn 23; the comm. further quotes it as employed by Naks. K. 18, in a *sānti* ceremony named *vāyavyā*. The metrical irregularities are not worth the trouble of detailing

[२५ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- वायु, सविता। छन्द- त्रिष्टुप्, ३ अतिशक्वरीगर्भा जगती,
७ पथ्याबृहती।]

७८८. वायोः सवितुर्विदधानि मन्महे यावात्मन्वद् विशथो यौ च रक्षथः।
यौ विश्वस्य परिभू बभूवथुस्तौ नो मुञ्चतुमंहसः॥ १॥

Of Vāyu, of Savitā we reverence the counsels (*vidatha*); you who enter and who defend what has life (*ātmanvant*); you who have become encompassers of the all - do you free us from distress.

TS and MS. read *bibhrtas* (for *viśathas*) and *rakṣatas* in b, and TS *bahūvatus* in c; and both have *āgasas* in the refrain. MS. further combines *yā āt-* in b, and has *tā no m-* in the refrain. The comm. is uncertain as to the sense of *vidatha*. [Geldner renders, "Wir gedenken des Bundes zwischen V. and S.," ZDMG.iii.746 : cf. Foy, KZ. xxxiv.226] Doubtless it is a metrical consideration that causes the change from 3d to 2d person

in the refrain of hymns 25, 26, and 28 [Grammar and meter favour restoration of the older and longer form *paribhuvā* in c - see Lanman, JAOS x 413]

७८९. ययोः सङ्ख्याता वरिमा पार्थिवानि याभ्यां रजो युपितमन्तरिक्षे।

ययोः प्रायं नान्वानशे कश्चन तौ नो मुञ्चतमंहसः॥ २॥

Of whom are numbered the widths of the earth; by whom the welkin (*rajas*)¹ is made fast (*yup*) in the atmosphere, whose progress no one soever has reached (*anu-as*) - do you free us from distress

Ppp has in a *varimāni pāṛthivā*, which improves the meter; also *gusthitām* for *yupitam* in b, and *prayām* for *prāyam* in c *Yupitam* (perhaps 'smoothed out, spread uniformly' [cf. Bloomfield AJP xii.418, 419]) the comm. explains by *mūrchatam sad dhāryate*. The *pada*-text divides in c *prāyam*, for which SPP., on the authority of only one of his mss, unaccountably substitutes *praayam* (a number of our mss give instead -*yan*) [cf BR.v.1635].

७९०. तव वृते नि विशन्ते जनासुस्त्वय्युदिते प्रेरते चित्रभानो।

युवं वायो सविता च भुवनानि रक्षथस्तौ नो मुञ्चतमंहसः॥ ३॥

In [conformity with] your course (*vrata*) people (*jana*) go to rest, when you are risen, they go forth, O you of beauteous luster; you, O Vāyu and Savitā, defend beings - do you free us from distress.

Ppp has *yachatas* for *raksathas* at end of c, the comm, with a couple of SPP's mss., reads *raksatas*; and he paraphrases it, without a word of remark, with *pālayathas*.

७९१. अपेतो वायो सविता च दुष्कृतमपु रक्षांसि शिमिदां च सेधतम्।

सं ह्युर्जया सृजथः सं बलेन तौ नो मुञ्चतमंहसः॥ ४॥

Away from here, O Vāyu and Savitā, drive (*sidh*) you what is ill-done, away the demons and Śimidā; for you unite (*sam-srj*) [men] with refreshment (*ūrjā*), with strength - do you free us from distress.

Nearly all the mss. read in c *srjatha* (instead of -*thas*) The comm., with two or three of SPP's mss, reads *samidām* (for *śimidām*) in his text

1 रजो रजतेः। ज्योती रज उच्यते। उदकं रज उच्यते। (नि० ४.१९)।

in b, but explains *samudhām* (by *samdīptām kṛtyām ca*); *itas* in a he takes from root *ṛ*, and paraphrases by *gamayathas*! Emendation in a to *dus kṛtam*, 'evil-doer', would be acceptable, the comm takes it as accented (= *asmadīyam pāpam*)

७९२. र॒यिं मे॑ पोषं॑ स॒वितो॑त वा॒युस्त॑नू दक्ष॒मा सु॑वतां सुशेव॑म्।
अ॒य॒क्ष्मता॑ति॒ मह॑ इ॒ह ध॑त्तं तौ नो॑ मु॒ञ्चत॑महंसः॥५॥

Let Savitā and Vāyu engender (*ā-sū*) in my body (*tanū*) wealth, prosperity, very propitious dexterity, do you put here freedom from *yakṣma*, greatness, do you free us from distress

Tanū in b is translated as a locative because so regarded by the Prāt (under 1.74), as it is also by the comm. (= *tanvām, asmadiye śarīre*), it might be nom. dual, or, yet better, it might be emended to *tanūdaksam* Ppp reads *aveyaksmatām suhasmāsu dhattam* for c The comm paraphrases *ā suvatām* with *prerayatām prayacchatām*

७९३. प्र सु॑म॒ति स॒वित॑र्वाय॒ ऊ॒तये॑ मह॑स्वन्तं मत्स॒रं मा॑दयाथः।
अ॒र्वाग् वा॒मस्य॑ प्र॒वतो॑ नि य॒च्छत॑ं तौ नो॑ मु॒ञ्चत॑महंसः॥६॥

O Savitā, Vāyu [give] forth favour in order to aid; you cause to revel in the intoxicating jovial [soma], hitherward from the height (*pravat*) confirm you of what is pleasant (*vāma*); do you free us from distress.

The strong ellipses in the first half-verse are filled by the comm in accordance with the translation Ppp reads in b *mādayetām*, and in c *pravatā ni yachatas* The comm makes *pravatas* (= *prakarsavatas*) coordinate with *vāmasya*, qualifying *dhanasya* understood [Pischel, *Ved Stud.* 11.74, takes it as acc. pl with *vāmasya*, 'streams of *vāma*', and compares *rāyo dhārā, vasvo arnava*, etc -Render the subjunctive in b by 'cause you' etc ?]

७९४. उ॒प श्रे॑ष्ठा न आ॒शिषो॑ दे॒वयो॑र्धाम॑न्नस्थिर॑न्।
स्तौमि॑ दे॒वं स॒वितारं॑ च वा॒युं तौ नो॑ मु॒ञ्चत॑महंसः॥७॥

The best blessings (*āsīs*) have come unto us in the domain (*dhāman*) of the two gods; I praise god Savitā and Vāyu . do you free us from distress.

Ppp. combines to *nā 'śiso* in a MS. reads *āsīras* for *āsīsas*, for *dhāman* in b it has *dharmās*, and TS *dharme*, for c, both give *staumi vāyum savitāram nāthito johavīmi*, and, as in vs. 1, MS begins d with *tā*, and both end it with *āgasas*.

The fifth *anuvāka* ends here in the middle of the *mrgāra* group, it has 5 hymns and 35 verses, and the old Anukr. says *aparāh pañca*

[२६ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- द्यावा-पृथिवी। छन्द- त्रिष्टुप्, १ पुरोऽष्टि जगती,
७ शाक्वरगर्भातिमध्येज्योति त्रिष्टुप्।]

26. Praise and prayer to heaven and earth

Found in Paipp iv. (in a somewhat different verse-order*), after our hymn 27 The other texts (see under hymn 23) have but one verse that represents the hymn, made up of parts of our vss 1 and 7 As to the use of the *mrgāra* hymns by Kauś, see under h 23 In Vait (15 13), this hymn (or vs. 1) accompanies the offering to the *udumbara* twig in the *agnist oma* *[Order, 1, 2, 4, 6, 3, 5, 7.]

७९५. म॒न्वे वां॑ द्यावा॒पृथि॒वी सु॒भोज॑सौ स॒र्वैत॑सौ ये अ॒प्रथे॑थाम॒मिता॑ यो॒ज॑नानि।
प्र॒ति॒ष्ठे ह्य॒भ॒वतु॑ वसू॒नां ते नो॑ मु॒ञ्चतु॑म॒हंसः॥ १॥

I reverence you, O heaven-end-earth, you well-nourishing ones (*subhojas*), who, like-minded (*sacetas*) did spread out unmeasured intervals (*yojana*), since you became foundations (*pratisthā*) of good things, do you free us from distress.

Ppp omits the intrusive and meter-disturbing *sacetasau* (which, on account of its accent, is reckoned to b in the translation, as it is also by the *pada*-text), and, against rule, it combines in b ye 'prath- The comm, with one of SPP's mss, reads *aprathetām*; and TS MS have the same, followed by *amitebhir ojobhir ye pratisthe abhavatām vasūnām* they have of the verse only these two pādas, used as part of a closing verse The first half-verse is found also in the Naigeya-kāṇḍa of SV (i 623 a, b) this reads *manye* for *manve*, accents *subhojasau*, omits (like Ppp) *sacetasau*, and ends with *amitam abhi yojanam*, its second half-verse is our 2 c, d.

७९६. प्र॒ति॒ष्ठे ह्य॒भ॒वतु॑ वसू॒नां प्र॒वृ॒द्धे दे॒वी सु॒भगे॑ उरू॒ची।
द्यावा॒पृथि॒वी भ॒वतु॑ मे स्यो॒ने ते नो॑ मु॒ञ्चतु॑म॒हंसः॥ २॥

Since you became foundations of good things, you much increased, divine, fortunate, wide-extended ones, O heaven-and-earth, be pleasant to me : do you free us from distress

Ppp has in a *babhūvathus* (for *abhavatam*) The comm with a couple of SPP's mss. reads *pravidde* (= *sūtravāt*

sarvajagadanupraviddhe) in b As noted under vs 1, SV has (omitting *me* in c) the second half-verse, here carried on as refrain through vss 3-6 [In c, scan -*prthvī sione*]

७९७. असन्तापे सुतपसौ हुवेऽहमुर्वी गम्भीरे कविभिर्नमस्ये।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः॥ ३॥

I call upon the not-distressing, of excellent penance, wide, profound, to be revered by poets O heaven- etc. etc

Possibly an antithesis is intended between the first two (doubtfully translated) epithets, both founded on *tap* 'heat' Ppp has the better reading *vām* for *aham* at end of a

७९८. ये अमृतं बिभृथो ये हवीषि ये स्रोत्या बिभृथो ये मनुष्यान्।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः॥ ४॥

You who bear the immortal (*amṛta*), who the oblations; who bear the streams (*srotyā*), who human beings (*manusya*) : O heaven- etc etc.

Ppp puts b before a.

७९९. ये उस्त्रिया बिभृथो ये वनस्पतीन् ययोर्वा विश्वा भुवनान्यन्तः।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः॥ ५॥

You who bear the ruddy [kine], who the forest-trees, you within whom [are] all beings O heaven- etc etc.

One or two of our mss (H.I.), as the majority of SPP's, make at the beginning the false combination of *ya us-* The comm. declares *usriya* a *gonāman*

८००. ये कीलालेन तर्पयथो ये घृतेन याभ्यामृते न किं चन शक्नुवन्ति।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः॥ ६॥

You who gratify with sweet drink (*kīlāla*), who with ghī; without whom [men] can [do] nothing whatever : O heaven- etc. etc.

All the *pada*-mss. make in b the absurd division *śaknuvanti*, as if the word were a neut pl. from the stem *śaknuvant*. Ppp has in a *kīlālais*. The comm interprets *kīlāla* simply as *anna*.

८०१. यन्मेदमभिषोचति येनयेन वा कृतं पौरुषेयान्न दैवात्।

स्तौमि द्यावापृथिवी नाशितो जौहवीमि ते नो मुञ्चतमंहसः॥ ७॥

This that scorches (*abhi-śuc*) me, or by whomsoever done, from what is human, not divine - I praise heaven-and-earth, [as] a suppliant I call loudly on [them], do you free us from distress.

The verse looks as if broken off in the middle, to allow addition of the regular close Ppp. has at end of b the more manageable reading *pauruseyam na daivyam* TS MS have the second half-verse added to our 1 b, c, but they have also our 7 a, b (in the form *yad idam mā 'bhiśocati pauruseyena daivyaena*) as first half of a similar verse to "all the gods" The comm understands *pāpāt* as to be supplied in b, and takes *na* as the particle of comparison.

27. Praise and prayer to the Maruts

Found, with very slight variations, in Paipp. iv, and its first and last verses are represented in TS, MS, and K. (see under h 23), they follow a similar passage to the Aśvins, which follows our h 25 The use by Kauś. is the same with that of the other *mrgāra* hymns (see under h.23) The first pāda of vs 4 nearly agrees with the second pāda of a verse (the last) given in kaus 3.3; and vs 4 is directed by Vait (12 12) to be used in the *agniśtoma* when one is rained on, further, vs. 7 (9 2), in the *cāturmāsya* sacrifice, with an evening libation to the Maruts And the comm. quotes the hymn as used by Naks. K (18) in a *śānti*-rite named *mārudgani*

[२७ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- मरुद्गण। छन्द- त्रिष्टुप्।]

८०२. मरुतां मन्त्रे अधि मे ब्रुवन्तु प्रेमं वाजं वाजंसाते अवन्तु।

आशूनिव सुयमानह्व ऊतये ते नौ मुञ्चत्वंहसः॥ १॥

The Maruts I reverence; let them bless me, let them favour this steed (?*vāja*) in the race (?*vājasāta*); I have called on them for aid, like easily-controlled swift [horses] : let them free us from distress.

Ppp. combines *-sātā 'vantu* at end of b. Some of our mss (P.M.W.E O.) read *sūyamān* in c. The comm has *anśūn* instead of *āsūn* in c, and explains it as either "reins" or "horses" *Vāja* and *vājasāta* he makes either "food" and "winning of food," or "strength" and "combat". The version of the other texts is quite different; they have *nas* for *me* in a, for b, *pre 'mām vācam viśvām avantu viśve*, for c, *āsūn huve suyamān ūtaye*, and at the end *enasas*.

८०३. उत्समक्षितं व्यचन्ति ये सदा य आसिञ्चन्ति रसमोषधीषु।

पुरो दधे मरुतः पृथ्निपातुंस्ते नौ मुञ्चत्वंहसः॥ २॥

Who always open (*vi-ac*) an unexhausted fountain, who pour in sap into the herbs— I put forward the Maruts, sons of the spotted one : let them free us from distress

With a compare xviii 4 36 Some of our mss (P M.W I O) read in c - *mātrs*. The comm explains *utsam* by *megham*, *vyacanti* by *antarikse vistārayanti*, and *prśni* as the *mādhyamikā vāk*

८०४. पयो॑ धे॒नूनां॑ र॒स॒मोष॑धीनां ज॒वम॑वतां क॒वयो॑ य इ॒न्वथ॑।

शृ॒ग्मा भ॑वन्तु म॒रुतो॑ नः स्यो॒नास्ते नो॑ मु॒ञ्च॒त्वंह॑सः॥३॥

You, O poets, that send the milk of the kine, the sap of the herbs, the speed of the coursers— let the helpful (? *sagma*) Maruts be pleasant to us, let them free us from distress

Ppp reads *invan* at end of b, the comm renders *invatha* by *vyāpayatha*, he also takes *kavayas* as nominative, and (with one of SPP's mss) reads at beginning of c *śakmās*, explaining it as = *sarvakāryasamarthās* All our *saṃhitā*-mss. save one (E) [R not noted] combine *na syon-* in c

८०५. अ॒पः स॑मु॒द्राद् दि॒वमु॒द् वह॑न्ति दि॒वस्पृ॑थि॒वीम॑भि ये सृ॒जन्ति॑।

ये अ॒द्भिरी॑शा॒ना म॒रुत॑श्चर॒न्ति ते नो॑ मु॒ञ्च॒त्वंह॑सः॥४॥

Waters from the ocean to the sky they carry up, they who pour [them] from the sky upon the earth - the Maruts who go about lording it with the waters let them free us from distress

The absence of accent of *vahanti* forbids us to make the better construction of it with *ye* - which, however, the comm does not scruple to adopt.

८०६. ये की॒लालै॑न त॒र्पय॑न्ति ये घृ॒तेन॑ ये वा॒ वयो॑ मेद॑सा संसृ॒जन्ति॑।

ये अ॒द्भिरी॑शा॒ना म॒रुतो॑ व॒र्षय॑न्ति ते नो॑ मु॒ञ्च॒त्वंह॑सः॥५॥

They who gratify with sweet drink, who with ghī, or who combine (*sam-srj*) vigor (*vayas*) with fatness; the Maruts who, lording it with the waters, cause to rain : let them free us from distress.

Ppp reads in a (as in 26 6 a) *kālālais*; and it rectifies the meter of c by omitting *adbhis* The comm takes *vayas* first as “bird” (*paksyātam*), then as *śarīraparināmaviśesas*.

८०७. यदीद्विदं मरुतो मारुतेन यदि देवा दैव्येनेदृगार।

यूयमीशिध्वे वसवस्तस्य निष्कृतेस्ते नो मुञ्चतमंहसः॥ ६॥

If now indeed, O Maruts, by what relates to the Maruts - if, O gods, by what relates to the gods, I have fallen into such a plight; you, O Vasus, are masters (*īś*) of the removal of that let them free us from distress

That is (a, b), apparently, “by reason of what offense” (*aparādhena*, comm), perhaps “if such a [mishap] has befallen [us]” (so the comm), but MS iii 8 4, *īdrg u sã ārisyati*, supports the translation as given, and also indicates that *āra* is here *ā-āra*, but the *pada*-text gives *āra* simply [See also Weber’s citation from PB xiii 3.12] Several mss. (including our Op.) have *īśadhve* in c, as the comm reads *Mānuṣeṇa* for *mārutena* in a would be an acceptable emendation [See p 1045]

८०८. त्रिगमनीके विदितं सहस्वन् मारुतं शर्धः पृतनासूग्रम्।

स्तौमि मरुतो नाथितो जौहवीमि ते नो मुञ्चतमंहसः॥ ७॥

A sharp front, known [as] powerful, [is] the troop (*śardhas*) of Maruts, formidable in fights; I praise the Maruts, [as] a suppliant I call loudly on [them] · let them free us from distress

The other texts have in a *viditam*, for which our *viditam* is a pretty evident corruption, they also have *āyudham* for *anikam*, in b *divyam* for *mārutam* and *jṣṇu* for *ugram*; and in c they insert *devān* before *marutas*, also ending the verse (as well as vs. 1) with *enasas*.

28. Praise and prayer to Bhava and Śarva

Found in Paipp iv (next after our h 26), but having nothing correspondent to it in the Yajur-Veda texts Having the same beginning (*bhavāśarvau*) as xi.2.1, one cannot tell in many cases which of the two hymns is intended by a quotation in Kauś.; but according to the comm (also to Keśava; Dārila appears to think otherwise) this one is employed in a healing ceremony at 28 8; it is also reckoned (26 1, note) to the *takmanāśana gaṇa*.

[२८ - पापमोचनसूक्त]

[ऋषि- मृगार अथवा अथर्वा । देवता- भव-शर्व अथवा रुद्र । छन्द- त्रिष्टुप्,

१ अति जागतगर्भा भुरिक् त्रिष्टुप्]

८०९. भवाशर्वौ मुन्वे वां तस्य वित्तं ययोर्वामिदं प्रदिशि यद् विरोचते।

यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः॥ १॥

O Bhava-and-Śarva, I reverence you, know you that, you in whose direction is all that shines out (*vi-ruc*) here, who lord it over these bipeds [and] quadrupeds do you free us from distress

Ppp has, for b *yayor vām yad idam vitisthate*, our *vām* makes this *pāda* redundant. In c, some of the *pada*-mss (including our Bp.) have *asya* (but *asya*, correctly, in 6 c) The expression in b corresponds with that in 23.7 and vii 25 2 According to the comm., the name Bhava signifies *bhavaty asmāt sarvam jagad*, and Śarva, *śrnāti hinasti sarvam antakāle*.

८१०. ययोरभ्युध्व उत यद् दूरे चिद् यौ विदिताविषुभृतामसिष्ठौ।

यावस्येशथि द्विपदो यौ चतुष्पदस्तौ नौ मुञ्चतमंहसः ॥ २ ॥

You whose is whatever is on the way and afar, who are known as best shooters among arrow-bearers, who lord it etc etc.

Ppp has *vitatau* for *viditau* (perhaps *viditau*?) in b, and its c reads *bhavāścaryau bhavatam me syonau*, which then continues to be (as in 26.2-6) part of the refrain through vs. 6, taking the place of our c The comm., with a couple of SPP's mss, has *iṣubhrtau* for *-tām* in b He explains *abhyadhve* by *samīpadeśe* Perhaps a means rather 'on whose way [is] even whatever is afar'

८११. सहस्राक्षौ वृत्रहणा हुवेऽहं दूरेगव्यूती स्तुवन्नैम्युगौ।

यावस्येशथि द्विपदो यौ चतुष्पदस्तौ नौ मुञ्चतमंहसः ॥ ३ ॥

I call on the (two) thousand-eyed Vṛtra-slayers; I go praising the (two) formidable ones, having pastures afar : who lord it etc. etc.

One of the oddest *pada*-text blunders of the whole work is made in b . *stuvannemi* is resolved into *stuvan . nemi* instead of *stuvan emi*, and then one or two of the mss. (including our Op) corrupt further to *stuvat*, and the comm. to *nemī* (manufacturing for it two different, but equally absurd, explanations after his manner [cf *Festgruss an Roth*, p 91]) Ppp. has in a, b *huve vā dūrehetī sunemī ugrau*. [Add *avasāna*-mark after *ugrau*.]

८१२. यावरिभार्थे बहु साकमग्रे प्र चेदस्त्राष्ट्रमभिभां जनैषु।

यावस्येशथि द्विपदो यौ चतुष्पदस्तौ नौ मुञ्चतमंहसः ॥ ४ ॥

You who have taken hold (*ā-rabh*) of much together in the beginning, if you have let loose (*pra-srj*) the portent (*abhibhā*) among the people (*jana*) : who lord it etc. etc.

The sense of the verse is very obscure. All the mss without exception have in b the absurd reading *asrāstram*, which our edition emends to *-t am*, but which SPP retains, though the comm. gives *-tam*. Ppp has the better reading *ugrau* for *agre* in a. The comm. treats *bahu sākam*, in spite of accents, as one word = *janasamgham*.

८१३. ययोर्विधानाप्पद्यते कश्चनान्तर्देवेषुत मानुषेषु।

यावत्स्येशाथे द्विपदो यौ चतुष्पदस्तौ नौ मुञ्चतमंहसः ॥५॥

From whose deadly weapon no one soever escapes (*apa-pad*), among gods and among men (*mānuṣa*); who lord it etc. etc.

Ppp. reads in a, b *kim canā 'ntar deveṣu uta*.

८१४. यः कृत्याकृन्मूलकृद् यातुधानो नि तस्मिन् धत्तं वज्रमुग्रौ।

यावत्स्येशाथे द्विपदो यौ चतुष्पदस्तौ नौ मुञ्चतमंहसः ॥६॥

Whoso is witchcraft-maker, root-cutter (?), sorcerer, down on him put [your] thunderbolt, O formidable ones; who lord it etc. etc.

Ppp is defaced in this verse, and omits *mūlakrt*. The comm. takes *-krt* in a both times as from *krt* 'cut', and *mūla-* as "offspring, the root of increase of a family"; the Pet Lex. conjectures "preparing roots for purposes of witchcraft" [see Bloomfield's note, p.407], one might also guess *mūrakrt* [see Weber's comment, p 114]. Most of our mss (all save H p m K D.), and the majority of SPP's, have the false, reading *dhattām* in b, both editions give *-tam*.

८१५. अर्धं नो ब्रूतं पृतनासूग्रौ सं वज्रेण सृजतं यः किमीदी।

स्तौमि भवाशर्वौ नश्चितो जौहवीमि तौ नौ मुञ्चतमंहसः ॥७॥

Bless us in fights, O formidable ones; visit (*sam-srj*) with [your] thunderbolt whoever is a *kimīdin*; I praise Bhava-and-Śarva; [as] a suppliant I call loudly on [them]; do you free us from distress.

Ppp. reads *me* for *nas* in a, and leaves *-su ugrau* uncombined [Its closing half-verse is as in the Vulgate (as may be inferred from the note to vs. 2).]

29. Praise and prayer to Mītra and Varuṇa

Found in Paipp iv. (with vs. 5 put before vs. 4). The first and last verses also in the Yajus texts (see under h 23), between those of our hymns 24 and 25. For the use by Kauś as *mṛgāra* hymn, see under h 23.

[२९ - पापमोचन सूक्त]

[ऋषि- मृगार। देवता- मित्रावरुण (दुहण)। छन्द- त्रिष्टुप्, ७ शक्वरीगर्भा जगती।]

८१६. मुन्वे वा॑ मित्रावरुणावृतावृधौ सचैतसौ॑ दुह॑णो यौ नुदेथे॑।

प्र स॒त्यावा॑न॒मव॑थो भरे॑षु तौ नो॑ मुञ्चत॒मंह॑सः॥ १॥

I reverence you, O Mitra-and Varuṇa, increasers of right, who, accordant, thrust [away] the malicious (*druhvān*); [who] favour the truthful one in conflicts (*bhara*) . do you free us from distress

Ppp has for b *satyojasau drhyānī yo nirete* (cf its version of 2 a), in c, *yau* for *pra*, and *havesu* (better) for *bhavesu* (= *samgrāmesu*, comm) TS MS read in a *-runā tasya vittam* (as in our 28 1 a, and MS accents *-tam*), then, in b, *satyaujasā* (MS *satyau-*) *drnhanā* (MS. *durhrnā*) *yam nudethe*; their c is wholly different . *yā rājānam* (MS. *-nā*) *saratham yātha* (MS. *-ta*) *ugrā*, and they end the refrain with *āgasas* * MS further accents *mitrāvarunā* in a, the comm reads *-runā riāvrdhā Satyāvan* in c is perhaps rather a proper name (so the Pet Lex), the comm. takes it as appellative (= *satyayuktam purusam*) In our edition, the *e* of *manve* at the beginning is broken off * [Both reading *tā* for *tau*]

८१७. सचैतसौ॑ दुह॑णो यौ नुदेथे॑ प्र स॒त्यावा॑न॒मव॑थो भरे॑षु।

यौ गच्छ॑थो नृचक्ष॑सौ ब॒भ्रुणा॑ सुतं तौ नो॑ मुञ्चत॒मंह॑सः॥ २॥

You who, accordant, thrust [away] the malicious; [who] favour the truthful one in conflicts; who, men-watching, go unto the brown soma - do you free us from distress.

The translation implies emendation in c of *babhrunā* (our P M. have *babhrūnā**) to *babhrum ā*, the comm. understands “with your brown chariot”; Ludwig takes the word as proper name : “pressed by Babhru.” Ppp. has for a *satyojasau drhvanī yo niredhe* [cf its version of 1 b], and again *havesu* for *bhavesu*. The comm. (with one or two mss., including our Op) reads *gacchatas* in c. * [And W. has *babhrūnā*]

८१८. याव॑ङ्गिरस॒मव॑थो याव॑गस्ति॒ मित्रा॑वरुणा ज॒मद॑ग्नि॒मत्रि॑म्।

यौ क॒श्यप॑म॒वथो॑ यौ वसि॑ष्ठं तौ नो॑ मुञ्चत॒मंह॑सः॥ ३॥

You who favour Aṅgiras,¹ who Agasti, Jamadagni¹, Atri, O Mitra-and-Varuna, who favour Kaśyapa², who Vasistha- do you free us from distress.

1 अङ्गारेभ्यो जातो महर्षिरङ्गिराः। ‘येङ्गिरा आसंस्तेङ्गिरसोभवन्’ (ऐ० ब्रा० ३ ३४)।

The comm. reads in a *agastyam*. He amuses himself with worthless etymologies of the various names through the hymn

८१९. यौ श्यावाश्रुमवथो वध्र्याश्च मित्रावरुणा पुरुमीढमत्रिम्।

यौ विमदमवथः सप्तवध्रिं तौ नो मुञ्चतमंहसः॥४॥

You who favour Śyāvāśva, Vadhryaśva, Purumīdha, Atri, O Mitra-and-Varuna, who favour Vimada, Saptavadhri - do you free us from distress.

Ppp substitutes *gavisthiram* for *vadhryaśvam* in a

८२०. यौ भरद्वाजमवथो यौ गविष्ठिरं विश्वमित्रं वरुण मित्र कुत्सम्।

यौ कक्षीर्वन्तमवथः प्रोत कण्वं तौ नो मुञ्चतमंहसः॥५॥

You who favour Bharadvāja, who Gavīsthira, Viśvāmitra, Kutsa, O Varuna [and] Mitra; who favour Kakshīvant,³ also Kaṇva - do you free us from distress

This time, Ppp puts *vadhryaśvam* in place of *gavisthiram* in a

८२१. यौ मेधातिथिमवथो यौ त्रिशोकं मित्रावरुणावुशना¹ काव्यं यौ।

यौ गोतममवथः प्रोत मुद्गलं तौ नो मुञ्चतमंहसः॥६॥

You who favour Medhātithi, who Trisoka, who Uśanas Kāvya, O Mitra-and-Varuna, who favour Gotama, also Mudgala - do you free us from distress.

Ppp reads *uśanam* in b, and its c is *yau mudgalam avatho gautamam ca* (our O.Op. also have *gautamam* [comm. to Prāt iv 16 cites it as *gotama*]).

८२२. ययो रथः सत्यवर्त्मजुरश्मिर्मथुया चरन्तमभियाति दूषयन्।

स्तौमि मित्रावरुणौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः॥७॥

Whose chariot, of true track, of straight reins, goes spoiling against him who behaves (*car*) falsely - I praise Mitra-and-Varuna; [as] a suppliant I call loudly on [them] : do you free us from distress

TS MS. have *yo vām ratha rjuraśmih satyadharmā mithuś carantam* (MS. *mithucar-*) *upayāti dūṣayan*; then TS reads *-runā* in c, and MS *tā* at beginning of d; and both end (as in vs. 1) with *āgasas*.

[Here end the Mṛgāra hymns.]

1 जमदग्निम् जमन्तः ज्वलन्तः अग्नयो यस्य स तथोक्तः।

2 कश्यप. पश्यको भवति। यत् सर्वं परिपश्यतीति सौक्ष्म्यात्। (तै० आ० १ ८.८)

3 See Nirukta 2 2

30. Self-laudation of Speech (?)

Not found in Paipp, but is, with a few insignificant variants, RV.x 125 (but in the verse-order 1,3,5,4,6,2,7,8), a hymn ascribed by the tradition to Vāc Āmbhrnī, or 'Speech, daughter of Ambhrna', but there is an utter absence in the details of anything distinctly pointing to speech, and we can only believe that the attribution is an old conjecture, a suggested solution of a riddle, which "space," or "faith," or "right" (*ṛta*) would have equally satisfied. But the explanation is universally accepted among Hindu authorities, old and new, and hardly questioned by European scholars. The hymn is used by Kauś in the ceremony (10 16-9) for generation of wisdom (*medhājanana*), being said over a child before taking of the breast, and also at its first use of speech; also in the same ceremony as forming part of the *upanayana* (57 31) [so the comm. and Keśava - but the hymn is not included in the *āyusya gana*], and again in the dismissal [*utsarjana*, says the comm.] from Vedic study (139 15). [With regard to the intention of Kauś 139.15 the reader may consult Whitney's notes to the passages there cited by *pratīka*]

[३० - राष्ट्रदेवी सूक्त]

[ऋषि- अथर्वा । देवता- सर्वरूपा सर्वात्मिका सर्वदेवमयी वाक् ।

छन्द- त्रिष्टुप्, ६ जगती ।]

८२३. अहं रुद्रेभिर्वसुभिश्चिराम्यहमादित्यैरुत विश्वदेवैः ।

अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १॥

I go about with the Rudras, the Vasus, I with the Ādityas¹ and the All-gods; I bear Mitra and Varuṇa both, I Indra and Agni, I both Aśvins

There is in this verse no variant from the RV text. The comm. says that "I" is the daughter, Speech by name, of the great sage Ambhrna, and that she by her own nature knew the supreme *brahman*.

८२४. अहं राष्ट्रीं सुङ्गमनी वसूनां चिकितुषीं प्रथमा यज्ञियानाम् ।

तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूयविशयन्तः ॥ २ ॥

I am queen, gatherer of good things, the first that has understood the matters of sacrifice; me here the gods distributed manifoldly, making me of many stations enter into many.

1 Eleven Rudras, Eight Vasus, and twelve Adityas

RV (vs 3) differs only by reading at the end *āveśayantīm*. The comm makes *yajñīyānām* in b depend upon *prathamā cikatusī* being a separate epithet this is, of course, equally possible

८२५. अहमेव स्वयमिदं वदामि जुष्टं देवानामुत मानुषाणाम्।

यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम्॥३॥

I my own self say this, [which is] enjoyable of gods and of men; whomsoever I desire, him I make formidable, him priest (*brahman*), him seer, him very wise.

RV (vs 5) has in b the equivalent *devebhis* and *mānusebhis*. The comm absurdly explains *brahmānam* by *srastāram*, or the god Brahman

८२६. मया सोऽन्नमन्ति यो विपश्यन्ति यः प्राणति य ई' शृणोत्युक्तम्।

अमन्तवो मां त उप' क्षियन्ति श्रुधि श्रुतं श्रद्धेयं ते वदामि॥४॥

By me does he eat food who looks abroad, who breathes, who indeed hears what is spoken, unknowing (? *amantu*) they dwell upon me, hear you, heard-of one, I say to you what is to be credited.

RV. leaves the *a* of *annam* in a unelided (making the pāda a regular *jagati* our Anukr. takes no notice of its as such, but it would be an extremely bad *tristubh*), has (as has also the comm) the regular *prāṇiti* in b, and reads *śraddhivam* for *śraddheyam* in d. One of our mss (Op) accents *śruta*. The comm. understands a, b to mean "it is by me that any one eats, sees," etc, and takes *īm* as = *idam*; *amantavas* as *ajānānā madvisayajñānarahitāh*, and *upa kṣiyanti* as *samsārena nihīnā bhavanti* - as if *kṣiyanti* came from *kṣi* 'destroy'!

८२७. अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तुवा उ।

अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश॥५॥

I stretch the bow for Rudra, for his shaft to slay the *bhraman*-hater, I make strife (*samad*) for the people (*jana*), into heaven-and-earth have I entered.

RV. (vs 6) has no variant. The comm. foolishly regards Rudra's affair with Tripura as the subject of the first half-verse

८२८. अहं सोममाह्नसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्।

अहं दधामि द्रविणा हविष्यते सुप्रव्या३ यजमानाय सुन्वते॥६॥

I bear the heady (? *āhanas*) soma, I Tvastā, also Pūṣan, Bhaga; I assign property to the giver of oblations, to the very zealous (?), the sacrificer, the presser of soma.

RV. (vs 2) has in c the sing *dravinam*, and in d the dative *suprāvyē* (which is implied in the translation given); in both points the comm agrees with RV., and one of SPP's authorities supports him. But the Prāt (iv 11) establishes *suprāvyā* as the true Atharvan reading. The comm gives a double explanation of *āhanasam* in a. as *abhisotavyam* and as *śatrūnām āhantāram*. The Anukr. does not heed that the first pāda is *trist ubh*.

८२९. अहं सुवे पितरमस्य मूर्धन्मम योनिरुप्वंशन्तः समुद्रे।

ततो वि तिष्ठे भुवनानि विश्वोत्तामं द्यां वर्ष्मणोप स्पृशामि॥७॥

I quicken (give birth to?) the father in its (his?) head, my womb (*yoni*) is within the waters, the ocean, thence I extend myself (*vi-sthā*) to all beings, even you sky I touch with my summit.

RV. reads in c *bhuvanā 'nu* for *-nāni*. The comm., followed by one of SPP's authorities, had the odd blunder *caste* for *tisthe* in c. He further takes *asya* in a as meaning *drśyamānasya prapañcasya*, and *pitaram* as *prapañcasya janakam*.

८३०. अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा।

पुरो दिवा पर एना पृथिव्यैतावती महिम्ना सं बभूव॥८॥

I myself blow forth like the wind, taking hold upon all beings; beyond the sky, beyond the earth here - such have I become by greatness.

RV. has *mahinā* instead of *mahimnā* in d [cf Bloomfield, JAOS xvi p.c1vi = PAOS. Dec. 1894]. In our edition, *divo* in c is a misprint for *divā* [*Enā* is hardly for *enayā* (Weber) : cf JAOS.x.333.]

With this hymn ends the sixth *anuvāka*, of 5 hymns and 36 verses, the Anukr. extract, *sat*, is given by only one ms. (D.).

Here too, by a rather strange division, ends the eighth *prapāthaka*.

31. Praise and prayer to fury (manyu)

This hymn and the one following are RV. hymns (x 84 and 83), with few variants, and no change in the order of verses. Both are found also in Paipp. iv., but not together. Very few of the verses occur in any other Vedic text. The two are used together in Kauś. (14 26 ff) in the ceremonies for success in battle and for determining which of the two opposing armies will conquer, they are also (14 7, note) reckoned to the *aparājita gana*. And the comm. quotes them as employed by the Śānti K. (15) in the *grahayajña*.

[३१- सेनानिरीक्षण सूक्त]

[ऋषि- ब्रह्मास्कन्द। देवता- मन्यु। छन्द- त्रिष्टुप्,

२,४ भुरिक् त्रिष्टुप्, ५-६ जगती।]

८३१. त्वया॑ मन्यो॑ स॒रथ॑मारु॒जन्तो॑ ह॒र्षमा॑णा ह॒षिता॑सो॑ मरु॒त्वन्।

ति॒ग्मे॒षव॑ आ॒यु॒धा स॑ंशि॒शाना॑ उप॒ प्र य॑न्तु नरो॑ अ॒ग्निरू॑पाः॥ १॥

In alliance (*saratham*) with you, O fury, battering, feeling excitement, excited, O companion of the Maruts, having keen arrows, sharpening up their weapons, let [our] men go forward unto [the foe], having forms of fire

This verse is found further in TB (in ii 4.1¹⁰) RV and TB read for b *harsamānāso dhṛsitā* marutvah*, at beginning of d, RV has the decidedly preferable *abhi* for *upa*, TB. gives in d *yanti*, and this is also the reading of Ppp - which moreover separates *tīksnā is-* in c, and combines *-sāno 'pa* in c-d. Three of our mss (O Op K.) so far agree with RV as to read *dhṛsitāsas* in b, the comm has instead *rusitāsas*. The comm. explains *manyus*¹ as *krodhābhīmānī devah* 'wrath personified as a god' *[In both ed's, TB. has the adverb *dhṛsatā*.]

८३२. अ॒ग्निरि॑व॒ मन्यो॑ त्वि॒षितः॑ स॒हस्व॑ से॒नानि॑र॒नः॑ स॒हुरे॑ हूत॒ ए॒धि।

ह॒त्वाय॑ श॒त्रून् वि॑ भ॒जस्व॑ वे॒दो ओजो॑ मि॒मानो॑ वि॒ मृ॒धो नु॑दस्व॥ २॥

Like fire, O fury, do you, made brilliant overpower, invoked, O powerful one, do you be our army-leader; having slain the foes, share out their possession (*vedas*), making (*mā*) force, thrust away the scorners (*mr̥dh*).

Many of our mss. (P.M.W E I H.p.m K), with some of SPP's, accent *sahasva* in a; and in b some mss. (including our P M W) read *-nīr nah*. Ppp has *jivāya* for *hatvāya* in c. The abbreviation of *iva* to *'va* in a would remove the *bhury* character of the verse. The comm explains *tvīṣita* in a by *pradīpta*

८३३. स॒हस्व॑ मन्यो॑ अ॒भिमा॑ति॒म॒स्यै रु॒जन् मृ॒णन् प्र॑मृ॒णन् प्रे॒हि श॒त्रून्।

उ॒ग्रं ते॒ पाजो॑ न॒न्वा र॑स्त्रे व॒शी व॑श॒ नया॑सा एक॒ज॒ त्वम्॥ ३॥

Overpower for us (?), O fury, the hostile plotter, go forward breaking, killing, slaughtering the foes, your formidable rush (? *pājas*) surely they have not impeded; you, controlling, shall bring them under contro¹, O sole-born one.

The translation given follows in a the RV reading *asme*, which was also received by emendation into our text, all the mss and the comm have instead *asmai*, which SPP retains [Ppp. has *abhimātum asmahe*, our mss R T, *asmai*] Our P M W give in c *rarudhre* (or the equivalent - *ddhre*, which is assumed under Prāt 194); and SPP asserts that all his authorities have it, and therefore receives it into his text, in spite of its evidently blundering character, the comm reads *rur-* Several of our mss (P M W E H) read in d *vaśan*, for *nayāsat*, after it, RV has *nayase* The comm explains *pājas* in c by *balam*

८३४. एको बहूनामसि मन्य ईडिता विशंविशं युद्धाय सं शिंशाधि।
अकृत्तस्त्वया युजा वयं द्युमन्तं घोषं विजयाय कृण्मसि॥४॥

You are the one praised (?) of many, O fury, sharpen up clan on clan (*viś*) unto fighting, with you as ally (*yuj*), O you of undivided brightness (?), we make a clear noise unto victory

RV. has at the end *krnmahe*, as has also Ppp The translation follows in a the RV reading *īlitas*, given also by the comm, and by one of SPP's authorities that follows him, *īditā* would have to be something like 'inciter, persuader to the conflict' RV. further reads *yudhaye* for *yuddhāya* in b, and in a combines *manyav il-*; our *manya id-* is quoted in the comment to Prāt 181 as the AV reading. The obscure *akrttaruk* in c is explained by the comm as *acchinnaḍḍi* Besides being *bhury*, the verse (12 + 11 10 + 12 = 45) is quite irregular

८३५. विजेषकृदिन्द्र इवानवब्रूवोऽस्माकं मन्यो अधिपा भवेह।
प्रियं ते नाम सहुरे गृणीमसि विद्वा तमुत्सं यत आब्रूथ॥५॥

Victory-making, like Indra, not to be talked down, do you, O fury, be our over-lord here; your dear name we sing, O powerful one, we know that fount whence you came (*ā-bhū*)

The comm explains *anavabrava* as "speaking things - i e means of victory - that are not new (*a-nava*)" The verse 5-4 are not full *jagatis*.

८३६. आभूत्या सहजा वज्र सायक सहो बिभर्षि सहभूत उत्तरम्।
क्रत्वा नो मन्यो सह मेद्येधि महाधनस्य पुरुहूत संसृजि॥६॥

Born together with efficacy (? *ābhūti*), O missile (*sāyaka*) thunderbolt, you bear superior power, O associate; be you allied (*medin*) with our energy (*kratu*), O fury, much-invoked one, in the mingling (*samsrj*) of great riches.

RV. has in b *abhibhūte* instead of the difficult *sahabhūte*; and Ppp. (*ebhibhūta utt-*) supports RV The comm explains *kratvā* in c by

karmanā. Oṇe is tempted to emend in a (also in 32 1 a) to *vajrasāyaka* 'whose missile is the thunderbolt'

८३७. संसृष्टं धनमुभयं सुमाकृतमस्मभ्यं धत्तां वरुणश्च मन्युः।

भियो दधाना हृदयेषु शत्रवः पराजितासो अपि न लयन्ताम्॥७॥

The mingled riches of both sides, put together, let Varuna and fury assign to us; conceiving fears in their hearts, let the foes, conquered, vanish away.

Instead of *dhattām*, RV and the comm have in b *dattām*, Ppp. reads *dattam varunaś ca manyo*, RV gives *bhiyam* in c, Ppp has a peculiar d : *parājitā yantu paramām parāvatam*. Certain of our mss (Bp.E I) accent at the end *layantām*.

32. Praise and prayer to fury (manyu)

This hymn [which is RV.x.83] goes in all respects with hymn 31, which see.

[३२ - सेनासंयोजन सूक्त]

[ऋषि- ब्रह्मास्कन्द। देवता- मन्यु। छन्द- २-७ त्रिष्टुप्, १ जगती।]

८३८. यस्तै मन्योऽविधद् वज्र सायक सह ओजः पुष्यति विश्वमानुषक।

साह्याम् दासमार्य त्वया युजा वयं सहस्रकृतेन सहसा सहस्वता॥ १॥

He who had worshiped you, O fury, missile thunderbolt, gains (*pus*) power, force, everything in succession; may we, with you as ally, that are made of power, overpower the barbarian, the Āryan, with powerful power.

Ppp. has *sadyo* for *manyo* in a, and *sahīyasā* at the end. All the mss. accent *pusyati* in b, and SPP. very properly so reads, our text was altered to conform with RV., which in general is distinctly less apt to give accent to a verb in such a position [*Skt Gram* §597 a] RV also omits the redundant and meter-disturbing (the Anukr takes no notice of this) *vayam* in c. Several of our mss (P.M.W.E.) give *vidadhat* instead of 'vidhat in a. *Sāhyāma* (p. *sahyāma*) is expressly prescribed by Prāt iii.15, iv 88; the comm appears to read *sahy-*. The comm. renders *ānusak* by *anusaktam samtatam* [For *vajra sāyaka*, see note to iv 31 6, and for *pusyati*. note to iv 13 2.]

८३९. मन्युरिन्द्रो मन्युरेवास देवो मन्युर्होता वरुणो जातवेदः।

मन्युर्विश ईडते मानुषीर्याः पाहि नो मन्यो तर्पसा सृजोषाः॥ २॥

Fury [was] Indra, fury indeed was a god; fury [was] priest

(*hotar*), Varuna, Jātavedas, the clans (*vis*) which are descended from Manu (*mānusa*) praise fury, protect us, O fury, in accord with fervour (*tapas*)

The translation assumes in c the reading *manyum* (instead of *-yus*), which is given by RV, the comm. (with one of SPP's mss), and TB (ii 4 1¹¹) and MS (iv 12 3), the nomin. here appears to be a plain corruption, though Ppp also has it TB gives in a *bhagas* for *indras*, and *devayanīs* for *mānusir yāh* in c, and *śramena* for *sajosās* at the end, MS has *avā* for *pāhi* at beginning of d, both have *viśvavedās* at end of b Ppp reads *yas* for *yāh* before *pāhi*

८४०. अभि॒हि म॒न्यो त॒वसु॒स्तवी॒यान् तर्प॑सा यु॒जा वि ज॑हि शत्रू॒न्।

अ॒मि॒त्रहा वृ॒त्रहा द॑स्यु॒हा च॒ विश्वा॒ वसु॒न्या भ॑र॒ त्वं नः॑॥३॥

Attack, O fury, being mightier than a mighty one, with fervour as ally smite apart the foes, slayer of enemies, slayer of Vrtra, and slayer of barbarians, do you bring to us all [their] good things

Ppp rectifies the meter of b (the Anukr does not notice its deficiency) by inserting *iha* before *śatrūn* [See above, p 1xxiv]

८४१. त्वं हि म॒न्यो अ॒भिभू॑त्यो॒जाः स्वयं॑भूर्भामो॑ अभिमातिषा॒हः।

वि॒श्वच॑र्षणिः स॒हृ॒रिः स॒ही॒यान॒स्मास्वो॒जः प॑र्तनासु धेहि॥४॥

Since you, O fury, are of overcoming force, self-existent, terrible, overpowering hostile plotters, belonging to all men (*-cars ani*), powerful, very powerful - do you put in us force in fights.

RV has *sahāvān* for *sahīyān* in c MS (iv 12 3) gives *svayamjas* in b, and *sahāvān* in c, and for d it has *sa hūyamāno amrtāya gachat*

८४२. अ॒भा॒गः स॒न्नप॑ परेतो अस्मि॑ तव॒ क्रत्वा॑ तविषस्य॑ प्रचेतः॑।

तं त्वा॑ म॒न्यो अ॒क्रतु॑र्जिहीडा॒हं स्वा॑ तनू॒र्बल॑दावा॑ न॒ एहि॑॥५॥

Being portionless, I am gone far away, by the action (*?kratu*) of you that are mighty. O forethoughtful one, so at you, O fury, I, actionless, was wrathful; come to us, your own self (*tanū*), giving strength

RV. has at the end *baladeyāya me 'hi* (p. *mā ā ihi*) In c it reads *jihidā 'ham*, and both the editions follow it (Ppp. and the comm have the same), although the AV *samhitā* (all ours save O.), the *pada*-mss put after the word their sign which shows a difference between *pada* and *samhitā* reading, and *jih-* is twice distinctly prescribed by the Prāt (iii.14;

iv 87) The comm understands the obscure first pāda of going away from battle, *akratu* he paraphrases by *tvattosakarakarmavarjita*

८४३. अयं ते अस्म्युप न एहृवाङ् प्रतीचीनः संहरे विश्वदावन्।

मय्यो वज्रिन्नाभि न आ ववृत्स्व हनाव दस्यूरुत बोध्यापेः॥६॥

Here I am for you; come hitherward unto us, meeting (*praticīna*) [us], O powerful, all-giving one, O thunderbolt-bearing fury, turn hither to us; let us (two) slay the barbarians; and do you know your partner (*āpi*)

RV keeps better consistency by reading *mā* for *nas* in a, and *mām* for *nas* in c, at the end of b it has *viśvadhāyas* In a Ppp has *mā*, like RV, in c it reads *upa nas*, combining to *nā* 'vav- The comm supplies *śatrūn* as object of *praticīnas*, and paraphrases the end of the verse with *apī ca bandhubhūtam mām budhyasva*.

८४४. अभि प्रेहि दक्षिणतो भवा नोऽधा वृत्राणि जड्यनाव भूरि।

जुहोमि ते घृरुणं मध्वो अग्रमुभावुपांशु प्रथमा पिबाव॥७॥

Go you forth against [them], be on our right hand, then will we (two) smite and slay many Vrtras, I offer to you the sustaining top of the sweet (*madhu*); let us both drink first the initial draught (*upānsū*)

Ppp has at the end *pibeva* RV has *me* instead of *nas* at end of a, and combines *ubhā up-* in d The comm begins b with *atha*. Compare also RV viii.100 (89) 2, of which the present verse seems a variation, its a, *dadhāmi te madhuno bhaksam agre*, is much more intelligible than our corresponding c [In b, is not *vrtrāni* (neuter!) rather 'adversaries,' as in v 6 4? In his prior draft, W. renders, "let us both drink first in silence (?)." "Initial draught" seems to overlook the gender of *upānsū*.]

33. To Agni : for release from evil

Found in Paipp. iv Is RV i 97, without a variant except in the last verse, occurs also in TA (vi 11.1) Reckoned by Kauś. (9 2) to the *brhachānti gana*, and also (30.17, note) to the *pāpma gana*, used, under the name of *apāgha*, in a ceremony of expiation for seeing ill-omened sights (42 22), in a women's ceremony for preventing undesirable love and the like (36.22), and in the after funeral ceremonies (82.4).

[३३ - पापनाशन सूक्त]

[ऋषि- ब्रह्मा। देवता- अग्नि। छन्द- गायत्री।]

८४५. अप॑ नः शोशु॑चदुघम॑ग्नै॑ शुशु॑ध्या रयि॑म्।
अप॑ नः शोशु॑चदुघम्॥ १॥

Gleaming (*śuc*) away our evil (*agha*), O Agni, gleam you wealth unto [us] - gleaming away our evil

This first verse is found a second time in TA (vi 10 1) The refrain is a mechanical repetition of 1 a, having no connection of meaning with any of the verses The comm explains *apa śośucat* by *naśyatu*, and *ā śuśudhī*¹ by *samrddham kuru* [TA reads *śuśudhyā* in both places in both editions]

८४६. सु॒क्षेत्रि॑या सु॒गातु॑या व॒सूया च॑ यजामहे।
अप॑ नः शोशु॑चत। अ॒घमा॥ २॥

With desire of pleasant fields, of welfare, of good things, we sacrifice - gleaming away our evil -

८४७. प्र यद् भन्दि॑ष्ठ एषां प्रा॒स्माका॑सश्च सूर॑यः।
अप॑ नः शोशु॑चदुघम्॥ ३॥

In order that the most excellent of them², and in order that our patrons (*sūri*) - gleaming away our evil -

८४८. प्र यत् ते॑ अग्ने॑ सूर॒यो जा॒येम॑हि प्र ते॑ व॒यम्।
अप॑ नः शोशु॑चदुघम्॥ ४॥

In order that your patrons, O Agni, in order [namely] that we may be propagated for you with progeny - gleaming away our evil.

८४९. प्र यदु॑ग्नेः स॒ह॑स्वतो वि॒श्वतो॑ यन्ति॑ भान॒वः।
अप॑ नः शोशु॑चदुघम्॥ ५॥

As of the powerful Agni the lusters (*bhānu*) go forth in every direction - gleaming away our evil.

These four verses are (rejecting the intrusive refrain) one connected sentence the *pra*'s in vss 3 and 4 repeat by anticipation the *jāyemahi pra* of vs. 4 b; "we" are, in fact, Agni's *sūri*'s, since we depute him to sacrifice for us, just as our *sūri*'s procure us, the priests; and our progeny

1 शुशु॑धि समन्तात् प्रज्वलितं समृद्धं कुरु।

2 See Nirukta 5 2

is to increase and spread like the brightness of the fire TA spoils the connection by putting vs 5 before vs. 4; and the sense, by reading *sūrayas* for *bhānavas* in 5 b Ppp. has *jāyemahe* in 4 b One of our *pada*-mss (Op) agrees with the RV *pada*-text in dividing *sugātuyā* in 2 a (the rest read *sugātuyā*).

८५०. त्वं हि विश्वतोमुख विश्वतः परिभूरसि।

अप नुः शोशुचदुघम्॥६॥

For, O you that face in every direction, you are [our] encompasser on all sides : gleaming away our evil

८५१. द्विषो नो विश्वतोमुखाति नावेव पारय।

अप नुः शोशुचदुघम्॥७॥

Our haters, O you that face in every direction, do you make us pass over as with a boat . gleaming away our evil.

८५२. स नुः सिन्धुमिव नावाति पर्षा स्वस्तये।

अप नुः शोशुचदुघम्॥८॥

Do you pass us over unto well-being, as [over] a river with a boat . gleaming away our evil

Ppp. agrees with RV. [and TA.] in reading *nāvayā* (which implies *sindhum* 'va) instead of *nāvā* at end of a, and our O has the same.

34. Extolling a certain rice-mess offering

Found in Paipp iv Used by Kauś. (66 6), in the *sava* sacrifices, with the *brahmā-syaudana sava*, to accompany the making of pools and channels in the rice-mess, filling them with juices (*rasa*), and setting on the ground, with *surā* and water, knob-bearing plants as specified in the text Doubtless it is on account of this treatment that the rice-mess in question is called *vistārin* 'out-strewn, expanded'

[३४- ब्रह्मौदन सूक्त]

[ऋषि- अथर्वा। देवता- ब्रह्मौदन। छन्द- त्रिष्टुप्, ४ उत्तमा भुरिक् त्रिष्टुप्, ५ त्र्यवसाना सप्तपदा कृति, ६ पञ्चपदातिशक्वरी, ७ भुरिक् अतिशक्वरी, ८ जगती।]

८५३. ब्रह्मास्य शीर्षं बृहदस्य पृष्ठं वामदेव्यमुदरमोदनस्य।

छन्दांसि पक्षौ मुखमस्य सत्यं विष्टारी जातस्तपसोऽर्घि यज्ञः॥१॥

The *brahman* [is] its head, the *brhat* its back, the *vāmadevya* the belly of the rice-mess, the meters [are] the (two) sides (wings?), truth its mouth, the *vistārin* [is] a sacrifice born out of fervour (*tapas*)

Ppp reads *śiras* in a, and its d is *vistā vajñas tapaso 'dhi jātah* The comm explains *brahman* as signifying here the *rathantara sāman*, and also *satyam* in c as “the *sāman* so called, or else the highest *brahman*”; *vistārin* he makes to mean *visīryamānāvayava*

८५४. अ॒न॒स्थाः पू॒ताः प॒र्व॒नेन शु॒द्धाः शु॒च॒यः शु॒चि॒मपि॑ यन्ति लो॒कम्।

नैषा॑ शि॒श्नं प्र॑ द॒हति जा॒तवे॑दाः स्व॒र्गे लो॒के ब॒हु स्त्रै॑र्ण॒मेषाम्॥ २॥

Boneless, purified, cleansed with the purifier, bright (*śuci*), they go to a bright world, Jātavedas burns not away their virile member, in the heavenly (*svarga*) world much women-folk is theirs

Ppp makes *pūtās* and *śuddhās* exchange places in a, and there is confusion in its text The comm explains *anasthās* by *na vidvate asthyupalaksitam sātkauśikam śarīram esām*, and *strainam* by *strīnām samūho bhogārtham*, the “they” are the performers of the *sava* sacrifice The Anukr does not notice the redundancy of a syllable in c [There should be a space between *pra* and *dahati* - Regarding sensual pleasures in heaven, see Muir’s note, 1 c, Zimmer, p 413, Lanman, *Skt Reader*, p 379 end, 380, and Weber’s note, cf also AB 1 22¹⁴]

८५५. वि॒ष्टारि॑र्णमोदु॒नं ये प॑च॒न्ति नै॒ना॒न॒वर्तिः॑ स॒चते॑ क॒दा च॒ना।

आस्तै॑ यु॒म उ॒प या॑ति दे॒वान्त्सं ग॑श्च॒र्वैर्म॑दते सो॒म्येभिः॑॥ ३॥

Whoso cook the *vistāri* in rice-mess, ruin (*avarti*) fastens not on them at any time, [such a one] stays (*ās*) with Yama, goes to the gods, revels with the soma-drinking (*somya*) Gandharvas

Ppp. has *kutas* for *kadā* in b, and *saumvais* in d The *pada*-text writes *avaritū* without division, yet the comment to Prāt iii 46 quotes the word as exemplifying the combination of final *a* and initial *r*, the comm understands and explains it as *a-variti*! *somya* he paraphrases with *somārha* The metrical irregularities (11 + 12 10 + 11 = 44) are ignored by the Anukr

८५६. वि॒ष्टारि॑र्णमोदु॒नं ये प॑च॒न्ति नै॒नान् यु॒मः परि॑ मु॒ष्णाति॑ रेतः॑।

र॒थी ह॑ भू॒त्वा र॑थ॒यान॑ ई॒यते॑ प॒क्षी ह॑ भू॒त्वाति॑ दि॒वः स॑मेति॥ ४॥

Whoso cook the *vistārin* rice-mess, them Yama robs not of their seed, becoming chariot-owner, [such a one] goes about upon a chariot-road, becoming winged, he goes all across the skies

Ppp has in c *rathāvān ivate* [In the metrical definition, the Anukr seems confused here, but vs 4 appears to be intended]

८५७. एष यज्ञानां विततो वहिष्ठो विष्टारिणं पक्त्वा दिवमा विवेश।

आण्डीकं कुमुदं सं तनोति विसं शालूकं शफको मुलाली।

एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत् पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः॥५॥

This, extended, is of sacrifices the best carrier, having cooked the *vistārin*, one has entered the sky, the bulb-bearing lotus spreads (*sam-tan*), the *bisa*, *śālūka*, *śaphaka*, *mulālī* · let all these streams (*dhārā*) come unto you, swelling honeyedly in the heavenly (*svarga*) world, let complete (*samanta*) lotus-ponds approach you.

The mss (with the exception, doubtless accidental, of our P K.) all read *bahisthas* at end of a, and this SPP retains, while our text makes the obviously called-for emendation to *vah-*, the comm has *vah-* The things mentioned in c, d appear to be edible parts of water-lilies the bulbous roots, leaf-stems, and radical fibers, which in some species, as the *Nymphaea esculenta*, are savory, and which are eaten somewhat like asparagus That they should be viewed as special gifts to the pious indicates quite primitive conditions, and suggests a region abounding in standing waters Either the pools and channels of Kauś are founded on these specifications, or they are original and intended to be emblematic of such products The *kumuda* is the *N esculenta* (*kairava*, comm); and the comm explains *bisa* (he reads *visa*) as the root-bulb of the *padma* (*Nelumbium speciosum*) [cf Lanman, JAOS xix 2d half, p 151 f], *śālūka* as that of *utpala* (a *Nymphaea*), *śaphaka* as a hoof (*śapha*)-shaped water-plant, and *mulālī* as = *mrnālī* *Śaphaka* occurs also at ĀpŚŚ ix 14 14, where it seems to signify an edible plant or fruit, perhaps a water-nut Ppp differs widely from our text : it begins *esa vajño vitato bahistho vist āra pakvo div-*, it omits c and d, for e and f it has our 7 a, b [with variants see under 7]; then follow our e and f (g, *upa samantāh*, is wanting), with variants *etās tvā kulyā upa yanti viśvahā*, and *svadhavā* for *madhumat* But our c and d are found further on as parts of vs 7, with *pundarikam* for *āndikam*, and *śālūkham* and *śapakhas* It is doubtless by an oversight that SPP has in b, in both *samhitā* and *pada*, the false accent *divam* (but our, O. also gives it) The verse lacks one syllable of being a full *kṛtī* (80 syllables) The comm. ends vs. 5 with *mulālī*, and begins vs 6 with the following refrain

८५८. घृतहृदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दुध्ना।

एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत् पिन्वमाना उप त्वा
तिष्ठन्तु पुष्करिणीः समन्ताः॥ ६॥

Having pools of ghī, having slopes of honey, having strong drink (*surā*) for water, filled with milk (*ksīra*), with water, with curds - let all these etc etc

Ppp agrees in a, b with our text (we should expect rather *madhukulvās*), but for the refrain it has *etās tvām talpā upa yanti viśvatas sarge loke svadhayā mādavanīh* (the remaining pāda again wanting, as in vs 5) The refrain appears much more in place with this verse than in vs. 5 The comm, as already indicated, makes its vs 6 of our 6 a, b, preceded by the refrain of vs 5, the refrain of our vs 6 it omits altogether The *surā* seems most probably to have been a kind of beer or ale [so Roth not distilled liquor, as Zimmer, p 280, suggests] A full *atiśakvari* (60) calls for two more syllables

८५९. चतुरः कुम्भाश्चतुर्धा ददामि क्षीरेण पूर्णा उदकेन दुध्ना।

एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत् पिन्वमाना उप त्वा
तिष्ठन्तु पुष्करिणीः समन्ताः॥ ७॥

Four vessels (*kumbha*), four-fold, I give, filled with milk, with water, with curds - let all these etc etc

Ppp had the first two pādas, as noted above, in its vs 5, reading for a *catuskumbhyām caturdhā dadātu*, its vs 7 is our 5 c, d (with the variants already given) together with the last two pādas of the refrain, reading *svadhayā* for *madhumat* in the former pāda, and *mā* for *tvā* in the latter The comm (with one or two of SPP's mss that follow him) has *dadhām* in a

८६०. इममौदनं नि दधे ब्राह्मणेषु विष्टारिणं लोकजितं स्वर्गम्।

स मे मा क्षेष्ट स्वधया पिन्वमानो विश्वरूपा धेनुः कामदुघा मे
अस्तु॥ ८॥

This rice-mess I deposit in the Brāhmans, the *viśtārin*, world-conquering, heaven-going (*svarga*), let it not be destroyed (*ksi*) for me, swelling with *svadhā*; be it a cow of all forms, milking my desire.

Several of our mss (P M E W) combine in d *dhenus kām*- Ppp has for a *imam odanam pacasī mīśraddhadhāno*, in b, *lokaṇitīyam svargyam*

(the comm. also has the better reading *svargyam*), in c, *ksesta sadasya vamanā*, for d, *viśvarūpā kāmādughā dhenur astu me* The verse is irregular in meter 12 + 11 12 + 13 = 48

35. Extolling a rice-mess offering

Not found in Paipp. Used by Kauś (66 11) in the *sava* sacrifices, with a *sava* for escaping death (*atimrtvu*), and, according to the comm. also in the ceremony of expiation for the birth of twin calves (109 1, he reads *vam odanam iti*, instead of *vamau janavati*, which the edition has) * [The Berlin Anukr. reads *ātumārcyam*]

[३५ - मृत्युसंतरण सूक्त]

[ऋषि- प्रजापति । देवता- अतिमृत्यु । छन्द- त्रिष्टुप्, ३ भुरिक् त्रिष्टुप्, ४ जगती ।]

८६१. यमौदुनं प्रथमजा ऋतस्य प्रजापतिस्तर्पसा ब्रह्मणेऽर्पचत् ।

यो लोकानां विष्टतिर्नाभिरेषात् तेनौदुनेनार्ति तराणि मृत्युम् ॥ १॥

The rice-mess which Prajāpati, first-born of righteousness, cooked with fervour (*tapas*) for Brahman; which, separator of the worlds, shall not harm (?) - by that rice-mess let me overpass death

For the obscure and questionable *nā 'bhiresāt* in c (no tense-stem *res a* occurs elsewhere in AV) the comm. reads *nābhīr ekā*, Ludwig, ignoring accent and *pada*-text (*na abhiresāt*), understands *nābhī-resāt* "breach of the navel", two of our mss (O Op) read *nābhiresām* [and Weber conjectured *nābhīr esām*]. The refrain is found also as concluding *pāda* of a verse in Āp ŚS. iv 11 3. The Anukr. does not note that b is *jagatī*

८६२. येनातरन् भूतकृतोऽति मृत्युं यमन्वविन्दन् तर्पसा श्रमेण ।

यं प्रपाच ब्रह्मणे ब्रह्म पूर्वं तेनौदुनेनार्ति तराणि मृत्युम् ॥ २॥

That by which the being-makers over-passed death, which they discovered by fervor, by toil (*śrama*); which the *brahman* of old cooked for Brahman - by that rice-mess let me overpass death

The comm. explains *bhūtakṛtas* as *prānīnām kartāro devāh*, but *rs avas* is always the noun used with it

८६३. यो दाधार पृथिवीं विश्वभोजसु यो अन्तरिक्षमापृणाद् रसेन ।

यो अस्तभ्नाद् दिवमूर्ध्वो महिम्ना तेनौदुनेनार्ति तराणि मृत्युम् ॥ ३॥

That which sustained the all-nourishing earth, which filled the atmosphere with sap, which, uplifted, established the sky with might - by that rice-mess let me overpass death

The comm explains *viśvabhojasam* by *kṛtsnasya prāṇijātasya bhogyabhūtām*

८६४. यस्मान्मासा निर्मितास्त्रिंशदराः संवत्सरो यस्मान्निर्मितो द्वादशारः।

अहोरात्रा यं परियन्तो नापुस्तेनैदुनेनार्ति तराणि मृत्युम्॥ ४॥

That out of which were fashioned the thirty-spoked months, out of which was fashioned the twelve-spoked year, that which cycling days-and-nights did not attain - by that rice-mess let me overpass death

SPP gives in c the *pada*-reading *ahorātrāh*, as required by the participle *pariyantas*, all the *pada*-mss have *-trā*, the comm has *parvantas*, but explains it as *parvāvartamānās*, and says nothing about the abnormal form The verse (11 + 13 11 + 11 = 46) is in no respect a *jagati*, the ejection of *vasmāt* in b would make it regular

८६५. यः प्राणदः प्राणदवान् बभूव यस्मै लोका घृतवन्तः क्षरन्ति।

ज्योतिष्मतीः प्रदिशो यस्य सर्वास्तेनैदुनेनार्ति तराणि मृत्युम्॥ ५॥

That which became breath-giving, possessing breath-giving ones (?), for which worlds rich in *ghī* flow, whose are all the light-filled directions - by that rice-mess let me overpass death

The *pada*-text does not divide *prānadah*, and it makes the division *prānadavān*, which the translation follows, our text (either by a misprint or by an unsuccessful attempt at emendation) reads *-dāvān*, *-dāvā*, as nom of *-dāvan*, might be an improvement, the comm reads *-davām*, viewing it as gen pl of *prāna-dū*, from *dū* 'burn', and he explains it as "moribund" (*mumūrsu prānair jīgamisubhīh paritāpyante*)¹

८६६. यस्मात् पक्वादमृतं सम्बभूव यो गायत्र्या अधिपतिर्बभूव।

यस्मिन् वेदा निहिता विश्वरूपास्तेनैदुनेनार्ति तराणि मृत्युम्॥ ६॥

From which, when cooked, the immortal (*amṛta*) came into being; which was the over-lord of the *gāyatrī*; in which are deposited the Vedas of all forms - by that rice-mess let me overpass death

Or *amṛta* is to be taken as the drink of immortality, the comm (who simply adds *dyulokastham*) apparently so understands it

८६७. अव॑ बाधे द्विषन्त॑ देवपीयुं स॒पत्ना॒ ये मेऽप॒ ते भ॑वन्तु।

ब्रह्मौदनं वि॑श्रजित॑ पचामि शृण्वन्तु॑ मे श्रद्धान॑स्य दे॒वाः॥७॥

I beat down the hater, the god-insulter; what rivals are mine, let them be [driven] away, I cook the all-conquering *brahman*-rice-mess, let the gods hear me who am full of faith

The comm reads in a *devapīyūn*, *brahmaudanam* he explains as *brāhmanebhyo devam odanam*

The seventh *anuvāka*, of 5 hymns and 37 verses, ends here, the old Anukr says *sapta cā 'pi bodhyāh*

36. Against demons and other enemies

Not found in Paipp Not used individually by Kauś., but only as one of the *cātanāni* (8 25) Our mss of the Anukr do not contain the expected definition of the hymn as one of ten stanzas (*daśarcam*). *[The Berlin Anukr reads *sātyaujasam*]

[३६- सत्यौजा अग्नि सूक्त]

[ऋषि- चातन। देवता- सत्यौजा अग्नि। छन्द- अनुष्टुप्, ९ भुक्ति अनुष्टुप्]

८६८. तान्स॒त्यौजाः॑ प्र॒ देह॑त्वाग्निर्वै॒श्वान॒रो वृ॑षा।

यो नो॑ दुर॒स्याद् दि॒प्सा॒च्चाथो॑ यो नो॑ अ॒राति॑यात्॥ १॥

Them let him of real force burn forth - Agni Vaiśvānara, the bull; whoso shall abuse and seek to harm us, likewise whoso shall play the niggard toward us.

The comm paraphrases *durasyāt* with *duṣṭān ivā 'caret . asmāsv avidyamānam dosam udbhāvayet*. The Prāt. (III.18) allows both *i* and *ī* in denominatives like *arātīy-*, and its comment quotes this word as example of the former

८६९ यो नो॑ दि॒प्स॒ददि॑प्सतो॒ दि॒प्सतो॒ यश्च॑ दि॒प्सति॑।

वै॒श्वान॒रस्य॑ दंष्ट्र॑योर्ग॒न्नेरपि॑ दधामि॒ तम्॥ २॥

Whoso shall seek to harm us not seeking to harm, and whoso seeks to harm us seeking to harm - in the two tusks of Agni Vaiśvānara do I set him

All the mss read in a *dipsat*, which is accordingly retained by SPP, our edition emends to *dipsāt* to agree with vs. 1 c, the comm. also has

dipsāt, and it is favored by the *śapāt* of the parallel expression in vi 37 3. With the second half-verse compare xvi 7 3.

८७०. य आगरे मृगयन्ते प्रतिक्रोशेऽमावास्ये।

क्रव्यादो अन्धान् दिप्सतः सर्वास्तान्सहसा सहे॥३॥

They who hunt in assent (? *āgara*), in counter-clamor (? *pratikrośa*), on new-moon [day], the flesh-eating ones, seeking to harm others - all those I overpower with power

The obscure words *āgara* and *pratikrośa* are here translated mechanically, according to their surface etymology. The comm gets the former from *gr* or *gīr* 'swallow,' and defines it as *yuddharaṅga*, because *samantād bhajyate mānsaśonitādīkam atra*, the latter is *pratikūlah śatrubhiḥ kṛta ākrośe*, while *mrgayante* means "desire to injure us," and *amāvāsye* "at midnight of a day of new moon", he has no suspicion of any connection with the doings at an eclipse, as half suggested by Grill. The line is quite unintelligible, and very probably of corrupt text. Most of the *pada*-mss. have the false accent *pratikrośe*. The comm reads in *c dipsanti* for *-tas*.

८७१. सहे पिशाचान्सहसैषां द्रविणं ददे।

सर्वान् दुरस्यतो हन्मि सं म आकूतिर्द्ध्यताम्॥४॥

I overpower the *piśācas* with power; I take to myself their property; I slay all the abusers, let my design be successful

All the mss. read in a-b *sahasaisām*, p. *sahasā esām*, instead of the obviously correct *sahasaisām*, p. *sahasā ā esām* [cf. note to iii 14 3]. It is one of the most striking blunders of the traditional text. The comm understands the true reading, and it is restored by emendation in our edition, SPP abides by the mss. In d, the comm. has *śam nas* for *sam me*. The Anukr., by noting no irregularity of meter, seems to imply *ā esām* in b, but his descriptions are so little exact that the evidence is really of no value.

८७२. ये देवास्तेन हासन्ते सूर्येण मिमते जुवम्।

नदीषु पर्वतेषु ये सं तैः पशुभिर्विदे॥५॥

The gods that hasten (*hās*) with him - they measure speed with the sun - with those cattle (*paśu*) that are in the streams, in the mountains, I am in concord.

Doubtless corrupt in text, and incapable of yielding sense. Grill regards the verse as interpolated [As for *hās*, see Bergaigne, *Rel*

Ved 1200 n] The comm guesses two wholly discordant and equally worthless explanations, in the first he takes *devās* as (from *dīv* 'play') "*piśācas* and the like," and *hāsante* as for *jihāsante* [printed *jihāsvante*] 'seek to leave' One is tempted to find *stenās* instead of *tena* in a The deficiency (unnoticed by the Anukr) of a syllable in d is an indication of a corrupt text

८७३. तर्पनो अस्मि पिशाचानां व्याघ्रो गोमतामिव।

श्वानः सिंहमिव दृष्ट्वा ते न विन्दन्ते न्यञ्चनम्॥६॥

I am a vexer (*tapana*) of the *piśācas*, as a tiger of them that have kine, like dogs on seeing a lion, they do not find a hiding-place (*nyañcana*)

The comm reads *anu* instead of *na* in d The meter requires 'smi in a

८७४. न पिशाचैः सं शक्नोमि न स्तेनैर्न वनगुभिः।

पिशाचास्तस्मान्नश्यन्ति यमहं ग्राममाविशे॥७॥

I cannot [bear] with *piśācas*, nor with thieves, nor with savages (?*vanargu*)¹; the *piśācas* disappear from that village which I enter

Our P M W read -viveśa for -viśe at the end The comm has *naśyantu* in c He paraphrases *saṁ śaknomi* by *saṁśakto* 'nupravisto bhavāmi, or by *saṁgato bhavāmi*, and *vanargu* by *vanagāmin*

८७५. यं ग्राममाविशत इदमुग्रं सहो मम।

पिशाचास्तस्मान्नश्यन्ति न पापमुप जानते॥८॥

Whatever village this formidable power of mine enters, from that the *piśācas* disappear, [there] they devise not evil

The first pāda lacks a syllable, unless we resolve *grā-* into two syllables [or read *yam-yam*]

८७६. ये मा क्रोधयन्ति लपिता हस्तिनं मशका इव।

तानहं मन्ये दुर्हिताञ्जने अल्पशयूनिव॥९॥

They who anger me, making a noise, as flies an elephant - them I think ill off, like mites (?) on a man (*jana*)

The comm (following by a couple of SPP's authorities) has *lipitās* (= *upadigdhāh samkrāntāh*) at end of a, the *pada*-mss read *lapitā*, which

1 वनगू वनगामिनौ (नि० ३ १४)।

SPP in his *pada*-text emends to *-tāh*, but, as the participle in *ta* from such a root can hardly have an active sense, *lapitvā* would doubtless be a better alteration, the redundancy of a syllable, to be sure, would suggest deeper changes *Alpaśavūn* in *d*, literally 'petty liars,' is conjecturally rendered, in accordance with the comm (*parimānato 'lpakāyāh śavanasvabhāvāh sameārāksamāh kitāh*) SPP reads *durhitān j-* (instead of *-tān* or *-tāñ* [see note to 194], against the great majority of his mss as well as all of ours, instead of it the comm has *durhatān*

८७७. अभि तं निर्ऋतिर्धत्तामश्वमिवाश्वभिधान्या।

मुल्वो यो मह्य क्रुध्यति स उ पाशान्न मुच्यते॥ १०॥

Let perdition halter him, as a horse with a horse-halter (*-abhidhānī*), the fool (*malva*) that is angry at me, he is not loosed from the fetter.

The comm (with one of SPP's mss) has at the end *mucvase*, but explains it as a 3d sing impv *mukto na bhavatu*, an imperative would be welcome, if honestly come by *Malva* he glosses with *śatru* [As to *abhi-dhā*, cf iii 11 8 and note]

37. Against various superhuman foes : with an herb

Found (except vs 9) in Paipp xiii (in the verse-order 1-4, 7, 6, 5, 12, 8, 10, 11), but in a much defaced condition Used by Kauś with the preceding hymn, as one of the *cātanāni* (8 25), but also independently (28 9) in a remedial rite against possession by evil spirits And the comm quotes it from Naks K 21 [error for Sānti K, says Bloomfield], as employed in a *mahāśānti* called *gāndharvī* [As to Bādarāyani, see introduction to hymn 40]

[३७- कृमिनाशन सूक्त]

[ऋषि- बादरायणि। देवता- अजशृङ्गी ओषधि, ३-५ अप्सरासमूह, ७-१२ गन्धर्व-

अप्सरासमूह। छन्द- अनुष्टुप्, ३ त्र्यवसाना षट्पदा त्रिष्टुप्, ५ प्रस्तार पंक्ति, ७

परोष्णिक्, ११ षट्पदा जगती, १२ निचृत् अनुष्टुप्।]

८७८. त्वया पूर्वमर्थर्वाणो जघ्नू रक्षांस्योषधे।

त्वया जघान कश्यपस्त्वया कण्वो अगस्त्यः॥ १॥

By you of old the Atharvans slew the demons, O herb; by you did Kaśyapa slay, by you Kaṇva, Agastya

The comm explains that one or other of the specified plants, the *sahamānā* etc, is here addressed

८७९. त्वया वयमप्सरसो गन्धर्वाश्चातयामहे।

अजशृङ्गचक्षुः सर्वान् गुह्येन नाशय॥ २॥

By you do we expel (*cat*) the Apsarases, the Gandharvas, O goat-horned one, drive the demon, make all disappear by [your] smell

'Drive' (*aja*) in c is a play upon the name goat (*aja-*) in 'goat-horned'. The comm declares the epithet to be equivalent to *visānin* (*Odina pinnata*), and to be given on account of the shape of the fruit [Dhanvantari, p 23, Poona ed., gives *mesaśrṅgi* and *visāmkā* as synonyms of *ajaśrṅgi*] Ppp has in b *cātavāmasi* instead of *-mahe*

८८०. नदी यन्त्वप्सरसोऽपा तारमवश्वसम्।

गुल्गुलूः पीला नलद्यौर्दक्षगन्धिः प्रमन्दनी॥ ३॥

तत् परेताप्सरसुः प्रतिबुद्धा अभूतन॥ ३॥

Let the Apsarases go to the stream, to the loud (?) down-blowing of the waters Guggulū, Pīlā, Naladī, Āuksagandhi, Pramandanī so go away, you Apsarases, you have been recognized

[See Weber's note and reference to Rumpelstulzchen] *Tāra* in b is rendered "crossing", but as this sense is found nowhere else, it seems safer to take the word as the adjective, common later, the comm glosses it with *tārayūtāram*, a worthless etymological guess. After it, instead of *avaśvasam*, the comm reads *iva svasam* (= *susthu naupreranakuśalam vathā*), and, strangely enough, Ppp has the same. As everywhere else where the word occurs, the mss vary between *gulgulu* and *guggulu*, and SPP reads the former and our edition the latter, here the decided majority, with Ppp. and the comm, give *gulg-* (our Bp H K have *gugg-*) Pādas c and d appear to be made up of names of Apsarases, all formed upon odor-names *guggulū* is fem to *guggulu* 'bdellium,' and *naladī* to *nalada* 'nard', *pramandanī* is related with *pramanda* 'a certain fragrant plant', and *auksagandhi* means something like 'ox-smell', but the comm declares them to be *pañca homadravyāni* 'five articles of oblation', Ppp reads *prabandhinī* in d. Most of our mss accent *apsarasas* in e, but SPP reports only one of his as doing so, both editions read *apsarasas*. The comm makes a different division of the material, reckoning the refrain (our e, f) as a verse with our 4 a, b, and omitting the refrain in 4 (much as it treated 34 5-7 above), SPP follows the Anukr throughout (see under the next verse). The comm reads in f *pratibuddhās*, *pratibuddhā abhūtana* is found also as RV 1 191 5 d. Ppp adds between our d and e *vatrā marty upsv antah samudre tu ūnvari turvaśi pundarika* (not

followed by an *avasāna*-sign) The Anukr definition of the verse ought to read *jagatī* instead of *tristubh* [In the prior draft, W notes the suggestions concerning *avusvasam* given by BR i 490 and OB i 126 and implying *ava* = 'away', but rejects them]

८८१. यत्राश्च॑त्या न्यग्रो॑धा महावृ॒क्षाः शि॑खुण्डि॒नः।

तत् परै॑ताप्सरसुः प्रति॑बुद्धा अभू॒तन॥ ४॥

Where [are] the *asvatthas*, the *nvagrodhas*, great trees, with crests thither go away, you Apsarases, you have been recognized

The division and numbering in our edition of this verse and the two next following is faulty, owing to the unclearness of the mss first used, the correct division, agreeing with the Anukr, is given by SPP, and our translation follows it [and makes clear what it is], vss 3-5 all end with the refrain *tat pare 'tā-* etc, and this, with the number 4, needs to be added in our text after *śikhandinah* In Ppp, the place of this verse is taken by the addition reported above, under vs 3 The comm takes *śikhandin* as meaning "peacocks", he quotes TS iii 4 8⁴ to the effect that certain trees, including *asvattha* and *nvagrodha*, are the houses of Gandharvas and Apsarases

८८२. यत्र॑ वः प्रे॒ड्वा हरि॑ता अर्जु॑ना उ॒त यत्रा॑द्याटाः कर्कर्यः॑ सं॒वद॑न्ति।

तत् परै॑ताप्सरसुः प्रति॑बुद्धा अभू॒तन॥ ५॥

Where [are] your swings, green and whitish, where cymbals [and] lutes sound together - thither go away, you Apsarases, you have been recognized

[Change the number 4 to 5 at the end of the first line of p 74 of the edition] The accent *karkarvas* as nom plur is false, and must be emended to *-ryas*, as read by SPP with half of his mss, and a part (O Op D.) of ours (our P M W give *karkavas*). Again nearly all our mss, with some of SPP's, accent *apsarasas* in the refrain Ppp is quite corrupt *yatra vokhsā haritārjunā ghātās karkarī asamvadanti* The first half-verse (13 + 11 8 + 8) is irregular

८८३. ए॒यम॑ग॒न्त्रो॒षधी॑नां वी॒र्या॑वतो।

अ॒ज॒शृ॒ङ्गच॑राटकी तीक्ष्णशृ॒ङ्गी व्यृ॑षतु॥ ६॥

Hither has come this mighty one (*vīryavant*) of the herbs, of the plants; let the goat-horned *arātakī*, the sharp-horned, push out

[Put a simple *avasāna*-mark in place of the number 5] *Arātakī* seems to be used here as specific name of the herb in question, but the comm takes it as epithet, deriving it from *a-rā* 'non-giving' with a derivative from *at* 'go', and meaning *hinsakān uccāṭayanti*! Ppp adds two more pādaś : *ape* 'te' to 'psaraso gandharvā yatra vo grhāh

८८४. आनृत्यतः शिखण्डिनो गन्धर्वस्याप्सरापतेः।

भिनद्धि मुष्कावपि यामि शेषः॥७॥

Of the hither-dancing, crested Gandharva, Apsaras-lord, I split the testicles, I bind fast (?) the member

All the mss. reads in c *api yāmi*, which SPP accordingly retains, our emendation to *dyāmi* is unsatisfactory, both as regards the sense and because *ā* is not elsewhere used with *api* (neither is *yā*), one might also guess *abhi yāmi* "attack", the comm. explains it by *apigatam niruddham karomi*, which is worthless. The comm. gives "peacock" as an alternative equivalent of *śikhandin* with an implied comparison "dancing like a peacock." Ppp begins with *īyam vīruc chikh-* [If the definition of the Anukr. (8 + 8 : 12) is right, pāda c lacks a syllable]

८८५. भीमा इन्द्रस्य हेतयः शतमृष्टीर्यस्मयीः।

ताभिर्हविरदान् गन्धर्वानवकादान् व्यृषतु॥८॥

Terrible are Indra's missiles (*heti*), a hundred spears of iron, with them let him push out the oblation-eating, *avakā*-eating Gandharvas.

Half our mss., and the large majority of SPP's, read at the end of this verse *rsata*; both editions give *rsatu*, as in the next verse. *Avakā* is defined as a certain grass-like marsh-plant, *Blyxa octandra*, the same with *śaivala* or *śaivāla*, the comm. defines it as *jaloparisthāḥ śaivāla viśeṣāḥ*, but attempts no explanation of why the Gandharvas should be supposed to eat it. He reads in b *śataprtīs* (one feels tempted to emend rather to *śatabhrst īs*), and in c *abhihradān* (for *haviradān*). The Anukr. takes no notice of the redundant syllable in c (also in 9 c).

८८६. भीमा इन्द्रस्य हेतयः शतमृष्टीर्हिरण्ययीः।

ताभिर्हविरदान् गन्धर्वानवकादान् व्यृषतु॥९॥

Terrible are Indra's missiles, a hundred spears of gold; with them let him push out the oblation-eating, *avakā*-eating Gandharvas.

This very slightly varied repetition of vs. 8 is wanting in Ppp. All the mss. have *rsatu* at the end here

८८७. अवकादानभिषोचानप्सु ज्योतय मामकान्।

पिशाचान् सर्वानिषधे प्र मृणीहि सहस्व च॥ १०॥

The *avakā*-eating ones, scorching, making light (?) in the waters - all the *piśācas*, O herb, do you slaughter and overpower

All our *pada*-mss. read in b *jyotayamāmakān* as a compound, and it seems very strange that SPP gives in both forms of text *jyotaya māmakān*, as two independent words, and reports nothing different as found in any of his authorities; it is perhaps an oversight on his part. Either reading being plainly untranslatable, the rendering given implies emendation to *jyotayamānakān*, as the simplest and most probable alteration; several cases of such expansions of a participle in *māna* by an added *-ka* occur [Skt. Gram. §1222 g, f, cf. Bloomfield's note], one of them (*pravartamānaka*) even in RV. Ppp. reads as follows: *avakāśam abhiśāco bicchu dyātayamānakām gandharvān sarvān osadhe krnu tasvaparāyanah*, this supports the proposed reading in its most essential feature, *-māna-* for *-māma-*, and further favors the version of the comm., *dyot* for *jyot-*. R., in the *Festgruss an Bohtlingk* (p. 97), had ingeniously conjectured the word as a name for the will-o'-the-wisp, deriving it from *jyotaya mām* 'give me light,' by an added suffix *-aka*. The comm. paraphrases by *matsambandhino gandharvān udakesu prakāśaya* [Cf. Whitney, *Festgruss an Roth*, p. 91, also note to 11.3.1.]

८८८. श्वेवैकः कपिरिवैकः कुमारः सर्वकेशुकः।

प्रियो दुःश इव भूत्वा गन्धर्वः संचते स्त्रियस्तमितो नाशयामसि ब्रह्मणा
वीर्यावता।

One as it were a dog, one as it were an ape, a boy all hairy - having become as it were dear to see, the Gandharva fastens upon (*sac*) women; him we make disappear from here by [our] mighty (*vīryavant*) incantation (*brahman*).

In our edition, *striyam* at the end of d is a misprint for *striyas*, which all the mss. have, with no *avasāna*-mark following, though distinctly called for by the sense, and therefore supplied by us; Ppp., however, reads *striyam*, with *sajate* before it, and it omits the last pāda f - which omission would furnish an excuse for the absence of interpunction after *striyas*.

८८९. जाया इदं वो अप्सुरसो गन्धर्वाः पतयो यूयम्।

अपं धावतामर्त्या मर्त्यान् मा संचध्वम्॥ १२॥

Your wives, verily, are the Apsarases, O Gandharvas, you are [their] husbands; run away, O immortal ones, fasten not on mortals

All the *pada*-mss commit in c the palpable error of dividing *dhāvatāmartyā(h)* into *dhāvata martyāh*, as if the *ā* which follows *dhāvat-* were one of the common prolongations of a final vowel in *samhitā*, the comm, however, understands *amartyāh*, and SPP admits this by emendation into his *pada*-text Ppp has for c *apakrāmat purusād amartyā*, which supports *amartyās* in our text.

38. For luck in gambling : by aid of an Apsaras

This and the two following hymns are not found in Paipp. Kauś. uses it (doubtless only the first four verses) in a ceremony (41 13) for success in gambling. Verses 5-7 are called *karkīpravādās* and used (21 11) in a rite for the prosperity of kine, and also (66.13) in the *sava* sacrifices, with a *karkī* as *sava*; and they are reckoned (19.1, note) to the *pustika mantras*. The comm. attempts no explanation of the mutual relation of the two apparently unconnected parts of the hymn; [but Weber, in his note to verse 7, suggests a connection]. [As to Bādarāyani, see introduction to h.40.]

[३८ - वाजिनीवान् ऋषभ सूक्त]

[ऋषि- बादरायणि। देवता- १-४ अप्सरा, ५- ७ वाजिनीवान् ऋषभ। छन्द- अनुष्टुप्,

३ त्र्यवसाना षट्पदा जगती, ५ भुरिक् अत्यष्टि, ६ त्रिष्टुप्, ७ त्र्यवसाना पञ्चपदा

अनुष्टुप्। अर्भापुरउपरिष्ठात् ज्योतिष्मती जगती।]

८९०. उद्भिन्दुतीं सुज्जयन्तीमप्सरां साधुदेविनीम्।

रलहे कृतानि कृण्वानामप्सरां तामिह हुवे॥ १॥

The up-shooting, all-conquering, successfully-playing Apsaras, that wins (*kr*) the winnings in the pool (? *glaha*) - that Apsaras I call on here.

The form *apsarā*, instead of *apsaras*, is used throughout this hymn; the comm. regards it as a specialized name for the Apsaras in this character or office : *dyūtakrīyādhudevatām apsarojātīyām Udbhindatīm* is paraphrased by *paṇabandhena dhanasyo 'dbhedanam kurvatīm*, as if it were the causative participle. The technical terms of the game are only doubtfully translated, our knowledge of its method being insufficient, *glaha* is taken as the receptacle, of whatever kind, in which the stakes are deposited; the comm. explains it thus *grhyate paṇabandhena kalpyata iti dyūtakrīyājeyo* (mss. -*jayo*) '*rtho glahah*.

८९१. विचिन्वतीमाकिरन्तीमप्सरां साधुदेविनीम्।
ग्लहे कृतानि गृह्णानामप्सरां तामिह हुवे॥ २॥

The distributing (*vi-ci*), on-strewing (*ā-kir*), successfully-playing Apsaras, that seizes (*grah*) the winnings in the pool - that Apsaras I call on here.

The comm explains the first two epithets respectively by “collecting” (taking *vi* as intensive) and “scattering”

८९२. यार्यैः परिनृत्यत्याददाना कृतं ग्लहात्।
सा नः कृतानि सीषती प्रहामाप्नोतु मायया।
सा नः पर्यस्वत्यैतु मा नो जैषुरिदं धनम्॥ ३॥

She who dances about with the dice (*āya*), taking to herself the winning from the pool - let her, trying to gain (?) for us the winnings, obtain the stake (*prahā*) by magic (*māyā*); let her come to us rich in milk, let them not conquer from us this riches.

The wholly anomalous *sīsati* in c is here translated, in accordance with the current understanding of it, as somehow coming from the root *san* or *sā* [i e. if it were for the normal *si-sā-s-ati* considering that the consonant of the root *sā* happens to coincide with the sibilant which is characteristic of the desiderative, we might be tempted to put *sīsant sā siksant · sah* (*Skt Gram* §1030 a), but for the accent] . the comm reads instead *śesanti* (= *avaśesayanti*) The comm further has in b *ādabhānas* (explained as = *ādabhānā* : so SPP’s K reads), and in d *prahān* (= *prahantavyān aksān* a false etymology and worthless interpretation). He explains *ayās* as *ekādayah pañcasamkhyāntā aksaviśesāh* He divides our vss 3-5 into four verses of four pādas each, without any regard to the connection of sense, thus giving the hymn eight verses, among our mss also (SPP. reports nothing of the kind from his) there is more or less discordance in regard to the verse-division, and some of them agree with the comm [Our *sīsati* appears in W’s *Index Verborum*, p 382, at the very end of the “unclassified residuum” of AV. material]

८९३. या अक्षेषु प्रमोदन्ते शुचं क्रोधं च बिभ्रती।
आनन्दिनी प्रमोदिनीमप्सरां तामिह हुवे॥ ४॥

She who delights (*pra-mud*) in the dice (*aksa*), bringing (*bhr*) pain and anger - the rejoicing, the delighting one . that Apsaras I call on here

The translation implies retention of *bibhratī* at end of b, read by all the mss and by the comm, and retained by SPP., and the emendation instead in a to *yā 'ksesu pramodate*, which is metrically better, makes better connection, and has the support of the comm, with one [or two] of SPP's authorities SPP's note to *bibhratī*, "so read except by K who follows Sāyana", is unintelligible, since the latter has also *bibhratī* [Delete the accent-mark under *huve*.]

८९४. सूर्यस्य रश्मीननु याः संचरन्ति मरीचीर्वा या अनुसंचरन्ति।
यासामृषभो दूरतो वाजिनीवान्सृष्टः सर्वल्लोकान् पुर्येति रक्षन्।
स न ऐतु होममिमं जुषाणोऽन्तरिक्षेण सह वाजिनीवान्॥५॥

They who (f) go about (*sam-car*) after the rays of the sun, or who go about after [its] beams (*marīci*), of whom the mighty (*vājīnīvant*) bull from afar moves around (*pari-i*) at once all the worlds, defending - let him come unto us, enjoying this libation, together with the atmosphere, he the mighty one

According to the comm, the "they who" and "of whom" in a and c are the Apasarases, this being apparently to him the tie of connection between the two divisions of the hymn, and *vājīnī* is the dawn, and *vājīnīvant* the sun all of which is very questionable, at least SPP reads in d *paryaiti*, with, as he states, the majority of his mss., but with only two of ours, the comm has *paryeti*, and it is also thus quoted by the comment to Prāt iv 81. SPP further leaves the final *n* of *sarvān* unassimilated before *lokān*, for the wholly insufficient reason that nearly all his mss so read; the point is one that requires to be regulated by the prescriptions of general grammar and of the Prāt, without heed to the carelessness of scribes. The passage is even one of those quoted under Prāt ii.35 as an example of assimilation. The metrical definition of the Anukr is inaccurate, and perhaps corrupt, the verse (12 + 11 : 12 + 11 11 + 11 = 68) should be specified as of 6 pādas and 3 *avasānas*, like vs 3, it is not *bhury*, and for *atyasti* the [London, not the Berlin ms] reads *jagatyasti*. [One is tempted to suspect the syllable *sam-* in a. Pronounce *vāsarsabho* in c]

८९५. अन्तरिक्षेण सह वाजिनीवन् कर्की वत्सामिह रक्ष वाजिन।
इमे ते स्तोका बहुला एहर्वाडियं ते कर्कीह ते मनोऽस्तु॥६॥

Together with the atmosphere, O mighty one; defend you here the *karkī* calf, O vigorous one (*vājīn*); here are abundant drops (*stoka*) for you, come hitherward, this is your *karkī*; here by your mind

The comm reads in a *vājunīvān*, as in 5 f, in b he has *karkīn vatsān* (and one of SPP's mss gives *karkīn*), and, in d, *namas* instead of *manas*, and SPP reports three of his four *pada*-mss as also having *namas* The comm. explains *karkī* as *karkavarna* or *śubhra* The minor Pet Lex suggests the emendation of *vatsām* to *vaśām* in this verse and the next Three of SPP's mss and one of ours (O) separate *karkī iha* in *samhitā* in d The Anukr ignores the deficiency of a syllable in b

८९६. अ॒न्तरिक्षेण॑ सु॒ह वा॑जिनीवन् क॒र्को वृ॑त्सामिह रक्ष॑ वाजिन्।

अ॒यं घा॒सो अ॒यं वृ॒ज इ॒ह वृ॒त्सां नि ब॑न्धीमः।

य॒था॒ना॒म व॑ ई॒श्महे॑ स्वाहा॥७॥

Together with the atmosphere, O mighty one; defend you here the *kar* calf, O vigorous one; this is fodder; this is the pen, here we bind (*ni-bandh*) the calf; according to name we master you hail !

The comm, with one of SPP's oral authorities, has again *vatsān* in b, and also *vatsān* in d (this time, with our P.M.W.E) Kauś (21 11) quotes c and d, with the direction to do "as directed in the text", the comm [Keśava] explains that a rope is to be prepared with twelve ties (*dāman*), and that with c fodder is to be offered to the kine, and with d the calves are to be tied to the rope If this is correct, the reading would seem to be properly *vatsān* in all cases, and perhaps *karkyā(h) vatsān* in 6 b and 7 b (thus filling out the meter) The mss. add (as directed by the Anukr) a second *avasāna*- sign after *badhnmāh*, and SPP. retains it. The verse (11 + 10 8 + 8 . 10 = 47) falls short of a full *jagatī* by the amount of the deficiency in b. [I think *karkyas*, as a genitive sing. fem, ought to be oxytone (JAOS x 385), but *karkyas*, pronounced *karkio*, might be better]

39. For various blessings

This prose-hymn (the two concluding verses metrical) is, as already noted, wanting in Paipp A similar passage is found in TS. (vi 5 23) The hymn is used by Kauś. in the *parvan* sacrifice (5 8) with the *samnati* offerings, and vs. 9 and 10 earlier in the same ceremonies with two so-called *purastāddhomas* (3 16), also the hymn again in the rites (59.16) for satisfaction of desires. Verse 9 appears in Vait (8 1i) in the *cāturmāsya* rites, with an offering by the *adhvaryu* *[The Anukr gives Brahman as the *rsi* of 9 and 10]

[३९- सन्नति सूक्त]

[ऋषि- अङ्गिरा। देवता- सन्नति (१-२ पृथिवी, अग्नि, ३-४ वायु, अन्तरिक्ष, ५-६ दिव, आदित्य, ७-८ दिशाएँ, चन्द्रमा, ९-१० ब्रह्मा, जातवेदा (अग्नि)। छन्द- त्रिपदा महाबृहती, २, ४, ६, ८ संस्तार पंक्ति, ९-१० त्रिष्टुप्।]

८९७. पृथिव्यामग्नये समनमन्त्स आर्धोत्।

यथा पृथिव्यामग्नये समनमन्नेवा मह्यं संनमः सं नमन्तु॥ १॥

On the earth they paid reverence (*sam-nam*) to Agni, he throve (*rdh*), as on earth they paid reverence to Agni, so let the reverencers pay reverence to me

The TS version reads thus agnaye sam anamat prthivyai sam anamad yathā 'gnih prthivyā (1)samanamad evam mahyam bhadraḥ samnatayah sam namantu The comm explains sam anaman by sarvāṇi bhūtāni samnatāni upasannāni bhavanti, and samnamas by abhīlāṣa itaphalasya samnatayah samprāptayah The metrical definitions of the Anukr for vs 1-8 are of no value, the odd verses vary from 34 to 37 syllables, and the even from 38 to 40 [We might have expected the epithet tryavasāna (3-av) to be applied to the even.]

८९८. पृथिवी धेनुस्तस्या अग्निर्वत्सः।

सा मेऽग्निना वत्सेनेषमूर्ज कामं दुहाम्।

आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ २॥

Earth [1s] milch-cow, of her Agni [1s] calf, let her, with Agni as calf, milk for me food (1s), refreshment, [my] desire, life-time first, progeny, prosperity, wealth hail !

There is in TS. nothing to correspond to our vss 2, 4, 6, 8. Our edition combines *āyus pr-*, because required by Prāt 11 75, but the mss. except one of SPP's, have *āyuh pr-*, which SPP retains

८९९. अन्तरिक्षे वायवे समनमन्त्स आर्धोत्।

यथा अन्तरिक्षे वायवे समनमन्नेवा मह्यं संनमः सं नमन्तु॥ ३॥

In the atmosphere they paid reverence to Vāyu; he throve, in the atmosphere they paid reverence to Vāyu, so let the reverencers pay reverence to me

TS. has a corresponding passage, in the form as given above.

९००. अ॒न्तरिक्षं॑ धे॒नुस्तस्या॑ वा॒युर्वत्सः॑।
 सा मे॑ वा॒युना॑ व॒त्सेनेषु॑मूर्जं कामं॑ दुहाम्।
 आयुः॑ प्रथ॒मं प्र॒जां पोषं॑ रु॒यि स्वाहा॑॥४॥

The atmosphere is milch-cow, of her Vāyu is calf; let her, with Vāyu as calf, milk for me etc etc

The comm has *tasya* 'of it (i e the atmosphere),' instead of *tasyās*

९०१. दि॒व्यादि॒त्याय॑ स॒मन॑म॒न्त्स आ॑र्ध्रो॒त्।
 यथा॑ दि॒व्यादि॒त्याय॑ स॒मन॑म॒न्नेवा॑ मह्यं॑ सु॒नमः॑ सं न॑मन्तु॥५॥

In the sky they paid reverence to Āditya, he trove, as in the sky they paid reverence to Āditya, so let the reverencers pay reverence to me

The corresponding TS passage has *sūrya* instead of *āditya*

९०२. द्यौर्धे॒नुस्तस्या॑ आ॒दित्यो॑ व॒त्सः।
 सा मे॑ आ॒दित्ये॑न व॒त्सेनेषु॑मूर्जं कामं॑ दुहाम्।
 आयुः॑ प्रथ॒मं प्र॒जां पोषं॑ रु॒यि स्वाहा॑॥६॥

The sky is milch-cow, of her Āditya is calf, let her, with Āditya as calf, milk for me etc etc.

[In the edition, *sa* is misprinted for *sā*]

९०३. दि॒क्षु च॒न्द्राय॑ स॒मन॑म॒न्त्स आ॑र्ध्रो॒त्।
 यथा॑ दि॒क्षु च॒न्द्राय॑ स॒मन॑म॒न्नेवा॑ मह्यं॑ सु॒नमः॑ सं न॑मन्तु॥७॥

In the quarters they paid reverence to the moon (*candra*), it throve; as in the quarters they paid reverence to the moon, so let the reverencers pay reverence to me.

In TS, the asterisms (*naksatra*) are here connected with the moon, and there follow similar passages respecting Varuna with the waters, and several other divinities

९०४. दि॒शो धे॒नव॒स्तासां॑ च॒न्द्रो व॒त्सः।
 ता मे॑ च॒न्द्रेण॑ व॒त्सेनेषु॑मूर्जं कामं॑ दुहाम्।
 आयुः॑ प्रथ॒मं प्र॒जां पोषं॑ रु॒यि स्वाहा॑॥८॥

The quarters are milch-cows, of them the moon is calf, let them, with the moon as calf, milk for me etc etc.

Both editions read *duhām* in this verse, as in vss 2, 4, 6, following the authority of nearly all the mss, only our H D have the true reading, *duhrām*, which ought to have been adopted in our text

१०५. अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपा उ।

नमस्कारेण नमसा ते जुहोमि मा देवानां मिथुया कर्म भागम्॥१॥

Agni moves (*car*), entered into the fire, son of the seers', protector against imprecation, with homage-paying, with homage, I make offering to you, let us not make falsely the share of the gods

That is (a), 'Agni is continually to be found in the fire' Three of SPP's authorities read *manasā* in c, thus ridding the verse of an objectionable repetition, but both editions give *namasā*, which the comm also has In d our edition has *karmabhāgam*, following our *pada*-mss (which read *karmabhāgam*); but SPP has correctly, with his mss and the comm (= *mā kārsma*), *karma bhāgam* More or less of the verse is found in several other texts thus, in VS (v.4) only a, b ending b with *abhiśastipāvā*, in MS (1 2 7), with *adhirāja esah* at end of b, a wholly different c, and for d, *mā devānām yūyupāma bhāgadheyam*, in MB (11 2 12), only a, b with b ending as in MS; in TS. (1 3 7²), the whole verse, b ending like MS, c beginning with *svāhākrtya brahmanā*, and d ending with *mithuyā kar bhāgadheyam*, in TB (11 7 15¹), the whole, beginning with *vyāghro 'yam agnau car-*, and ending b with *-pā avam*, its c and d agreeing throughout with ours; in AŚS (viii 14 4) the whole, but ending b* like MS and TS, and having for c, d *tasmai juhomi havisā ghrtena mā devānām momuhad bhāgadhevam*; [in Ppp, the whole verse, just as in AŚS, except that a ends with *pravistā* and that d has *yūyavad* for *momuhad* and (unless *mām* is a slip of Roth's pen) *mām* for *mā*] [See Bloomfield's discussion of *mithuyā kr*, ZDMG xlviii 556] The meter (10 + 11 12 + 11 = 44) is irregular, but the Anukr. takes no notice of it *[The Calcutta ed has *avirāja esah*, misprint for *adhi-*].

१०६. हृदा पूतं मनसा जातवेदो विश्वानि देव वयुनानि विद्वान्।

सुप्तास्यानि तव जातवेदस्तेभ्यो जुहोमि स जुषस्व हव्यम्॥१०॥

Purified with the heart, with the mind, O Jātavedas - knowing

1 ऋषीणाम् द्रष्टृणां चक्षुरादीना पुत्रः। 'प्राणा वा ऋषयः' (बृ० आ० २२.५) अथवा अथर्वाङ्गिरःप्रभृतीनाम् ऋषीणां पु।

all the ways (*vavuna*)¹, O god, seven mouths are yours, O Jātavedas, to them I make offering - do you enjoy the oblation

Pūtam in a can only qualify *havvam* in d compare RV iv 58 6 b, *antar hrdā manasā pūyamānāh* The *pada*-text makes one of its frequent blunders by resolving in c *saptāsyāni* into *sapta āsyāni* instead of into *sapta āsyani*, the designation of the accent in *samhitā* being the same in both cases, according to its usual method SPP accepts the blunder, reading *āsyāni*

It is impossible to see why these two concluding verses should have been added to the hymn

40. Against enemies from the different quarters

Not found in Paipp Somewhat similar formulas are met with in TB (iii 11 5) and ĀpŚŚ (vi 18 3) Used in Kauś, with ii 11 etc., in the preparation of holy water for the counteraction of witchcraft (39 7), and reckoned to the *krtyāpratiharana gana* (ib, note) *[The Berlin ms of the Anukr adds the expected *astarcam* - Weber, in a footnote, p 152, says that the remarks of the Anukr on vs 8 suggest that the author of the Anukr was a Vedantist Hence his attribution of hymns 37 and 38 to Bādarāyaṇi]

[४० - शत्रुनाशन सूक्त]

[ऋषि- शुक्र। देवता- ब्रह्म (१ अग्नि, २ यम, ३ वरुण, ४ सोम, ५ भूमि, ६ वायु, ७ सूर्य, ८ दिशाएँ)। छन्द- त्रिष्टुप्, २ जगती, ८ पुरोऽतिशक्वरीपादयुग्जगती।]

१०७. ये पुरस्ताज्जुह्वति जातवेदः प्राच्यां दिशोऽभिदासन्त्यस्मान्।

अग्निमृत्वा ते पराज्वो व्यथन्तां प्रत्यर्गेनान् प्रतिसुरेण हन्मि॥ १॥

They who make offering from in front, O Jātavedas, [who] from the eastern quarter vex us - having come upon (r) Agni, let them stagger (*vyath*) away, I smite them back with the reverter (*pratisara*).

Pratisara, the comm says, means *pratimukham nivartata abhicārikam karmā 'nena*, and *juhvati means homenā 'smān abhicaranti* The analogous formula in the other texts reads thus : *prācī dig agnir devatā agnim sa diśām devam devatānām rcchatu vo mai 'tasvai diśo 'bhidāsati* (so TB, ĀpŚŚ omits *diśām devam devatānām*)

The verses have slight metrical irregularities which are ignored by the Anukr

1 वयुनम् इति ज्ञाननाम। वयुनं वेते इति। (नि० ५ १४)।

९०८. ये दक्षिणतो जुह्वति जातवेदो दक्षिणाया दिशोऽभिदासन्त्यस्मान्।
यममृत्वा ते पराज्वो व्यथन्तां प्रत्यर्गेनान् प्रतिसुरेण हन्मि॥ २॥

They who make offering from the right, O Jātavedas, [who] from the southern quarter vex us - having come upon Yama, let them etc etc

The other texts make Indra the god of the southern quarter See Weber's note, p 153.]

९०९. ये पश्चाज्जुह्वति जातवेदः प्रतीच्या दिशोऽभिदासन्त्यस्मान्।
वरुणमृत्वा ते पराज्वो व्यथन्तां प्रत्यर्गेनान् प्रतिसुरेण हन्मि॥ ३॥

They who make offering from behind, O Jātavedas, [who] from the western quarter vex us - having come upon Varuna, let them etc etc.

The other texts say Soma instead of Varuna.

९१०. य उत्तरतो जुह्वति जातवेदो उर्दीच्या दिशोऽभिदासन्त्यस्मान्।
सोममृत्वा ते पराज्वो व्यथन्तां प्रत्यर्गेनान् प्रतिसुरेण हन्मि॥ ४॥

They who make offering from above, O Jātavedas, [who] from the northern quarter vex us - having come upon Soma, let them etc. etc.

Nearly all the mss. (all ours save O Op.; all but three of SPP's) strangely accent *somam* in this verse; both editions emend to *somam* In the other texts, Mītra and Varuna are the divinities invoked for the northern quarter.

९११. येऽधस्ताज्जुह्वति जातवेदो ध्रुवाया दिशोऽभिदासन्त्यस्मान्।
भूमिमृत्वा ते पराज्वो व्यथन्तां प्रत्यर्गेनान् प्रतिसुरेण हन्मि॥ ५॥

They who make offering from below, O Jātavedas, [who] from the fixed quarter vex us - having come upon Earth, let them etc. etc.

Here, again, part of our mss (E.I.H.), and nearly all SPP's, give the false accent *bhūmim*; both editions read *bhūmim*. The other texts associate Aditi with "this quarter," or "the quarter here," as they style it

९१२. येऽन्तरिक्षाज्जुह्वति जातवेदो व्यध्वाया दिशोऽभिदासन्त्यस्मान्।
वायुमृत्वा ते पराज्वो व्यथन्तां प्रत्यर्गेनान् प्रतिसुरेण हन्मि॥ ६॥

They who make offering from the atmosphere, O Jātavedas, [who] from the midway (*vyadhva*) quarter vex us - having come upon Vāyu, let them etc etc

The comm understands *vyadhva* as “trackless” (*vigatā adhvāno vasvām*) The other texts take no notice of such a quarter

९१३. य उपरिष्टाज्जुह्वति जातवेद ऊर्ध्वायां दिशोऽभिदासन्त्यस्मान्।
सूर्यमृत्वा ते पराज्वो व्यथन्तां प्रत्यर्गेनान् प्रतिसुरेण हन्मि॥७॥

They who make offering from aloft, O Jātavedas, [who] from the upward quarter vex us - having come upon Sūrya, let them etc etc

The other texts associate Brhaspati with this quarter

९१४. ये दिशामन्तर्दशेभ्यो जुह्वति जातवेदः सर्वाभ्यो दिग्भ्योऽभिदासन्त्यस्मान्।
ब्रह्मर्त्वा ते पराज्वो व्यथन्तां प्रत्यर्गेनान् प्रतिसुरेण हन्मि॥८॥

They who make offering from the intermediate directions of the quarters, O Jātavedas, [who] from all the quarters vex us - having come upon the *brahman*, let them etc. etc

Several of our mss accent *digbhyo* 'bhidās- The other texts have nothing that corresponds to this verse

This, the eighth and concluding *anuvāka* of the book, has 5 hymns and 47 verses, the quotation from the old Anukr is *saptadaśā 'ntyah*, to which is added *sadarcavac ca*.

Here ends also the ninth *prapāthaka*.

One of our mss. (I.) sums up the content of the book as 323 verses, the true number is 324 [Observe that the last vs of hymn 20 is numbered 7 when it should be 9]

॥इति चतुर्थ काण्डं समाप्तम्॥



॥अथ पञ्चमं काण्डम्॥

Book V

[The fifth book is made up of thirty-one hymns, divided into six *anuvāka*-groups, with five hymns in each group save the fourth, which has six hymns. The Old Anukramanī appears to take 60 verses as the norm of an *anuvāka*. The number of verses in each hymn ranges from 8 to 18. The Major Anukramanī assumes 8 verses as the normal length of a hymn of this book (see p 142), but there are only two such hymns ("hymns" 9 and 10 both, prose!) In fact,

There are in this book, 2 4 2 6 5 3 3 3 2 1 hymns,

Containing respectively 8 9 10 11 12 13 14 15 17 18 verses.

The entire book has been translated by Weber, *Indische Studien*, vol. xviii. (1898), pages 154-288. This is the first book to which the native commentary is missing.]

1. Mystic

Found also in Paipp vi Much and variously used by Kauś, but in situations that have nothing to do with the meaning of the hymn, and cast no light upon its difficulties thus, it is employed with the following hymn in a battle-rite (15 1), for victory; and the two hymns together again in a ceremony (22 1) for welfare, while hymns 1 to 3 (and v.1 3 separately) are reckoned [19 1, note] to the *pustika mantras*, vs. 1 alone (with vi 17 and another) appears in a ceremony (35 12) against abortion; vss 2-9, in one (35 13 ff) for the benefit of a person seized by *jambha*, vs 3 is further applied in a charm (21 12) for good-fortune in regard to clothing, vs 4, in a women's rite (34 20) for winning a husband, vs 5 (with iii.30, vi 64, etc.) in a rite (12.5) for harmony, vs 6, in the nuptial ceremonies (76 21), on marking seven lines to the north of the fire, and again (79 1), with an offering at the beginning of the fourth-day observances; vs 7, in a remedial rite (28.12) for one in misery (*amati*), giving him a portion, and again, in the ceremony against false accusation (46 1), with vii 43, vs 8 in a rite for prosperity (21 15), on occasion of the division of an inheritance, and vs. 9, later (21.17) in the last-mentioned ceremony.

The hymn is intentionally and most successfully obscure, and the translation given is in great part mechanical, not professing any real understanding of the sense. It is very probable that the text is considerably

corrupted, and one cannot avoid the impression also that the lines are more or less disconnected, and artificially combined

[१ - अमृता सूक्त]

[ऋषि- बृहदिवोऽथर्वा । देवता- वरुण । छन्द- त्रिष्टुप्, १ पराबृहती त्रिष्टुप्, ७ विराट् जगती, ९ त्र्यवसाना षट्पदा अत्यष्टि ।]

११५. ऋध॑ड्मन्त्रो योनि॑ य आ॑ब॒भूवा॒मृता॑सुर्व॒र्धमानः॑ सुजन्मा॑ ।
अद॑व्यासु॒र्ध्राज॑मानोऽहै॒व त्रितो॑ ध॒र्ता दा॑धार॒ त्रीणि॑ ॥ १ ॥

He who came to (*ā-bhū*) the womb (*yonī*) with a special sacred text (? *rdhañmantra*), of immortal spirit (*-asu*), increasing, of good birth, of unharmed spirit, shining like the days - Trita the maintainer maintained three (*tri*, neuter).

The Pet Lexx render *rdhañmantra* by "lacking speech", Ludwig, by "of distinguished meditation" *Ahe 'va* (p *ahaiva*) is perhaps rather to be understood as *ahahiva* Ppp puts *sujanmā* in b before *vardhamānas* As elsewhere, part of our mss (Bp p m P M W) read *tritas* in d The last pāda is two syllables short, the Anukr taking no notice of the deficiency

११६. आ यो धर्मा॑णि प्रथ॒मः सुसादु॑ ततो॒ वपू॑षि कृणु॑षे पुरू॒णि ।
धा॒स्युर्योनि॑ प्रथ॒म आ वि॒वेशा॑ यो वाच॑मनु॒दितां चि॒केत॑ ॥ २ ॥

He who first attained to (*ā-sad*) the ordinances (*dharmān*) makes thence many wondrous forms, eager (? *dhāsyu*) he first entered the womb (*yonī*), he who understood (*ā-cit*) speech unspoken

In b the translation follows Ppp, which reads *krnute* for *-use*, Ppp also has a different c, *yaś ca vonim prathamā* 'viveśa, and it ends d with *anucitām jigāya*

११७. यस्ते॑ शोका॒य तन्वं॑ रिरेच॒ क्षर॑द्धिरण्यं शुच॑योऽनु स्वाः ।
अत्रा॑ दधेते अ॒मृता॑नि॒ नामा॑स्मे वस्त्रा॑णि॒ विश॑ एर॒यन्ता॑म् ॥ ३ ॥

He who left (*ric*) [his] body to your heat (*śoka*), flows the gold, his [men] are bright (*śuci*) after; there they (two) assume (*dhā*) immortal names, let the clans (*viś*) send garments for us

The first pāda might equally mean "he who left your body (self) to the heat." In b, *ksarat* might equally be pres. pple qualifying *hiranyam* In d the translation assumes the reading *asme* instead of *asmai*, nearly all the mss have the former (p *asme* *iti*, P M W have *asmai*, but doubtless only by the not infrequent error of substituting *ai* for *e*), and our

understanding of the sense is too defective to justify emendations, Ppp., however, has *asmi* In c, Ppp reads *atra dadhrse* 'mrt- The Kauś use of the verse appears to be derived only from the occurrence of *vastrāni* in d

११८. प्र यदेते प्रतरं पूर्व गुः सदःसद आतिष्ठन्तो अजूर्यम्।

कविः शुषस्य मातरा रिहाणे जाम्यै धुर्य पतिमेरयेथाम्॥ ४॥

When these formerly went further forth, approaching each unfading seat - the poet of the dry (? *śusa*), the two licking mothers - do you (two) send for the sister (*jāmi*) a capable (*dhurya*) spouse

The translation is, of course, simple nonsense None of [our] mss accent *gus* in a, P M accent *pūrvam* before it, one (T) combines -*nto* 'jurvam in b

११९. तद्गुषु ते महत् पृथुज्मन् नमः कविः काव्येना कृणोमि।

यत् सम्यज्वावभियन्तावभि क्षामत्रा मही रोधचक्रे वावृथेत॥ ५॥

This great homage, verily, to you, O broad-going one, do I a poet make with poesy (*kāvya*), when the two (m), going united (*samyañc*) against the earth (*ksā*), [then] increase here the (two) great bank-wheeled (?*rodhacakra*) ones (f).

“Bank-wheeled,” i.e. rolling on between their banks *Tat* in our text (beginning of c) is a misprint for *yat* Prāt iii.4 determines *ū*, ii 97 determines *su*, *vāvr̥dhe* (p *vav-*) is by iii.13 The Kauś use of the verse seems suggested simply by *samyañcau* The irregular verse (9 + 11 . 11 + 12 = 43) is very imperfectly defined by the Anukr [The London ms of the Anukr is here in disorder and perhaps we ought to read *puro-brhatī* for *parā-*.]

१२०. सप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यं हुरो गातु।

आयोर्ह स्कम्भ उपमस्य नीडे पथां विसुर्गे ध्रुवेषु तस्थौ॥ ६॥

Seven bourns (*maryādā*) did the poets fashion, unto one of these verily went one distressed, in the nest of the nearest (*upama*) community (?*āyu*) stood the pillar (*skambha*), at the release (*visarga*) of the roads, in the supports (*dharuina*).

The verse is a RV. one, from a mystic and obscure hymn (x 5 6), RV puts *id* after *ekām* in b, and in c accents *upamasya nīde*, which alone is acceptable, all our mss give *upamasya*, which our edition follows, and all save one (D) read *nīde* without accent, which we emended to *nīde*. Ppp gives in b *tāsām anekām*, and omits, probably by an oversight, the second half-verse “The life of mankind is compared to a race-track, on which

the gods have marked many (seven) stations, each generation (*yuga*) reaches only one such goal, getting as far as the place where the next begins, there its road terminates ” R

१२१. उतामृतासुव्रत एमि कृण्वन्नसुतात्मा तन्वशस्तत् सुमदगुः।

उत वा शक्रो रत्नं दधात्यूर्जया वा यत् सचते हविर्दाः॥७॥

Also, of immortal spirit, vowed (?*vrata*), I go performing, spirit, soul, of the body then (?*tat*) with kine (?*sumadgu*), and either the mighty one (*śakra*) assigns treasure, or as the oblation-giver pursues (?*sac*) with refreshment

This verse and vs 5 [4?] are the most utterly hopeless of the hymn, even the conjectures of the comm respecting them would be welcome Ludwig renders *sumadgu* by “erfreut gegangen” For b, Ppp reads *asurās pūtas svadhayā samadgu*, in c, *vā jvestho ratnā Vā* in c in our text is a misprint for *vā* The verse lacks only one syllable of being a full *trist ubh*, and that deficiency might be made up by reading either *śakras* or *ratnam* as trisyllabic [A barytone *vrata* is unknown elsewhere]

१२२. उत पुत्रः पितरं क्षत्रमीडे ज्येष्ठं मर्यादमह्वयन्त्स्वस्तये।

दर्शन् नु ता वरुण आस्ते विष्टा आवर्ततः कृणवो वपूषि॥८॥

Also son prays (?*id*) father for dominion, they called for well-being him of the chief bourn (?); may they see now, O Varuna, those that are your shapes (*visthā*); may you make wondrous forms of the one much rolling hither

The translation implies emendation in b to the compound *jvest hamaryādam*,* i e, ‘him who has received the best domain’ In d our *āvarvratatas* is for the -*rvrat*- of all the mss, it can hardly be that the text of this pāda is not further corrupt The verbs in c, d are augmentless forms, and may, of course, be rendered indicatively Ppp begins the verse with *putro vā yat pit-*, and ends b with *svasti* The Kauś use of this verse and the next is apparently founded on the occurrence in them of “son” and “father” and “half” The second pāda is properly *jagatī* *[No ms has -*dām*]

१२३. अर्धमर्धेन पर्यसा पृणक्ष्यर्धेन शुष्य वर्धसे अमुर।

अवि वृधाम शग्मियं सखायं वरुणं पुत्रमदित्या इषिरम्।

कविशस्तान्यस्मै वपूष्यवोचाम रोदसी सत्यवाचा॥९॥

Half with half milk you mix (?*prc*), with half, O Asura (?), you increase [your] vehemence (?) We have increased the helpful

(*śagmīya*) companion, Varuna, lively (*isira*) son of Aditi. poet-praised wondrous forms have we spoken for him - the (two) firmaments (*rodasī*) of true speech.

This translation implies several emendations (or, at least, alterations) in b, *susmam*, which Ppp. has, instead of the vocative *susma*, and *asura*, again with Ppp. (perhaps better *amūra** 'not foolish'? cf 11 5, below), in c, *avīvrđhāma*, which also Ppp. gives, while one or two of our mss. offer *dvivrdhāma* (D) and *avivrdhāma* (Kp) In f ought to be accented *avocāma*, the *pada*-mss., as elsewhere in such cases, mark the *pāda*-division after the word, thus reckoning it to e, which is obviously wrong. Some of our mss. (O D K) accent in a *prnaksī*, which is the better reading, the case being one of antithetical accent. Ppp. further has *śavasā* for *payasā* in a, *vardhavase* 'sura in b, *aditer* in d, and -*vācau* at the end. The verse (11 + 11 11 + 11 10 (9?) + 11 = 65 [64?]) is more nearly an *astī* than an *atyastī*. *[This is given by some of SP's authorities]

2. Mystic

Found also in Paipp. v. It is a RV. hymn (x 120), and the first three verses occur in other texts. For the use of the hymn with its predecessor in Kauś. 15.1 and 22.1 and 19.1, note, see above, under h 1, it is further applied, with vii 1, in a *kāmya* rite (59.17), with worship of Indra and Agni. The various verses appear also as follows: vs. 3, in a rite for prosperity (21.21), vs. 4, with vi 13 in a battle-rite (15.6), vs. 5 in a similar rite (15.8), vs. 6, in another (15.9), and yet again, with vi 125, and vii 3 etc., as the king and his charioteer mount a new chariot (15.11), vs. 7, next after vs. 3 (21.23), with the holding of a light on the summit of an ant-hill, and vs. 8 in a women's rite [34.21], next after v 1.4 - all artificial uses, having no relation to the texts quoted in them.

[२ - भुवनज्येष्ठ सूक्त]

[ऋषि- बृहद्विवोऽथर्वा। देवता- वरुण। छन्द- त्रिष्टुप्, ९ भुरिक् परातिजागता त्रिष्टुप्।]

९२४. तदिदासु भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषमृग्माः।

सद्यो जज्ञानो नि रिणाति शत्रून्नु यदेनं मदन्ति विश्व ऊर्माः॥ १॥

That verily was the chief among beings whence was born the formidable one, of bright manliness; as soon as born, he dissolves [his] foes, when all [his] aids (*ūma*) revel after him.

RV. reads in d *anu yam viśve madanty ūmāh*, and all the other texts (SV 11 833; VS. xxxiii.80, AA 13.4) agree with it. The Anukr. ignores the considerable metrical irregularities.

९२५. वावृधा॒नः शर्व॑सा॒ भूर्यो॑जाः शत्रु॑र्दा॒सार्य॑ भ्रिय॑सं दधाति।
अव्य॑नच्च व्य॒नच्च॒ सस्मि॒ सं तै॑ नवन्त॒ प्रभृ॑ता॒ मदै॑षु॥ २॥

Increasing with might (*śavas*), he of much force, a foe, assigns (*dhā*) fear to the barbarian, winning (n.) both what breathes not out and what breathes out; brought forward (n.), they resound together for you in the revelings.

Sense and connection are extremely obscure; but all the texts (SV ii 834, AA. as above) agree throughout. *Prabrtā*, of course, might be loc. sing. of -*ti*. *Sasni* in c is (with Grassmann) rendered as if it were *sasnis*

९२६. त्वे क्रतु॑मपि॒ पृञ्च॑न्ति॒ भूरि॒ द्विर्यदे॑ते त्रि॒र्भव॑न्त्यूमाः।
स्वादोः॒ स्वादी॑यः स्वा॒दुना॑ स॒जा स॒मदः॒ सु मधु॑ मधु॒नाभि॒ यौधीः॥ ३॥

In you they mingle skill abundantly, when they twice, thrice become [your] aids; unite you with sweet (*svādu*) what is sweeter than sweet; may you fight against yonder honey with honey (*madhu*)

RV. differs only by reading *vr̥ñjanti viśve* at end of a, and SV. (ii.835) and AA. (as above) agree with it throughout; as does also Ppp., TS (iii.5.10¹) beings d with *ata ū su*, and ends it with *yodhi*, which looks like a more original reading. [Cf. Geldner, *Ved. Stud.* ii.10.]

९२७. यदि॑ चि॒न्नु त्वा॒ धना॒ जय॑न्तं॒ रणो॑रणे॒ अनु॑मद॑न्ति॒ वि॒प्राः।
ओजो॑यः शृ॒ष्मिन्ति॒स्थिर॑मा॒ तनु॑ष्व॒ मा त्वा॑ द॒भन् दु॒रेवा॑सः॒ क॒शोकाः॥ ४॥

If now after you that conquer riches in contest after contest (*raṇa*) the devout ones (*vipra*) revel, more forcible, O vehement one, extend you what is stanch; let not the ill-conditioned Kaśokas damage you.

RV. begins a with *iti cid dhi tvā*, and b with *made-made*, in c it reads (with Ppp.) *dhṛṣṇo* for *śuśmin*, and at the end of the verse *yātudhānā durevāḥ*; Ppp. has instead *durevā yātudhānāḥ*.

९२८. त्वया॑ व॒यं शा॑श॒द्वाहे॒ रणो॑षु प्र॒पश्य॑न्तो यु॒धेन्या॑नि॒ भूरि॑।
चो॒दया॑मि॒ त आयु॑षा॒ वचो॑भिः॒ सं तै॑ शि॒शामि॒ ब्रह्म॑णा॒ वयो॑सि॥ ५॥

By you do we prevail in the contests, looking forward to many things to be fought [for]; I stir up your weapons with spells (*vacas*); I sharpen up your powers (*vayas*) with incantation (*brahman*).

RV and Ppp have no variants

९२९. नि तद् दधिषेऽवरे परे च यस्मिन्नाविथावसा दुरोणे।
आ स्थापयत मातरं जिगुलुमतं इन्वत कर्वराणि भूरि॥६॥

You did set that down in the lower and the higher, in what abode (*durona*) you did aid with aid, cause you to stand there the moving mother, from it send you many exploits

RV and Ppp put the verse after our 7 Ppp has no variants, RV reads in a *avaram param ca*, and for c, d, *ā mātārā sthāpayase jigatnū ata inosi karvarā purūm* a quite different, but little less obscure version of the text “Indra checks the revolution of the sky, in order to gain time for his deeds.” R

९३०. स्तुष्व वर्धन् पुरुवर्त्मानं समृध्वाणमिनतममाप्तमाप्त्यानाम्।
आ दर्शति शर्वसा भूयोजाः प्र संक्षति प्रतिमानं पृथिव्याः॥७॥

Praise you fully, O summit, the many-tracked, skilful (? *rbhvan*), most active (*ina*) Āptya of the Āptyas, may he look on with might, he of much force, may he overpower the counterpart of the earth

The RV. version is different throughout : *stuseyyam puruvarpasam rbhvam inatamam āptyam āptyānām · ā darsate śavasā sapta dānūn pra sāksate pratimānāni bhūri*, and with this Ppp. agrees. The translation follows our text servilely, as it may be called, save in the obviously unavoidable emendation of *āptam* to *āptyam* in b, O. is our only ms that reads *āptyam* The verse is far too irregular to be let pass as merely a *trist ubh*

९३१. इमा ब्रह्म बृहद्विवः कृणवदिन्द्राय शूषमग्निः स्वर्षाः।
महो गोत्रस्य क्षयति स्वराजा तुरश्चिद् विश्वमर्णवत् तपस्वान्॥८॥

These incantations (*brahman*) may Brihaddiva, foremost heaven-winner, make, a strain (*sūṣa*) for Indra, he rules, an autocrat, over the great stall (*gotra*); may he, quick (? *tura*), rich in fervor, send (?) all

The fourth pāda is attempted to be rendered literally from our text, although this is plainly a gross corruption of the RV. text · *duraś ca viśvā avrnod apa svāh* RV. has also before it *svarājas*, and in a *vivakti* for *krnavat*. Ppp agrees with RV throughout *Svarsās* (p. *svahsāh*) is prescribed by Prāt.ii.49

९३२. ए॒वा म॒हान् बृ॒हद्दि॒वो अथ॒र्वावो॑चत् स्वां त॒न्व॑श्मि॒न्द्रमे॒व।

स्वसा॑रौ मा॒तृभि॒र्वरी॑ अ॒ग्नि॒रे हि॒न्वन्ति॑ चै॒ने श॒र्वसा॑ व॒र्धय॑न्ति च॥ ९॥

So has the great Brihaddiva Atharvan spoken of his own self (*tanū*) [as of] Indra, the two blameless, mother-growing sisters - [men] both impel them with might (*śavas*) and increase them

The second half-verse seems again a corruption of the RV version, which has plurals instead of duals in c, and omits the meter-disturbing *ene* (p *ene iti*) in d Ppp again agrees with RV., but in b it has *tanum* for *tanvam* Our text should give, with the others, *mātaribhvar-* in c; all the mss have it [The vs is *svarāj* rather than *bhury*]

3. To various gods : for protection and blessings

Found also in Paipp v (in the verse-order 1-6, 8, 9, 11, 7, 10) It is a RV. hymn, x 128 (which has the verse-order 1, 3, 5, 4, 6, 2, 9, 8, 10), with its nine verses changed to eleven by the expansion of vs 5 into two, and by the addition at the end of a verse which is found also in the RV. mss, but not as an acknowledged part of the text. The RV verses, including this last, are found in their RV. order, and with unimportant variants, in TS iv 7.14¹⁻⁴

The hymn is variously employed by Kauś in the *parvan* sacrifices (1 33), at entering on the vow; in rites (12 10) for glory, in one for prosperity (22 14, and it is reckoned to the *pustika* mantras, 19 1, note), in one for avoidance of quarrels (38.26 : so Keś.), with tying on an amulet of a kind of rope; and in a witchcraft process (49.15) against an enemy; further, vs 11, with vii 86 and 91, in the *indramahotsava* (140.6) In Vait., in the *parvan* sacrifices, it (or vs 1) accompanies the addition of fuel to the three sacrificial fires (1 12); and vss 1-4 the propitiation of the gods on commencing sacrifice (1.14).

[३ - विजयप्रार्थना सूक्त]

[ऋषि- बृहद्दि॒वोऽथ॒र्वा। दे॒वता- १-२ अ॒ग्नि, ३-४ दे॒वग॑ण, ५ द्र॒वि॒णो॒दा, ६ वै॒श्वदे॒वी, ७ सो॒म, ८, ११ इ॒न्द्र, ९ धा॒ता, वि॒धा॒ता, स॒वि॒ता, आ॒दि॒त्यग॑ण, रु॒द्रग॑ण, अ॒श्विनी॑कु॒मार,

१० आ॒दि॒त्यग॑ण, रु॒द्रग॑ण। छन्द- त्रिष्टुप्, २ भु॒रिक् त्रिष्टुप्, १० वि॒राट् ज॑गती।]

९३३. म॒माग्ने॑ व॒र्चो॑ वि॒हृवे॑र्ष॒स्तु व॒यं त्वे॒स्याना॑स्त॒न्वं पु॑षे॒म।

म॒ह्यं॑ न॒मन्तां॑ प्र॒दि॒श॒श्चत॑स्त्र॒स्त्वया॑ध्य॒क्षेण॑ पु॒त॒ना ज॑ये॒म॥ १॥

Be splendour mine, O Agni, in rival invocations (*vihava*); may we, kindling you, adorn ourselves; let the four directions bow to me, with you as overseer may we conquer the fighters.

The other texts (with MS. 1 4.1) have no variants in this verse. Ppp appears to read *prathema* for *pusema* in b.

१३४. अग्ने॑ म॒नु॒धुं प्र॑ति॒नुद॑न् परै॑षां त्वं नो॑ गो॒पाः परि॑ याहि वि॒श्वतः॑।

अपा॑ज्यो यन्तु नि॒वता॑ दुर॒स्यवोऽमै॑षां चि॒त्तं प्र॑बु॒धां वि नै॑शतु॥ २॥

O Agni, pushing back the fury of our adversaries, do you, our keeper (*gopā*), protect us about on all sides, let our abusers (*durasyu*) go away downwards; among themselves (*ama*) let the intent of them awaking be lost

RV's version of b, c reads thus . *adabdhō gopāh pari pāhi nas tvam pratyōñco yantu nigutah punas te*, and TS. has the same But TS. also reads *agnis* at the beginning, *purastāt* for *paresām* in a, and *prabudhā* in d Ppp. has *prabudhā* for *nivatā* in c, and for d, *mamīsām cittam bahudhā vi naśyatu* The verse is properly *svarāj*, b as well as c being *jagatī* [Correct *gāpāh* to *gopāh*]

१३५. मम॑ दे॒वा वि॒ह्वे स॑न्तु॒ सर्व॑ इन्द्र॒वन्तो॑ मु॒क्तो विष्णु॑रग्निः।

ममा॑न्तरि॒क्षमु॒रुलोक॑मस्तु॒ मह्यं॑ वा॒तः प॒वतां॑ कामा॒यास्मै॑॥ ३॥

Let all the gods be at my separate call - the Maruts with Indra, Visnu, Agni, let the broad-spaced atmosphere be mine, let the wind blow (*pū*) for me unto this desire

RV reads at the end *kāme asmin*, and Ppp. agrees with it, also TS TS has further *indrāvantas* in b, and in c, strangely enough, *uru gopam*, as two separate words

१३६. मह्यं॑ यजन्तां॒ मम॑ यानी॒ष्टाकू॑तिः स॒त्या मन॑सो मे अस्तु।

ए॒नो मा नि गा॑ क॒तम॑च्च॒नाहं॑ वि॒श्वे दे॒वा अ॒भि र॑क्षन्तु मे॒ह॥ ४॥

Let what sacrifices I make make sacrifice for me; let my mind's design be realized (*satyā*); let me not fall into (*ni-gā*) any sin soever; let all the gods defend me here.

RV and TS read *yajantu* and *havyā* (for *istā*) in a, and, for d, *viśve devāso adhi vocatā nah* (but TS *me*) Ppp agrees with our text except for ending with *mām iha*.

१३७. मयि॑ दे॒वा द्र॒वि॒णमा॑ यजन्तां॒ मय्या॑शीरस्तु॒ मयि॑ दे॒वहू॑तिः।

दै॒वा हो॒ताः स॒निष॑न् न ए॒तद॑रि॒ष्टाः स्या॑म त॒त्त्वा सु॒वीराः॑॥ ५॥

On me let the gods bestow (*ā-yaj*) property; with me be blessing (*āsīs*), with me divine invocation, may the divine invokers

(*hotar*) win that for us; may we be unharmed with our self (*tanū*), rich in heroes

RV. has for c *daivyā hotāro vanusanta pūrve*; and TS the same, except *hotārā* and *vanusanta* One or two of our mss. (Bp H) read *sanis am* in c Ppp begins a with *mahyam*, and has *mama* for *mayi* both times in b.

१३८. दैवीः षडुर्वीरुरु नः कृणोत विश्वे देवास इह मादयध्वम्।

मा नो विददभिभा मो अशस्तिर्मा नो विदद् वृजिना द्वेष्ट्या या॥६॥

You six divine wide ones, make wide [space] for us, all you gods, revel here; let not a portent find us, nor an imprecation, let not the wrong that is hateful find us

Only the first half-verse is RV. material, forming its vs 5 with our 7 c, d, the latter half-verse we have had already as 1.20 1 c, d RV. and TS begin with *devīs*, and end b with *vīrayadhvam*, and TS. oddly combines *ṣ adurvīs* as a compound word, RV. reads *nah* after it, and TS. *nah*, our mss are divided between the two, but with a great preponderance for *nah* (only E I.H. have *nah*), so that it is more probably to be regarded as the AV reading. Ppp. gives *uru nas karātha*; it has the second half-verse of the other texts Some of our mss accent *urvīs* in a (Bp P.M K), and some accent *devāsas* in b (P M).

१३९. तिस्रो दैवीर्महि नः शर्म यच्छत प्रजायै नस्तन्वे३ यच्च पुष्टम्।

मा हास्महि प्रजया मा तनूभिर्मा रंधाम द्विषते सोम राजन्॥७॥

You three goddesses, grant (*yam*) us great protection, what is prosperous (*puṣṭa*) for our progeny and for ourselves (*tanū*), let us not be deserted (*hā*) by progeny nor selves, let us not be made subject to the hater, O king Soma.

All the mss. accent at the beginning *tisras*; our text emends to *tisras* The second half-verse, as above noted, goes with our 6 a, b to make one verse in RV. and TS., and also in Ppp, which has the variant *dhanena* for *tanūbhis* in c. For the present verse, Ppp agrees in the first half with our text, only reading *me* for *nas*, for second half it has . *mām visas sammanaso jusantām pitryam ksatram prta jānātv asmāt* The Anukr. ignores the extra syllable in a

१४०. उरुव्यचा नो महिषः शर्म यच्छत्वस्मिन् हवै पुरुहूतः पुरुक्षु।

स नः प्रजायै हर्यश्च मृडेन्द्र मा नो रीरिषो मा परा दाः॥८॥

Let the bull (*mahiṣa*) of wide expanse grant us protection,

having much food (*-ksu*), [he] the much-invoked in this invocation; do you be gracious unto our progeny, O you of the bay horses; O Indra, harm us not, do not abandon us.

RV. and TS read *yamsad* at end of a, and *mrdaya* at end of c (also our O), at end of b, RV. and Ppp have *-ksuh*, while TS. agrees with our text In d the *pada*-text has *ririṣah*, by Prāt iv 86. The Anukr takes no notice of the two redundant syllables in a.

९४१. धाता विधाता भुवनस्य यस्पतिर्देवः सविताभिर्मातिषाहः।

आदित्या रुद्रा अश्विनोभा देवाः पान्तु यजमानं निर्वृथात्॥ ९॥

The Creator (*dhātar*), the disposer (*vidhātar*), he who is lord of being, god Savitā, overpowerer of hostile plotters, the Ādityas, the Rudras, both the Aśvins - let the gods protect the sacrificer from perdition (*nirṛtha*).

RV. and TS read *dhātrnām* for *vidhātā* in a, and *nyarthāt* at the end, and have for c *imam yañnam aśvino 'bhā brhaspatir*; in b, RV. has *devam, trātāram*, and TS. *d. savitāram*, followed by *abhimātisāham* [RV. *-ham*]. Ppp. has *vidhartā* in a, *savitā devo 'bhum*-in b, and *brhaspatir indrāgnī aśvinobhā* for c The combination *yas patir* in a is by Prāt.ii 70. The *pada*-text reads *abhimāti-sahaḥ* in b. The verse (12 + 11 : 9 + 1' = 43) is much too irregular to be passed simply as a *tristubh*.

९४२. ये नः सुपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामह एनान्।

आदित्या रुद्रा उपरिस्पृशौ न उग्रं चेतारमधिराजमक्रत॥ १०॥

They that are our rivals - away be they; with Indra and Agni do we beat (*bādḥ*) them down, the Ādityas, the Rudras, sky-reading (*?uparisprś*), have made our over-king a stern corrector.

The other texts have *tān* for *enān* at end of b, and *akran* at end of d, and, for c, *vasavo rudrā ādityā uparisprśam mā*, which makes better sense; they also accent *cettāram* in d. And VS., which also has the verse (xxxiv.46), agrees with them throughout. Ppp. presents instead a verse which is mostly found at TB.i.4.3², next before the verse corresponding to our 11 : *ihā 'rvāñcam atī hvaya indram jaitrāya jetave asmākam astu varnam yatas krnout vīryam* (instead of c, d, TB. has one pāda : *asmākam astu kevalaḥ*). [Our 10 occurs at the end of the hymn in Ppp., which reads in a *ye naś śapanty upa te*, in b *apa bādḥāma yonim*, in c *mām* for *nah*, and ends with *akran*]

९४३. अ॒र्वा॒ज्व॒मिन्द्र॑म॒मुतो॑ ह॒वामहे॑ यो गो॒जिद् ध॑न॒जिद॑श्च॒जिद् यः।

इ॒मं नो॑ य॒ज्ञं वि॒हवे॑ शृ॒णोत्व॒स्माक॑म॒भूर्ह॑र्यश्च मे॒दी॥ ११॥

Hitherward do we call Iṇdra from yonder, who is kine-conquering, riches-conquering, who is horse-conquering; let him hear this sacrifice of ours at our separate call; of us, O you of the bay horses, have you been the ally (*medin*).

The verse is found in TS, and in TB (as above), and is the first of a long addition to RV. x 128. All these read alike in c, d *vihave jusasvā 'sya kurmo* (RV. *kulmo*) *harivo medinam tvā*; Ppp. nearly agrees, reading instead *v j. 'smākam kr̥no h m tva* The Anukr. apparently balances the redundancy of a against the deficiency of b

4. To the plant kuṣṭha : against takman [fever]

All the verses except 4 are found also in Paipp, but in two books vss. 1-3, 5-7 in xix (and not all together), vss. 8-10 in ii It is not expressly quoted by Kauś, but the schol. (26.1, note) regard it as included in the *takmanāśana gana*, and (28 13, note) also in the *kusthalīṅgās*, and so employed in a healing rite against *rājayakṣma*, vs.10 is separately added (26.1, note) at the end of the *gana*

[४ - कुष्ठतक्मनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- कुष्ठ, यक्ष्मनाशन। छन्द- अनुष्टुप्, ५ भुरिक् अनुष्टुप्, ६ गायत्री, १० उष्णिक् गर्भा निचृत् अनुष्टुप्]

९४४. यो गिरि॒ष्वजा॑यथा वी॒स्थां ब॑ल॒वत्त॑मः।

कु॒ष्ठेहि॑ तक्मनाशन त॒क्मानं॑ ना॒शय॑न्नितः॥ १॥

You that were born on the mountains, strongest of plants, come, O *kuṣṭha*, effacer (*-nāśana*) of *takman*, effacing the fever (*takman*) from here.

The *kustha* is identified as *Costus speciosus* or *arabicus*. The *pada*-text reads in c *kuṣṭha ā : ihi*, and the passage is quoted as an example under Prāt iii.38, which teaches the combination

९४५. सु॒पर्ण॑सु॒वने॑ गि॒रौ जा॒तं हि॒मव॑त्त॒स्परि॑।

ध॒नैर॑भि श्रु॒त्वा य॑न्ति वि॒दुहि॑ त॒क्मना॑शनम्॥ २॥

On an eagle-bearing (*-suvana*) mountain, born from the snowy one (*himavant*); they go to [it] with riches, having heard (of it), for they know the effacer of fever.

'From the snowy one,' i.e. 'from the Himālaya', we had the pāda above as iv 99 b Ppp begins with *suvarnasavane*, and has for c, d *dhanair abhiśrutam hakti kuṣṭha u takmanāśanah*

९४६. अ॒श्व॒त्यो दे॒व॒स॒दन॑स्तुती॒र्यस्या॑मितो दि॒वि।

तत्रा॒मृत॑स्य चक्ष॑णं दे॒वाः कु॑ष्ठमवन्वत॥ ३॥

The *aśvattha*, seat of the gods, in the third heaven from here; there the gods won the *kuṣṭha*, the sight (*caksana*) of immortality (*amṛta*)

Or, perhaps, an image or likeness of the *amṛta* (drink) This verse and the next are repeated below as vi.95 1, 2, and again, with slight variations, as xix 39 6, 7 The second pāda occurs elsewhere in sundry places, as ChU. viii.5.3, HGS ii.7 2 With c compare RV 1.13.5; 170 4

९४७. हि॒र॒ण्ययी॑ नौर॑चर॒द्धिर॑ण्यबन्ध॒ना दि॒वि।

तत्रा॒मृत॑स्य पु॒ष्पं दे॒वाः कु॑ष्ठमवन्वत॥ ४॥

A golden ship, of golden tackle (*-bandhana*), moved about in the sky; there the gods won the *kuṣṭha*, the flower of immortality.

Most of the mss. appear to read *avarat* in a, but doubtless only owing to the imperfect distinction of *ca* and *va* in most Sanskrit writing So also, for the same reason, in c, they could be read for the most part as either *pusyam* or *puspam* (M has *pusyam*), the former was adopted in our edition as being favored by the meter.

९४८. हि॒र॒ण्ययाः॑ प॒न्था॒न आ॒सन्न॑रि॒त्राणि॑ हि॒र॒ण्यया॑।

नावो॑ हि॒र॒ण्ययी॑रा॒सन् या॒भिः कु॑ष्ठं नि॒राव॑हन्॥ ५॥

Golden were the roads, the oars golden, the ships were golden by which they brought out the *kuṣṭha*.

Ppp reads *hiranmay-*, and omits c (doubtless by an oversight) All the mss. agree in accenting *aritrāni*; but this should doubtless be emended to *arit-*. In a we may emend to *panthās* or combine *panthānā* ''san

९४९. इ॒मं मे॑ कु॒ष्ठं पू॒रुषं॑ त॒मा व॑ह॒ तं नि॑ष्कुरु।

त॒मु मे॑ अ॒गदं॑ कृ॒धि॥ ६॥

This man of mine, O *kuṣṭha* - him bring, him relieve (*nis-kṛ*), him also make free from disease for me.

With c compare the nearly identical vi.95.3 d E H read *nih kuru*.

१५०. देवेभ्यो अर्घिं जातोऽसि सोमस्यासि सखा हितः।
स प्राणाय व्यानाय चक्षुषे मे अस्मै मृड॥७॥

From the gods are you born, of Soma are you set as companion; do you be gracious to my breath, out-breathing, sight here.

E.H. accent *jāto* 'si in a (p *jātaḥ asi*) Ppp. reads *apānāya* for *vyān-* in c, and at the end 'sya *mrda*, which is easier [Cf Hillebrandt, *Mythologie*, 165]

१५१. उदङ् जातो हिमवतः स प्राच्यां नीयसे जन्म।
तत्र कुष्ठस्य नामान्युत्तमानि वि भैजिरे॥८॥

Born in the north from the snowy [mountain], you are conducted to people (*jana*) in the eastern [quarter]; there have they shared out the highest names of the *kustha*

“The highest names” i.e. the chief sorts of kinds [brands, as we moderns say] The reading *udañ* in a is assured by quotation under Prāt iii.27. Ppp. reads *prācyam* in b

१५२. उत्तमो नाम कुष्ठस्युत्तमो नाम ते पिता।
यक्ष्मं च सर्वं नाशय तुक्मानं चारुसं कृधि॥९॥

Highest by name, O *kustha*, are you, highest by name your father, both do you efface all *yakṣma*, and do you make the fever sapless

Ppp. has a wholly different second half : *yatas kustha prajāyase tad ehy aristatātaye*

१५३. शीर्षामयमुपहृत्यामक्ष्योस्तन्वोऽरुपः।
कुष्ठस्तत् सर्वं निष्कर्द देवं समह वृष्यम्॥१०॥

Head-disease, attack (? *upahatyā*), evil of the eyes, of the body all that may *kustha* relieve, verily a divine virility (*vṛṣnya*)

The reading *nis karat* in c falls under Prāt.ii 63. All the mss. give *aks os*, but the proper reading is plainly *aksyos*, as the meter shows, the same error is found also in other passages. The Anukr. implies *aksos*, as *aksyos* (-*si-os*) would make the verse a regular *anuṣṭubh*. The Pet Lexx take *upahatyām* as governing *aksyos*, and so render it ‘blinding’. [Ppp. has for a *śīrsahatyām upahatya*, and for c *kustho no viśvatas pād*.]

5. To a healing plant, lākṣā

Found also in Paipp vi (in the verse-order 1, 2, 4, 5, 3, 7, 6, 8, 9). Not textually quoted by Kauś, but doubtless intended, as pointed out by the schol, in the *lāksālīṅgās* of 28.14, as employed in a healing rite for flesh-wounds

[५- लाक्षा सूक्त]

[ऋषि- अथर्वा। देवता- लाक्षा। छन्द- अनुष्टुप्।]

९५४. रात्री माता नभः पितार्यमा तै पितामहः।

सिलाची नाम वा असि सा देवानामसि स्वसा॥ १॥

Night [is your] mother, cloud (*nabhas*) [your] father, Aryaman your grandfather; *silācī*, verily, by name are you; you are sister of the gods.

Ppp has for c *śilādī nāma vā 'sī*. The last pāda is found also below as vi 100 3 b, and cf. vii 46 1 b

९५५. यस्त्वा पिबति जीवति त्रायसे पुरुषं त्वम्।

भर्त्री हि शश्वतामसि जनानां च न्यञ्चनी॥ २॥

He who drinks you lives, you rescue a man (*puruṣa*); for you are a sustainer (*bhartrī*) of all, and a hiding-place (*?nyañcanī*) of people

'Of all,' *śaśvatām*, lit. 'of constant ones,' i.e. of as many as constantly come to you. Ppp. reads *dhartrī ca* for *bhartrī hi* in c, and, for d, *śaśvatām bhyatvamcanī*.

९५६. वृक्षंवृक्षमा रोहसि वृषण्यन्तीव कन्यला।

जयन्ती प्रत्यातिष्ठन्ती स्पर्णी नाम वा असि॥ ३॥

Tree after tree you climb, like a lustful girl; conquering standing by (*?pratyā-sthā*), winner (*sparanī*) verily by name are you.

Ppp. reads, for d, *saṃjayā nāma vā 'sī*.

९५७. यद् दण्डेन यदिष्वा यद् वारुहर्सा कृतम्।

तस्य त्वमसि निष्कृतिः सेमं निष्कृषि पूरुषम्॥ ४॥

If (*yat*) by a staff, if by an arrow, or if by flame (*?haras*) a sore is made, of that you are relief; relieve you this man.

The two examples of *nis* before *k* are quoted under Prāt.ii 65. Ppp reads in c, d: *asī bhīṣajī nīskṛtir nāma vā 'sī* cf. 6 d below

९५८. भद्रात् प्लक्षान्निष्ठस्यश्चत्वात् खदिराद् ध्रुवात्।

भद्राञ्चग्रोधात् पर्णात् सा न एह्यरुचति॥५॥

Out of the excellent *plaksa* you arise, out of the *aśvattha*, the *khadira*, the *dhava*, the excellent banyan (*nyagrodha*), the *parna*, do you come to us, O *arundhati*

These are names of various trees. Ppp combines *ne 'hi* in d

९५९. हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे।

रुतं गच्छसि निष्कृते निष्कृतिर्नाम वा असि॥६॥

You gold-colored, fortunate, sun-colored one, of most wondrous forms; may you go to the hurt (? *ruta*), O relief; relief, verily, by name are you.

Vapuṣtame (p. *vapuḥ-tame*) is quoted as an example under Prāt. ii 83 In c, P. reads *ruttam*, and H (and Bp ?) *rtam*; it might be from root *ru* 'cry out' : 'come to our call' Ppp reads at the beginning *hiranyabāhū*, and, for d, *se 'maṁ nīskṛdhi paurusam* (thus exchanging 4 d and 6 d)

९६०. हिरण्यवर्णे सुभगे शुष्मे लोमशवक्षणे।

अपामसि स्वसां लाक्षे वातो हात्मा बभूव ते॥७॥

You gold-colored, fortunate, vehement (?*śuṣmā*), hairy-bellied one - sister of the waters are you, O *lākṣā*; the wind was your soul.

Lākṣā is not elsewhere met with as name or epithet of a plant : the Anukr. takes it as the principal name : *pūrvena* [*sūktena*] *lāksām astaut* Ppp. reads *yuvate* for *subhage* in a [Cf. Pischel, *Ved. Stud* 1178; Bloomfield, ZDMG.xlviii.574]

९६१. सिलाची नाम कानीनोऽजबभू पिता तव।

अश्वो यमस्य यः श्यावस्तस्य हास्नास्युक्षिता॥८॥

Silācī by name - your father, O goat-brown one, is a maid's son; Yama's horse that is dark brown (*śyāva*) - with its mouth (?blood?) are you sprinkled.

The first line is translated in accordance with the text as it stands; Grill emends to *kānīnā 'jababhruḥ* [accent, *Gram.* §1268 : *ajababhru* could only be vocative]. The *pada*-text reads *āsnā* in d [SPP. *asnā*], but *asnah* in 9 a; the translation implies *ās-* in both; Grill understands *as-* both times. Ppp. has for a, b *ghṛtācī nāma kānīno 'ta babhrū pitā tava*

१६२. अश्वस्यास्रः सम्पतिता सा वृक्षो अभि सिंघदे।
सुरा पतत्रिणी भूत्वा सा न एहिरुच्यति॥ १॥

Fallen from the horse's mouth, she invaded the trees, having become a winged brook (?*sarā*), do you come to us, O *arundhati*.

BR [iv 405] take a to mean 'coagulated from the horse's blood,' understanding *asnas*, with the *pada*-text With c compare RV x 97 9 (VS xii 83) *sīrāh patatrinih sthana* (TS iv.2 6² and MS ii.7.13 read *sarāh* instead). The word *sisyade* (p *sisyade*) comes under Prāt.ii.91, 103, iv.82, 124 In the printed text, *sapatitā* is a misprint for *samp-* [Ppp. has for b *sā parnam abhiśusyatah* and combines *ne 'hi* in d.]

The first *anuvāka*, 5 hymns and 48 verses, ends here. The quoted Anukr. says *dviṣaḍbhir ādyah* (i.e. twice six short of 60 verses).

6. [Disconnected verses]

[Verses 9-14 are prose, and so is verse 4, in part.]

Found also (except vss 6, 7) in Paipp. vi The first our four verses and the eleventh occur together in K xxxviii.14. As this hymn has the same first verse with iv 1, the quotation of the *pratīka* in Kauś. does not all show which of the two hymns is intended, but the schol determine the question by adding the *pratīka* of vs 2 also, and even, in a case or two, that of vs 3, and the comm. to iv 1 agrees with them On this evidence, v 6 appears in a battle-rite (15 12) to show whether one is going to come out alive; in the *citrākarmaṇ* (18 25), with 1.5 and 6 etc., on occasion of going away on a journey (18.27), in a healing rite (28 15) for the benefit of a child-bearing woman or of an epileptic [see p xlv. of Bloomfield's Introduction], and in a ceremony for welfare (51.7), with xi.2, it is also reckoned (50.13, note) to the *raudra gana*

[६ - ब्रह्मविद्या सूक्त]

[ऋषि- अथर्वा। देवता- सोमारुद्र (१ ब्रह्म, २ कर्म, ३-४ रुद्रगण, ५-८ सोमारुद्र, ९ हेति, १० अग्नि, ११-१४ सर्वात्मा रुद्र)। छन्द- पङ्क्ति, १ त्रिष्टुप्, २ अनुष्टुप्, ३ जगती, ४ पञ्चपदा अनुष्टुप् उष्णिक् त्रिष्टुप् भार्वा जगती, ५-७ त्रिपदा विराट् गायत्री, ८ एकावसाना द्विपदार्चनुष्टुप्, १० प्रस्तार पंक्ति, १४ स्वराट् पंक्ति॥]

१६३. ब्रह्म जज्ञानं प्रथमं पुरस्ताद् वि सीमन्तः सुरुचो वेन आवः।
स बुध्या उपमा अस्य विष्ठाः सत्तश्च योनिर्मसत्तश्च वि वः॥ १॥

The *brahman* that was first born of old, Vena has unclosed from the well-shining edge; he unclosed the fundamental nearest positions of it, the womb of the existent and of the non-existent.

The verse occurred above, as iv.1 1 [where *visthās* is rendered 'shapes']

१६४. अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे।

वीरान् नो अत्र मा दभन् तद् व एतत् पुरो दधे॥ २॥

Who of you did what first unattained deeds - let them not harm our heroes here, for that purpose I put you forward

This verse too has occurred already, as iv.7 7 Ppp combines *ve 'tat* in d

१६५. सहस्रधार एव ते समस्वरन् दिवो नाके मधुजिह्वा असृशतः।

तस्य स्पशो न नि मिषन्ति भूर्णयः पदेपदे पाशिनः सन्ति सेतवे॥ ३॥

In the thousand-streamed one they resounded (*svar*) together, in the firmament (*nāka*) of the sky, they the honey-tongued, unhindered His zealous (*bhūrṇi*) spies wink not; in every place are they with fetters for tying.

The verse is RV ix 73 4, and is of mystic and obscure meaning RV. reads -*dhāre 'va* [p -re *ava*] (for -*dhārāh iva*?) in a, *asya* at beginning of c, and *setavas* at end of d Ppp begins with *sahasram abhi te sam*

१६६. पर्यु षु प्र धन्वा वाजसातये परि वृत्राणि सुक्षणिः।

द्विषस्तदध्यवेनेयसे सनिस्त्रसो नामासि त्रयोदशो मास इन्द्रस्य गृहः॥ ४॥

Round about do you run forward in order to the winning of booty, round about overpowering adversaries (*vṛtra*, n.); then you go over haters by the sea (*aṛṇava*). Weakling (*sanisrasa*) by name are you, the thirteenth month, Indra's house.

The first three pādas of the verse are RV.ix.110 1 (repeated, with *trase* for *tyase* at the end, as SV.i 428; ii.714), which reads in a *dhanva* (without lengthening of the final), and has for c *dvisas taradhyā rṇayā na tyase*; of this our text appears to be a simple corruption. [In the RV. version, *pra dhanva* (cf ix.109.1 a) and *rṇayā naḥ* seem to be insertions like those in AV ii.5.] Ppp. reads *sahasraśas* instead of *sanisrasas* in d, and in c *divas tad*, which comes nearer to making sense. The verse, with its prose ending, is most naturally divided as 12 + 8 : 12 + 7 + 11 = 50; but the *pada*-mss put the pāda division strangely after *trayodaśas*.

१६७. न्वेतेनारात्सीरसौ स्वाहा।

तिग्मायुधौ तिग्महेती सुशेवौ सोमार्द्राविह सु मृडतं नः॥५॥

Now (not?) have you succeeded (*rādh*) by that, you yonder (*asau*) · hail ! having sharp weapons, having sharp missiles, very propitious, O Soma and Rudra, do you be very gracious to us here

For *asau* 'you yonder' is doubtless to be used the name of the person addressed in practice = O so-and-so. 'pp reads for the first division of the verse *vītenāvaitenāmitena rātshīrar asau svāhā*, which seems intended virtually to contain vss 5-7; it has in b, c *tigmā-* and *suśevā* 'gnīsomāv iha, and it puts the verse after our vs. 8 The Pet Lex. makes the pertinent suggestion [s v *anu* + *rādh*] that *nu* at the beginning is for *anu*, *nu* is nowhere in AV found at the beginning of a pāda or clause - nor in RV except as prolonged to *nū* Unhappily we get no help on the subject from the sense [Whitney's "(not?)" is not clear to me, unless it is meant to suggest emendation to *naitena* = *na etena*. If we read *anu*, we must render, 'You have succeeded by that' But does not the Ppp. reading suggest rather *vi etena arātsīs*?]

१६८. अवैतेनारात्सीरसौ स्वाहा।

तिग्मायुधौ तिग्महेती सुशेवौ सोमार्द्राविह सु मृडतं नः॥६॥

You have failed (*ava-rādh*) by that, you yonder; hail! having sharp etc etc.

१६९. अपैतेनारात्सीरसौ स्वाहा।

तिग्मायुधौ तिग्महेती सुशेवौ सोमार्द्राविह सु मृडतं नः॥७॥

You have offended (*apa-rādh*) by that, you yonder ! hail! having sharp etc etc

These two variations on vs. 5 are not given by Ppp. save so far as they may be intimated in its beginning of 5.

१७०. मुमुक्तमस्मान्दुरितादवद्याज्जुषेथां यज्ञममृतमस्मासु धत्तम्॥८॥

Do you (two) release us from difficulty, from reproach (*avadhya*); enjoy you the offering; put in us immortality (*amṛta*).

Some of the mss (Bp ²O) read *asmāt* instead of *asmān* Ppp. has *asmāt*, and after it *grbhīthāt*.

१७१. चक्षुषो हेते मनसो हेते ब्रह्मणो हेते तपसश्च हेते।

मेन्या मेनिरस्यमेनयस्ते संतु येऽस्माँ अभ्यघ्रायन्ति॥९॥

O missile (*heti*) of sight, missile of mind, missile of incantation (*brahman*), and missile of penance' weapon's weapon (*meni*) are you, weaponless be they who show malice against us.

With this verse and the next is to be compared TB.11 4.2¹ : *c. h. m h vāco hete brahmaṇo hete yo mā 'ghāyur abhidāsati tam agne menyā 'menum krnu*, etc [Cf. Geldner, *Festgruss an Bohtlingk*, p. 32.] The Anukr omits any metrical definition of the verse [It seems rather to regard it as included under the general definition "*traistubham*"]

९७२. यो॑ऽस्मांश्चक्षु॑षा मन॑सा चित्याकू॑त्या च॒ यो अ॑घायुरभि॒दासा॑त्।
त्वं तान॑ग्ने मे॒न्यामे॒नीन् कृ॑णु स्वाहा॥ १०॥

Whoever with sight, with mind, with intention, and whoever with design, malicious, shall attack us - do you, O Agni, with weapon make them weaponless · hail !

TB (as above) reads *yo mā caksusā yo manasā yo vācā brahmanā 'ghāyur abhidāsati tayā 'gne tvam menyā 'mum amenum krnu* Ppp has in the last clause *tvam agne tvam menyā 'menum k-* The metrical definition of this prose "verse" is unaccountably wrong

९७३. इन्द्र॑स्य गृहो॑ऽसि।

तं त्वा॒ प्र प॑द्ये तं त्वा॒ प्र वि॑शामि॒ सर्व॑गुः सर्व॑पूरुषः॒
सर्वा॑त्मा॒ सर्व॑तनूः स॒ह यन्मे॑ऽस्ति तेन॑॥ ११॥

Indra's house are you; to you there I go forth, you there I enter, with all my kine, with all my men, with all my soul, with all my body, with that which is mine.

Ppp. reads *sarvapurausaḥ*

९७४. इन्द्र॑स्य शर्मो॑ऽसि।

तं त्वा॒ प्र प॑द्ये तं त्वा॒ प्र वि॑शामि॒ सर्व॑गुः सर्व॑पूरुषः॒
सर्वा॑त्मा॒ सर्व॑तनूः स॒ह यन्मे॑ऽस्ति तेन॑॥ १२॥

Indra's refuge are you; to you etc etc.

९७५. इन्द्र॑स्य वर्मो॑ऽसि।

तं त्वा॒ प्र प॑द्ये तं त्वा॒ प्र वि॑शामि॒ सर्व॑गुः सर्व॑पूरुषः॒
सर्वा॑त्मा॒ सर्व॑तनूः स॒ह यन्मे॑ऽस्ति तेन॑॥ १३॥

Indra's defense are you; to you etc etc.

९७६. इन्द्रस्य वरूथमसि।

तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः सर्वात्मा सर्वतनूः
सह यन्मेऽस्ति तेन॥ १४॥

Indra's guard (*varūtha*) are you, to you etc. etc.

The accent-mark which belongs under *tvā* in 12 and 13 is omitted in our text, and in 14 it has slipped out of place and stands under *tam*. The metrical definition is worthless, though each of the four verses contains not far from 40 syllables

7. Against niggardliness and its effects

Not found in Paipp. Used by Kauś. in the *nirrtikarman* (18.14), with an offering of rice-grains; and, with iii.20 and vii.1, in a rite for good-fortune (41 8); while the schol also adds it to vi.7 (46.4, note), in removing obstacles to sacrifice; of separate verses, vs. 5 (schol. vss. 5-10) appears, with vii 57, in a ceremony (46 6) for the success of requests. Vait has the hymn (or vs 1) in the *agnicayana* (28.19), with the *vanivāhana* rite, further, vs. 6 in the *parvan* sacrifices (3.2) with an oblation to Indra and Agni, and vs. 7 at the *agnistoma* (12.10) in expiation of a forbidden utterance. The hymn in general seems to be a euphemistic offering of reverence to the spirit of avarice or stinginess.

[७ - अरातिनाशन सूक्त]

[ऋषि- अथर्वा। देवता- १-३, ६-१० अरातिसमूह, ४-५ सरस्वती। छन्द- अनुष्टुप्, १

विराट् गर्भा प्रस्तारपंक्ति, ४ पथ्याबृहती, ६ प्रस्तारपंक्ति।]

९७७. आ नो भर मा परि' छा अराते मा नो रक्षीर्दक्षिणां नीयमानाम्।

नमो वीत्साया असमृद्धये नमो अस्त्वरतये॥ १॥

Bring to us, stand not about, O niggard; do not prevent (*?raks*) our sacrificial gift as led [away]; homage be to baffling (*virṣā*), to ill-success; homage be to the niggard.

P M.W. omit *mā* in a. One sees, without approving, the ground of the metrical definition of the Anukr

९७८. यमराते पुरोधत्से पुरुषं परिपणिम।

नमस्ते तस्मै कृण्मो मा वृनि व्यथयीर्मम॥ २॥

What wheedling (*?parirāpin*) man you put forward, O niggard, to him of yours we pay homage : do not you disturb my winning (*vani*).

The third pāda can be read as full only by violence [See *Gram* §1048]

९७९. प्र णो वनिर्देवकृता दिवा नक्तं च कल्पताम्।
अरातिमनुप्रेमो वयं नमो अस्त्वेरातये॥ ३॥

Let our god-made winning progress (*pra-klp*) by day and by night; we go forth after the niggard, homage be to the niggard.

Bp² reads *vas* for *nas* in a; in c Bp² P M.K. read *arātim*, and H E I *arātim*; our text should doubtless have adopted *arātim*. The third pāda is redundant by a syllable

९८०. सरस्वतीमनुमतिं भगं यन्तो हवामहे।
वाचं जुष्टां मधुमतीमवादिषं देवानां देवहूतिषु॥ ४॥

Sarasvatī, Anumatī, Bhaga, we going call on, pleasant (*juṣṭa*) honeyed speech have I spoken in the gold-involutions of the gods

९८१. यं याचाम्यहं वाचा सरस्वत्या मनोयुजा।
श्रद्धा तमुद्य विन्दतु दुत्ता सोमेन बभ्रुणा॥ ५॥

Whomever I solicit (*yāc*) with speech, with Sarasvatī, mind-yoked, him may faith find today, given by the brown soma

'Faith given,' i.e. 'confidence awakened' With b compare 10 8, below [See Bloomfield, *AJP*.xvii 412; Oldenberg, *ZDMG* 1 448]

९८२. मा वनि मा वाचं नो वीत्सीरुभाविन्द्राग्नी आ भरतां नो वसूनि।
सर्वे नो अद्य दित्सन्तोऽरातिं प्रति हर्यता॥ ६॥

Do not you baffle our winning nor speech Let Indra and Agni both bring good things to us Do you all, willing today to give to us, welcome the niggard

That is, probably (if the reading is correct), give a pleasant reception that may win favor The mss vary between *vīrtsīs* and *vīr-*; theoretically, the former is decidedly to be preferred, for, if *i* + *i* make *ī*, then *a fortiori* *i* + *i* see note to *Prāt* iii 56 In c, H.E O.K. read *no* after *sarve* The first half-verse is very irregular

९८३. पुरोऽपैह्यसमृद्धे वि ते हेति नयामसि।
वेदं त्वाहं निमीवन्तीं नितुदन्तीमराते॥ ७॥

Go you far away, O ill-success; we conduct away your missile,

I know you, O niggard, as one putting (?mīv) down, thrusting down.

The fourth pāda lacks a syllable.

१८४. उ॒त न॒ग्ना बो॒भुवती॑ स्वप्न॒या संच॑से ज॒र्नम्।

अ॒रा॒ते चि॒त्तं वी॒र्त्सन्त्या॑कू॒तिं पु॒रुष॑स्य च॥ ८॥

Likewise, greatly making yourself naked, you fasten on (*sac*) a person in dreams, O niggard, baffling the plan and design of a man (*puruṣa*)

It seems as if *nagnā bobhuvatī* were the equivalent of *mahānagnī bhavantī* 'becoming a wanton,' the intensive element being shifted from the adjective to the verb. The *pada*-text reads *svapna-yā*, by Prāt iv 30

१८५. या म॑ह॒ती म॒होन्मा॑ना॒ विश्वा॑ आ॒शां व्या॑नु॒शे।

तस्यै॑ हि॒रण्य॑केश्यै नि॒र्ऋत्या॑ अ॒करं॑ नमः॥ ९॥

She that, being great, of great height (*-unmāna*), permeated all regions - to her, the golden-haired, to perdition have I paid homage

१८६. हि॒रण्य॑वर्णा सु॒भगा॑ हि॒रण्य॑कशिपु॒र्मही॑।

तस्यै॑ हि॒रण्य॑द्रा प॒येऽरा॑त्या अ॒करं॑ नमः॥ १०॥

Gold-colored, fortunate, gold-cushioned, great - to her, the golden-mantled, to the niggard have I paid homage.

The tenth *prapāthaka*, the first of the three very unequal ones into which this book is divided, ends here.

8. Against enemies : to Indra and other gods

Found also (except vs. 7) in Paipp. vii Not quoted in Vait, and in Kauś only once, in a witchcraft ceremony (48.8), after iv 16, with the direction "do as specified in the text."

[८ - शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- १-२ अग्नि, ३ विश्वेदेवा, ४-९ इन्द्र। छन्द- अनुष्टुप्, २

त्र्यवसानाष्टपदाजगती, ३-४ भुरिक् पथ्यापंक्ति, ६ आस्तारपंक्ति, ७ द्वप्रुष्णिग्गर्भा

पथ्यापंक्ति, ९ त्र्यवसाना षट्पदा द्वप्रुष्णिग्गर्भा जगती।]

९८७. वैकङ्कतेनेध्मेन देवेभ्य आज्यं वह।

अग्ने ताँ इह मादय सवे आ यन्तु मे हवम्॥ १॥

With fuel of *vikañkata* do you carry the sacrificial butter to the gods, O Agni, make them revel here; let all come to my call

The *vikañkata* is identified as *Flacourtia sapida*, a thorny plant Ppp reads *sādaya*, which is better, in c, and combines *sarvā* “*yantu* in d

९८८. इन्द्रा याहि मे हवमिदं करिष्यामि तच्छृणु।

इम ऐन्द्रा अतिसरा आकूतिं सं नमन्तुमे।

तेभिः शकेम वीर्यं जातवेदस्तनूवशिन्॥ २॥

On Indra, come to my call; this will I do, that hear you; let these over-runners (?*atisara*) of Indra's bring to pass (*sam-nam*) my design; by them may we be equal to (*śak*) heroism, O Jātavedas, self-controller.

The obscure *atisara* is rendered etymologically, being found nowhere else, the Pet Lex. conjectures “start, effort” For *idam karisyāni* in b is probably substituted in practical use a statement of the act performed The Anukr takes no notice of the redundant syllable in the *pāda*.

९८९. यदुसावमुतो देवा अदेवः संश्चिकीर्षति।

मा तस्याग्निर्हव्यं वाक्षीद्धवं देवा अस्य मोषं गुर्ममैव हवमेतन॥ ३॥

What he there yonder, O gods, being godless, desires to do - let not Agni carry his oblation; let not the gods go to his call, come you only (*eva*) unto my call.

Some of the mss (Bp² p.m.Bp I D.) read *cikārisati* in b We may make the contraction *devā* ‘*śya* in d, though the Anukr does not sanction it

९९०. अति धावतातिसरा इन्द्रस्य वचसा हत।

अविं वृकं इव मथीत स वो जीवन् मा मौचि प्राणमस्यापि नह्यत॥ ४॥

Overrun (*ati-dhāv*), you over-runners; slay by Indra's spell (*vacas*), shake (*math*) you as a wolf [shakes] a sheep, let him not be released from you alive; shut up his breath.

The end of the verse is different, but without sense, in Ppp. An accent-mark has dropped out under the *ta* of *mathnīta* in our text [and under *hata* there is one which should be deleted] The Anukr. apparently forbids us to make the familiar contraction *vrke* 'va in c, and then overlooks the deficiency of a syllable in d [Cf Bergaigne, *Rel ved.*iii.7-8]

९९१. यममी पु॒रोदधि॑रे ब्र॒ह्माण॑मप॒भूतये॑।

इन्द्र॑ स ते॒ अ॒ध॒स्प॒दं तं प्र॒त्य॑स्यामि मृ॒त्य॒वे॑॥५॥

What *brahman* they yonder have put forward for failure (*apabhūti*), [be] he beneath your feet, O Indra, him I cast unto death.

Brahman : probably performer of an incantation Ppp. reads *abhibhūtaye* in b

९९२. यदि॑ प्रेयु॒र्देव॑पुरा ब्र॒ह्म॒ वर्मा॑णि चक्रि॒रे।

त॒नु॒पा॒नं॑ प॒रि॒पा॒णं॑ कृ॒ण्व॒ाना॑ यदु॒पो॒चि॒रे स॒र्वं तद॑र॒सं कृ॑धि॥६॥

If they have gone forward to the gods' strongholds (*-purā*), have made incantation (*brahman*) their defenses - if (?*yat*) making a body-protection, a complete protection, they have encouraged themselves (*upavac*) : all that do you make sapless

The verse is found again below, as xi.10.17,* but without commentary. *Brahman* may have here one of its higher senses, possibly *upa-vac* is to be understood as = *upa-vad* 'reproach, impute.' For *kṛṇvānā yad upacire*, Ppp. reads simply *cakrire*, with *paripānāni* before it The verse is plainly a *pathyāpañkti*, but the *pada*-mss support the misconception of the Anukr by putting the *pāda*-division after *kṛṇvānās*. The Anukr. ought to say *āstārapañkti*, but it not very rarely makes this confusion *[Vol. iii.p. 195, of SPP's ed]

९९३. यान॒सार॑वतिस॒रांश्च॑कार॒ कृ॒ण्व॑च्च॒ यान॑।

त्वं तानि॑न्द्र वृ॒त्र॒हन् प्र॑ती॒चः पु॒न॒रा कृ॑धि॒ यथा॑मुं तृ॒ण॒हां ज॑नम्॥७॥

What over-runners he yonder has made, and what he shall make, do you, O Indra, Vrtra-slayer, turn (*ā-kṛ*) them back again, that they may shatter (*trh*) yon person (*jana*).

Wanting (as noted above) in Ppp. [For *trṇahān*, see *Gram* §687]

९९४. यथे॒न्द्र उ॒द्वाच॑नं ल॒ब्ध्वा च॑क्रे अ॒ध॒स्प॒दम्।

कृ॒ण्वे॑ऽहम॒घरा॑स्तथा॒मू॒ञ्छ॑श्च॒ती॒भ्यः स॒मा॒भ्यः॑॥८॥

As Indra, taking Udvācana, put [him] underneath his feet, so do I put down them yonder, through everlasting (*śaśvat*) years (*samā*).

Udvācana is heard of nowhere else, and the name looks so improbable that the Pet Lexx conjecture *udvañcana*, Ppp has instead *udvātana*; it puts this verse at the end of the hymn. The redundancy of d is passed without notice by the Anukr

११५. अत्रैनानिन्द्र वृत्रहनुग्रो मर्मणि विध्य।

अत्रैवैनानभि तिष्ठेन्द्र मेघं शुहं तव।

अनु त्वेन्द्रा रभामहे स्याम सुमतौ तव॥ १॥

Here, O Indra, Vrtra-slayer, do you, formidable, pierce them in the vitals, just here do you trample upon them; O Indra, your ally am I; we take hold on you, O Indra, may we be in your favor

Some of the mss (H I O K) read *atrai 'nān* in a, and some (P.M W O) reckon the last two pādas as a tenth [or separate] verse *Marmāni* in b in our text is a misprint for *marmani*. The Anukr appears to count, without good reason, only 7 syllables in d as well as in b

9. For protection : to various gods

[This piece is prose] Neither this piece nor the next is found in Paipp This one is quoted in Kauś (28 17) in a remedial ceremony, together with vi 91, and it is reckoned (8 23, note) to the *vāstu gana* and (26.1, note) the *takmanāśana gana*

[९ - आत्मा सूक्त]

[ऋषि- ब्रह्मा। देवता-वास्तोष्पति। छन्द- १,५ दैवी बृहती, २,६ दैवी त्रिष्टुप्,

३-४ दैवी जगती, ७ पञ्चपदा विराट् उष्णिक् बृहतीगर्भा जगती, ८ त्र्यवसाना

चतुष्पदा पुरस्कृति त्रिष्टुप् बृहतीगर्भातिजगती।]

११६. दिवे स्वाहा॥ १॥

To heaven hail !

११७. पृथिव्यै स्वाहा॥ २॥

To earth hail !

११८. अन्तरिक्षाय स्वाहा॥ ३॥

To atmosphere hail !

९९९. अ॒न्तरिक्षाय॑ स्वाहा॥४॥

To atmosphere hail !

१०००. दि॒वे स्वाहा॥५॥

To heaven hail !

१००१. पृ॒थि॒व्यै स्वाहा॥६॥

To earth hail !

[The invocations of vss 4-6 are those of 1-3 with changed order]

१००२. सूर्यो॑ मे चक्षु॒र्वर्तः प्रा॒णो॑ऽन्तरिक्षमा॒त्मा पृ॒थि॒वी शरी॑रम्।

अ॒स्तुतो॑ नामा॒हम॑यमस्मि॒ स आ॒त्मानं॑ नि दे॒धे द्यावा॑पृथि॒वीभ्यां॑
गोपी॑थाय॥७॥

The sun my eye, wind my breath, atmosphere my soul (*ātman*), earth my body; unquelled (*astrta*) by name am I here, [as] such I deposit myself for heaven and earth to guard (*gopītha*).

१००३. उ॒दायु॑रु॒द् बल॑मुत् कृतमुत् कृत्यामु॒न्मनी॑षामु॒दिन्द्रि॑यम्।

आयु॑कृ॒दायु॑ष्पत्नी॒ स्वधा॑वन्तौ गो॒पा मे स्तं गो॒पाय॑तं मा।

आ॒त्म॒सदौ॑ मे स्तं मा मा हि॒सिष्ट॑म्॥८॥

Up life-time, up strength, up act (*krta*), up action (*krtyā*), up skill (*manīṣā*), up sense (*indriya*); O life- (*āyus-*) maker, O you (two) mistresses of life, rich in *svadhā* [m], be you my guardians, guard me, be my soul-sitters; do not harm me.

The nouns with 'up' are accusatives, but what verb should be supplied for the construction it is not easy to see. Perhaps *āyuskṛt* (p. *āyuh-kṛt*) should be *-kṛtā*, as dual; at any rate, all that follows it is dual. Apparently the Anukr. would divide vs. 7 as 9 + 12 10 + 7 + 10 = 48; and vs 8 as 9 + 11 . 20 . 11 = 51; but the descriptions are blind and inaccurate. [Weber discusses the peculiarities of gender.]

A passage corresponding to this hymn is found in K.xxxvii 15.

10. For defense from all quarters

[This piece is prose.] This piece, like the preceding, is wanting in Paipp. Parts of vss 1-7 are apparently used by Kauś in a magic rite (49 7-9); and certainly those verses are quoted in a ceremony (51 14) for the welfare of the house with burying [five] stones in its corners [and middle

and putting a sixth above it], and the hymn is reckoned (8 23, note) to the *vāstu gana*, while vs 8 appears, with vi 53 and vii 67, in the *savayajñas* (66 2) In Vait. (29 11) the verses are addressed to the stones of enclosure in the *agnicayana*

[१० - आत्मरक्षा सूक्त]

[ऋषि- ब्रह्मा । देवता- वास्तोष्पति । छन्द- यवमध्यात्रिपदागायत्री, ७ यवमध्याककुप,
८ पुरोधति द्वप्रनुष्टुब्गार्भा पराष्टिस्त्र्यवसाना चतुष्पदातिजगती ।]

१००४. अ॒श्म॒व॒र्म॒ मेऽसि॒ यो मा॒ प्रा॒च्या॑ दि॒शोऽघा॒युर॑भि॒दासा॑त् ।
एतत् स ऋच्छात् ॥ १ ॥

My stone-defense are you; whoever from the eastern quarter, malicious, shall assail me, this may he come upon (*rch*)

१००५. अ॒श्म॒व॒र्म॒ मेऽसि॒ यो मा॒ दक्षि॑णाया दि॒शोऽघा॒युर॑भि॒दासा॑त् ।
एतत् स ऋच्छात् ॥ २ ॥

My stone-defense are you; whoever from the southern quarter etc. etc.

१००६. अ॒श्म॒व॒र्म॒ मेऽसि॒ यो मा॑ प्र॒ती॒च्या॑ दि॒शोऽघा॒युर॑भि॒दासा॑त् ।
एतत् स ऋच्छात् ॥ ३ ॥

My stone-defense are you, whoever from the western quarter etc. etc.

१००७. अ॒श्म॒व॒र्म॒ मेऽसि॒ यो मो॒दी॒च्या॑ दि॒शोऽघा॒युर॑भि॒दासा॑त् ।
एतत् स ऋच्छात् ॥ ४ ॥

My stone-defense are you; whoever from the northern quarter etc. etc.

१००८. अ॒श्म॒व॒र्म॒ मेऽसि॒ यो मा॒ ध्रु॒वाया॑ दि॒शोऽघा॒युर॑भि॒दासा॑त् ।
एतत् स ऋच्छात् ॥ ५ ॥

My stone-defense are you; whoever from the fixed quarter etc. etc.

१००९. अ॒श्म॒व॒र्म॒ मेऽसि॒ यो मो॒र्ध्वाया॑ दि॒शोऽघा॒युर॑भि॒दासा॑त् ।
एतत् स ऋच्छात् ॥ ६ ॥

My stone-defense are you; whoever from the upward quarter etc. etc.

It is possible to read these verses as 7 + 12 (or 13 [or 14]) 5 = 24 (or 25 [or 26, vs 2])

१०१०. अ॒श्म॒व॒र्म॒ मे॑ऽसि॒ यो मा॑ दि॒शाम॑न्तर्दे॒शेभ्यो॑ऽघा॒युर॑भि॒दासा॑त्।
ए॒तत् स ऋ॑च्छात्॥७॥

My stone-defense are you, whoever from the intermediate quarters of the quarters etc. etc.

O is the only ms that fills out the paragraphs between 1 and 7; and it leaves *aghāyur* unelided in all the verses In paragraph 7 of our edition, the accent-mark has dropped out under the *va* of *aśmavarma* The Anukr reads 7 + 16 : 5 = 28 syllables

१०११. बृ॒ह॒ता॒ म॒न॒ उ॒प॑ ह्वये॒ मा॒त॒रि॒श्वा॒ना॒ प्रा॒णा॒पा॒नौ।
सूर्या॑च्चक्षु॒रन्त॑रि॒क्षाच्छ्रो॑त्रं पृथि॒व्याःशरी॑रम्।
सर॑स्वत्या॒ वाच॑मु॒प॑ ह्वयामहे॒ मनो॑युजा॥८॥

By the great one (*brhat*) I call unto mind, by Mātariśvan, unto breath and expiration; from the sun [I call] sight, from the atmosphere hearing, from the earth body, by Sarasvatī, mind-yoked, we call unto speech

The verse divides most naturally as 9 + 9 16 16 = 50, the metrical definition of the Anukr fits it very ill. [For c, cf. v 7 5.]

The second *anuvāka* ends here, and contains 5 hymns and 49 verses, the old Anukr says *ādyāt para ekādaśahīnaśaṣṭiḥ*

11. [Dialogue between] Varuṇa and Atharvan

Found also in Paipp viii It is used by Kauś only once, and in a connection which casts no light upon it, namely at 12.1, in a rite for general welfare (one eats a dish of milk-rice cooked on a fire of *mādāṇaka*-sticks). It is not quoted at all by Vait The interpretation in detail is difficult and far from certain.

[११ - संपत्कर्म सूक्त]

[ऋषि- अथर्वा। देवता- वरुण। छन्द- त्रिष्टुप्, १ भुरिक् त्रिष्टुप्, ३ पंक्ति,
६ पञ्चपदा अतिशक्वरी, ११ त्र्यवसाना षट्पदा अत्यष्टिः]

१०१२. कथं॑ म॒हे अ॑सु॒राया॑ब्रवी॒रिह॑ कथं॑ पि॒त्रे ह॑रये॒ त्वेष॑नृ॒णाः।
पृथि॑व् वरु॒ण दक्षि॑णां ददा॒वान् पु॑नर्म॒घ त्वं म॑न॒साचि॑कित्सीः॥१॥

How unto the great Asura did you speak here ? how, with shining manliness, unto the yellow (*hari*) father ? having given, O Varuna, a spotted [cow] as sacrificial fee, you have with the mind intended (? *cikits*) re-bestowal (?).

The second half-verse is probably meant as what was “spoken” The translation of d implies Aufrecht’s acute emendation (in Muir) of the reading to *punarmaghatvam* The sense of *punarmagha* is very doubtful Roth “greedy”, Muir (Aufrecht) “to take her back,” and “revoking”; neither seems to belong properly to the word, which ought to mean something like ‘bountiful in return’ . i.e. Varuna is expected to give back to Atharvan the cow the latter has presented to him (or another and better one) One might conjecture in c *varuṇe* ‘to Varuna,’ and understand *cikits* as ‘impute’ or ‘expect’ Roth regards the verse as spoken by Varuna; Muir, by Atharvan; the former is more acceptable Ppp begins *kathā diva asurāya bravāmah kathā*, and reads *prśnīh* in c [R takes *hari* as ‘wrathful’]

१०१३. न कामेन पुनर्मघो भवामि सं चक्षे कं पृश्निमेतामुपाजे।

केन नु त्वमर्थवन् काव्येन केन जातेनासि जातवेदाः॥ २॥

Not at pleasure am I a re-bestower; for examination (?) do I drive home this spotted [cow]; by what poesy (*kāvya*) now, O Atharvan, [are] you [poet]? by what that is produced (*jāta*) are you *jātavedas* ?

The rendering of b implies the necessary and obvious emendation of *sam cakse* (P M W -ksve) to *samcakse*, infinitive. *Kāmena* seems taken adverbially = *kāmāya*, *kāmam*, *kāmāt*; the god is not to be moved to counter-liberality by the mere desire of his worshiper, but challenges the latter’s claim on him. *Jātavedas*, lit. ‘having for possession whatever is produced (or born),’ ‘all-possessor.’ B.P.M. accent *atharvan* in c; one might emend to *atharvā*, ‘in virtue of what poetic merit are you Atharvan ?’ The verse belongs of course to Varuna Ppp. reads in b *samprcchi* and *upājet*.

१०१४. सत्यमहं गभीरः काव्येन सत्यं जातेनास्मि जातवेदाः।

न मे दासो नार्यो महित्वा वृतं मीमायु यदुहं धरिष्ये॥ ३॥

I verily am profound my poesy; verily by what is produced I am *jātavedas*; not barbarian (*dāsa*), not Aryan, by his might, damages (*mī*) the course which I shall maintain.

Muir ascribes the verse to Atharvan, Roth, better, to Varuna; the god asserts that it is he himself to whom wisdom and possession belong, his worshiper is comparatively nothing. Ppp begins with *satvasam* and reads *mahitvam* in c, and *hanisya* at the end. The Prāt. (iv 96) establishes the long *i* of *mīmāya* as a *pada*-reading. The Anukr. absurdly calls the verse a *pañkti*, although it is an evident *tristubh*, not less regular than a great proportion of the verses so called [The *me* in c is easier rendered in German than in English]

१० १५ . न त्वदुन्यः क्वितरो न मेधया धीरतरो वरुण स्वधावन् ।
त्वं ता विश्वा भुवनानि वेत्स्य स चित्रु त्वज्जनौ मायी विभाय ॥ ४ ॥

None else than you is more poet, nor by wisdom (*medhā*) more wise (*dhīra*), O Varuṇa, self-ruling one (*svadhāvanta*); you know all these beings; even that wily man (*jana*) now is afraid of you.

Ppp reads in a *vedhā anu* (for *medhayā*), and has at end of b the more antique form *svadhāvas*; as second half-verse it gives *tvam aṅga viśvā janmāni vettha matam na tuj jano mām bibhāyah*.

१० १६ . त्वं ह्यशुङ्ग वरुण स्वधावन् विश्वा वेत्स्य जनिमा सुप्रणीते ।
किं रजस एना पुरो अन्यदस्त्येना किं परेणावरममुरा ॥ ५ ॥

Since you verily, O self-ruling Varuṇa, know all births, O well-conducting one - is there anything else beyond the welkin (*rajas*) ? is there anything below what is beyond, O unerring one (? *amura*) ?

The version given implies that *kim* is interrog. particle in c, d, as best suits the answer in the next verse : else, 'what other is beyond' etc. *Amura* in b is understood as *amūra*, as required by the meter : cf v.1.9. Ppp. again reads *svadhāvas* in a, and, in b and further, *janmā śraddhadanī te kim menā rajasas paro 'sti kim avarena avaram asūra*. The majority of mss (B P.M.H.s.m.O. etc., only I.E.H.p m.K. have *asti*) accent *astī* at end of c [For the combination *enā paras* = 'beyond', in 3d pāda, see BR. iv 494 I suggest for d, 'Is there (*kim*) (anything behind, *avaram*, i.e.) anything beyond that (*enā*, substantive pronoun) which is beyond (*parena*) ?']

१० १७ . एकं रजस एना पुरो अन्यदस्त्येना पर एकैर्न दुर्गर्शं चिदुर्वाक् ।
तत् ते विद्वान्वरुण प्र ब्रवीम्यधोवचसः पुण्यो भवन्तु नीचैर्दासाउप
सर्पन्तु भूमिम् ॥ ६ ॥

There is one other thing beyond the welkin; there is something, hard to attain, hitherward from what is beyond : this I Varuṇa,

knowing it, proclaim to you. Be the *pani*'s of degraded speech, let the barbarians creep (*srp*) downward to the earth.

The translation implies emendation of *varuna* to *varunah* in c, which seems necessary, as the verse evidently belongs in Varuna's mouth, both Roth and Muir so understand it. In d is implied *adhovacasas*, which all the mss read; alteration to *-varcasas* might be welcome, but is hardly called for. Ppp. is considerably different; it reads . *ya ekam enā rajasas paro 'sti pare' kena dūdāhyam tyajan yat tat tve acchovacasas dāsā yā upa sarpantu riprā*. The meter of a would be rectified by omitting the superfluous *enā*, that of b, by a like omission (which the Paipp text also favors), or, so far as the meaning is concerned, better by reading *enā parena dur-* etc. The description of the verse by the Anukr. as an *atisakvari* (though it still lacks one syllable of sixty) helps to authenticate the text as the mss present it.

[Whitney, on the revision, would doubtless have made clear his views as to b. Both sense and meter indicate that the *enā* in a, and the *enā* in b are intrusions, they have blundered in from 5 c. Omitting them, I render 'There is one other thing beyond the welkin, [and,] beyond [that] one thing, [is] something hard to get at (*durnasam cit*) [if you start] from this side [of them] '] [I understand *tat tve acchovacasas* to mean merely that Ppp reads *tve* for *te* and *acchovacasas* for *adhovacasah* - not that it omits the rest from *te* to *nicair*]

१०१८. त्वं ह्य॑शृङ्गं वरुण॑ ब्रवी॑षि पुन॑र्मघेष्ववद्यानि॑ भूरि॑।

मो षु पु॒णीं रभ्ये॑त॒तावतो॑ भून्मा त्वा॑ वोचन्नरा॒धसं॑ जना॑सः॥७॥

Since you verily, O Varuṇa, speak many reproachful things among (as to?) re-bestowers, do not you, I pray, belong to (*abhi-bhū*) such *panis*; let not people call you ungenerous (*arādhas*).

The rendering implies emendation of *bhūt* to *bhūs* at end of c, which is made also by Roth and Muir. The pāda is corrupt in Paipp

१०१९. मा मा॑ वोचन्नरा॒धसं॑ जना॑सः पुन॑स्ते पृ॒थ्विं ज॑रित॒र्ददा॑मि।

स्तोत्रं मे॑ विश्रु॒मा या॑हि शची॑भि॒रन्तर्वि॑श्वा॑सु मानु॑षीषु दिक्षु॑॥८॥

Let not people call me ungenerous, I give you back the spotted [cow], O singer; come you mightily (*śacībhis*) to every song of praise (*stotra*) of mine, among all human regions (*dikṣ*).

Roth's suggested emendation of *dikṣu* at the end of *vikṣu* 'settlers, tribes,' accepted by Muir, is unquestionably an improvement of the text, Ppp. has unfortunately a different reading : *ā yāhi janēsu antar deveṣu mānusesu riprā* *Dikṣu* is read in Prāt. iv 34 c.

१०२०. आ तै स्तोत्राण्युद्यतानि यन्त्वन्तर्विश्वासु मानुषीषु दिक्षु।
देहि नु मे यन्मे अदत्तो असि युज्यो मे सप्तपदः सखासि॥१॥

Let uplifted (*ud-yam*) songs of praise of you come, among all human regions Give now to me what you have not given me; you are my suitable comrade of seven steps .-

That is, apparently, ready to go seven steps (or any indefinite distance) with me Roth suggest as an improved reading *ādattas* 'has taken from me' in c, and Muir so renders Both words are alike, and equally, wrong grammatically, using the passive pple in the sense of an active, *adattam asti* would be correct, and at this Ppp perhaps points . *dehi tam mahyam yadi tatvam asti yadyo nas saptapadah sakhā 'sah* Ppp also begins with *yā te stotrāṇi bandhanāni yāni*, and apparently has *diksu* in b

१०२१. सुमा नौ बन्धुर्वरुण सुमा जा वेदाहं तद्यज्ञविषा सुमा जा।
ददामि तद् यत् ते अदत्तो अस्मि युज्यस्ते सप्तपदः सखास्मि॥१०॥

O us two, O Varuna [there is] the same connection, the same birth (*jā*)

I know that which is of us two this same birth, I give that which I have not given you; I am your suitable comrade of seven steps -

It seems necessary to divide this verse between the two speakers, and doubtless Roth's assignment of only the first pāda to Atharvan is better than Muir's of the first half-verse With Roth's division the *nau* is called for in a as in b, and Roth's emendation to *samāno bandhus*, though it is read by Ppp (whose testimony on such a point is of little value), is hardly acceptable; better *samb nau*. Ppp. reads also, for b, *vada vaitad vadam samā jāh*; and for c, *dadāmi tubhyam yadi tatvam asti*, and it omits d. [The translation implies *adattam asti* as in 9]

१०२२. देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः।
अजीजनो हि वरुण स्वधावन्नर्थर्वाणं पितरं देवबन्धुम्।
तस्मा उ राधः कृणुहि सुप्रशस्तं सखा नो असि परमं च बन्धुः॥११॥

A god, bestower of vigor on a singing god; a sage (*vipra*), of good wisdom for a praising sage.

Since you, O self-ruling Varuna, has generated father Atharvan, connection of the gods, for him do you make well-extolled generosity; our comrade are you, and highest connection.

The first line is here (with Muir and Zimmer, p 205) taken as

belonging to Varuna's reply given in the preceding verse. We must emend at the end either to *paramas ca* or to *bandhu*. All the mss. leave *stuvate* in b unaccented, as if it were a verb-form. Ppp. reads *svadhāvam* in c, *viśvadevam* at end of d, *urvāyus kṛnuhi praś-* in e, and, for f, *sakhā no 'sti varunaś ca bandhuh*. The Anukr. makes no account of the extra syllable in e. In b, the vertical over *su-* is gone. [Pādas c-f are not part of the dialogue.]

12. Āprī-hymn : to various divinities

This is a RV. hymn (x 110), and found also in VS. (xxix 25-6, 28-36), MS. (iv.13 3, 5), and TB (iii 6 3), with almost no variants from the RV. text. Paipp. does not contain it. Kauś. applies it (45 8 : but the pratika, simply *samuddhas*, might designate any one of several other verses in the text) in the *vaśāsamana* ceremony to accompany the offering of the omentum; and in the *parvan* sacrifices (2 36) occurs a pāda resembling 2 b. In Vait. (10.11 - the pratika is unambiguous) it goes with the *prayāja* offerings in the *paśubandha*.

[१२ -ऋतयज्ञ सूक्त]

[ऋषि- अङ्गिरा। देवता- जातवेदा अग्नि। छन्द- त्रिष्टुप्, ३ पंक्तिः।]

१०२३. समिद्धो अद्य मनुषो दुरोणे देवो देवान् यजसि जातवेदः।

आ च वह मित्रमहश्चिकित्वान् त्वं दूतः कविरसि प्रचेताः॥ १॥

Kindled this day in the home of man (*manus*), you, a god, O Jātavedas, do sacrifice to the gods; and do you bring [them], understanding it, O you of friendly might, you are a forethoughtful messenger, poet.

The only variant in this verse is that MS. omits the peculiar and problematic accent of *vaha* in c.

१०२४. तनूनपात् पथ ऋतस्य यानान् मध्वा समज्जन्स्वदया सुजिह्व।

मन्मानि धीभिरुत यज्ञमृच्यन् देवत्रा च कृणुह्यध्वरं नः॥ २॥

O Tanūnapāt (son of yourself ?), do you, anointing with honey (*madhu*) the roads that go for righteousness (*ṛta*), sweeten them, O well-tongued one; prospering (*rdh*) with prayers (*dhi*) the devotions (*manman*) and the sacrifice, put (*kṛ*) you also among the gods our service (*adhvara*).

The mss. accent, without assignable reason, *svadayā* in b, but the edition emends to *svadayā*, in agreement with the other texts.

The three Yajus-texts insert between this verse and the next an alternative invocation to Narāśansa (RV vii 2 2)

१०२५. आ॒जुह्वान॑ ईड्यो व॒न्य॒श्चा या॑ह्य॒ग्ने वसु॑भिः स॒जोषाः॑।

त्वं दे॒वाना॑मसि य॒द्ध होता॑ स ए॒नान् यक्षी॑षितो य॒जीयान्॑॥३॥

Making oblation do you, O Agni, to be praised and to be greeted, come in accord with the Vasus. You are invoker (*hotṛ*) of the gods, O youthful one (?*yahva*); do you, sent forth, skilled sacrificer (*yajīyāns*), sacrifice to them

Ājuhvāna in a is perhaps to be understood as passive (= *āhuta*), 'receiving oblation.' There are no variants. The Anukr. absurdly calls this verse a *pañkti*, because, by omitting resolutions of semivowels etc., it is capable of being read as 40 syllables. The Anukr's of RV. and VS. both reckon it as *tristubh*

१०२६. प्रा॒चीनं॑ ब॒र्हिः प्र॒दिशा॑ पृ॒थिव्या॑ वस्तो॒रस्या॑ वृ॒ज्यते॑ अ॒ग्ने अ॒ह्नाम्।

व्यु॒ प्रथ॑ते वित॒रं वरी॑यो दे॒वेभ्यो॑ अ॒दितये॑ स्यो॒नम्॥४॥

The forward *barhis*, through the fore-region of the earth, is wreathed on this dawn (*vastu*), at the beginning (*agra*) of the days; it spreads out abroad more widely, pleasant to the gods, to Aditi.

'Forward' and 'fore-region', i.e. 'eastward' and 'east'. All our mss. read *vryyase* in b, but the edition makes the necessary emendation to *-te*, in accordance with the four other texts, and the translation given implies *-te*.

१०२७. व्य॒च॑स्वतीरु॒र्विया॑ वि श्र॑यन्तां पति॒भ्यो न ज॑नयुः शु॒भमा॑नाः।

दे॒वीर्द्वा॑रो बृ॒हती॑र्वि॒श्वमि॒न्वा दे॒वेभ्यो॑ भवत सु॒प्राय॑णाः॥५॥

Expansive let them open (*vi-sṛi*) widely, like wives adorned for their husbands; you great, divine, all furthering doors, be you favorable to the advance of the gods

Our *pada*-text divides the last word as *su-prāyanāh*, while the RV. *pada* has *supraayanāh*; the meter appears to indicate that *suprayānāh* is the true original reading

१०२८. आ सु॒ष्वय॑न्ती य॒जते॑ उ॒पाके॑ उ॒षास॑ान॒क्ता सद॑तां नि यो॒नौ।

द्वि॒व्ये योष॑णे बृ॒हती॑ सु॒रुक्मे॑ अ॒धि श्रि॑यं शु॒क्रपि॑शं द॒धनि॑॥६॥

Let Dawn and Night, dripping (? *susvay-*), worshipful, close, sit down here in the lair (*yoni*) - the two heavenly, great, well-shining women, putting on beauty (*sṛi*) with bright adornment.

The other texts differ from ours only by accenting *upāke*. [The comment to Prāt 11 91 cites *susvay* as a case of reduplication; and BR vii.1142 connect it with *su* 'impel' But see Weber. He renders *ā* by 'Heran.']

१०२९. दैव्या होतारा प्रथमा सुवाचा मिमांना यज्ञं मनुषो यजध्वै।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता॥७॥

The (two) invokers of the gods, first, well-voiced, shaping (*mā*) the sacrifice for man (*manus*) to sacrifice, urging forward at the councils (*vidatha*) the (two) singers (*kāru*), pointing out forward light through the fore-region.

These are no variants. [Griffith, after Mahīdhara, takes the "light" as the *āhavanīya* fire.]

१०३०. आ नो यज्ञं भारती तूयमेत्विडा मनुष्वदिह चेतयन्ती।
तिस्रो देवीर्बहिरिदं स्योनं सरस्वतीः स्वर्षसः सदन्ताम्॥८॥

Unto our sacrifice let Bhāratī come quickly, let Idā, taking note here in human fashion; let the three goddesses, well-working, sit upon this pleasant *barhus* - [also] Sarasvatī.

The translation implies in d the reading *sarasvatī*, given by RV.VS.MS., TB. [both ed's, Bibl Ind and Poona] supports AV in reading *-tīh*, which, however, can hardly be anything but a blunder. The four other texts have at the end *sadantu*. All our mss. have *manusyat* in b [and so have all SPP's authorities], and this form is authenticated by Prāt.iv 65, the comment explaining how it is derived from *manusyavat*. As being, therefore, the indubitable AV reading, it should not have been altered in our edition to *-svat*, to conform with the four other texts, even though doubtless a corruption of *-svat* [SPP also alters it.] [In c, correct *davīr* to *devīr*.]

१०३१. य इमे द्यावापृथिवी जनित्री रूपैरपिशद् भुवनानि विश्वा।
तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यक्षि विद्वान्॥९॥

To him, god Tvastā, who adorned (*piś*) with forms these two generatresses, heaven-and-earth, [and] all existences, do you today, O invoker, sent forth, skilled sacrificer, sacrifice here, understanding it

१०३२. उपावसृज तन्या समञ्जन् देवानां पाथ ऋतुथा हवीषि।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन॥१०॥

In your way (?*tmānyā*) anointing them, pour you down upon (*upa-ava-sṛj*) the track of the gods the oblations in due season, let the forest-tree, the queller (*śamitar*), god Agni, relish (*svad*) the oblation with honey, with gḥī.

‘Forest-tree’, doubtless a big name for the sacrificial post That the ‘queller’ is a separate personage is shown by the plural number of the following verb. [E Sieg discusses *pāthas*, Gurupūjākaumudī, 97 ff, later, Oldenberg, ZDMG. 1iv.602]

१०३३. सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत् पुरोगाः।

अस्य होतुः प्रशिष्यतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः॥ ११॥

At once, when born, he determined (*vi-mā*) the sacrifice; Agni became foremost of the gods; at the direction of this invoker, at the voice of righteousness (*rta*), let the gods eat the oblation made with “hail !”

The other texts read in c the nearly equivalent *pradiśi*.

13. Against snakes’ poison

Found (except vs. 1) also in Paupp viii. (in the verse-order 3, 2, 4, 6, 5, 7-11). It is not quoted in Vait., but in Kauś. 29.1-14 all the verses are brought in their order, in connection with a ceremony for healing poison-wounds; verse 1 (or the hymn) is also used at 48.9, in a witchcraft rite. [The London Anukr, in 6 places and for 7 poison-hymns, gives *Garutmā* (not *-mān*) as *rsi*]

[१३ - सर्पविषनाशन सूक्त]

[ऋषि- गरुत्मान्। देवता- तक्षक। छन्द- अनुष्टुप्, १,३ जगती, २ आस्तार पंक्ति, ५

त्रिष्टुप्, ६ पथ्यापंक्ति, ९ भुरिक् जगती, १०-११ निचृत् गायत्री।]

१०३४. दुर्दिर्हि मह्यं वरुणो दिवः क्विर्वचोभिरुग्रैर्नि रिणामि ते विषम्।

खातमखातमुत सूक्तमग्रभूमिरेव धन्वन्नि जजास ते विषम्॥ १॥

Since Varuṇa, poet of heaven, has given [them] to me, with formidable spells (*vacas*) do I dissolve your poison, what is dug, undug, and attached (*sakta*) have I seized; like drink (*irā*) on a waste has your poison been wasted (*ni-jas*).

The epithets in c are of obscure application . probably buried in the flesh by the bite, or unburied but clinging.

१०३५. यत् ते अपोदकं विषं तत् त एतास्वग्रभम्।

गृह्णामि ते मध्यममुत्तमं रसमुतावमं भियसां नेशदादु ते॥ २॥

What waterless poison is yours, that of yours have I seized in these I seize your midmost, your upmost juice (*rasa*), also may your lowest then disappear for fright.

'These' in b is fem (*etāsu*), doubtless 'waters' is to be supplied Ppp reads in a *padakam* (for *apod-*), and in b *tat tābhur*. *Yat ta* in a in our edition is a misprint for *yat te*. Kauś (29 2) calls the verse *grahantī* [For *neśat*, see *Skt Gram* §847 end, and §854 b]

१०३६. वृषा मे रवो नभसा न तन्यतुरुग्रेण ते वचसा बाध आदु ते।
अहं तमस्य नृभिरग्रभं रसं तमस इव ज्योतिरुदेतु सूर्यः॥३॥

A bull [is] my cry, like thunder through the cloud (*nabhas*), with your formidable spell do I then drive it off (*bādh*) for you; I have seized that juice of his with men [?]; like light out of darkness let the sun arise.

One is tempted to emend *nabhasā* in a to *-sas* or *-sām*, 'the thunder of the clouds'. Ppp reads *tam* (which is better) *vacasā bādhaitu te* in b, *grabhis* for the strange *nrbhis* [Weber, 'kräftig'] in c, and *jyotise 'va tamaso 'dayatu sāryah* in d. The *i* of *iva* is uncounted in the meter of d. Kauś. calls the verse *prasarjanī*

१०३७. चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषम्।
अहं प्रियस्व मा जीवीः प्रत्यगभ्येतु त्वा विषम्॥४॥

With sight I smite your sight; with poison I smite your poison, die, O snake, do not live, let your poison go back against you

All the mss [including SPP's] read *ahes* at beginning of c, but our edition makes the necessary emendation to *ahe* Ppp has for a *balena te balam hanmi*, its b is wholly corrupt; for c etc it reads *rsana hanmi te vidam ahe maristā mā jīvī praty anveta vā visam* [As for d - the later Hindus thought that snake poison did not hurt a snake, cf *Indische Spruche*, 3001. But see the interesting experiments of Sir Joseph Fayrer, in his *Thanatophidia of India*,² London, 1874, p.74-5. My colleague, Dr Theobald Smith, Professor of Comparative Pathology, has most kindly examined for me the recent literature concerning the auto-toxic action of snake-venoms. The evidence is not conclusive as yet, but points to the immunity of snakes to snake-poison. Cf. vii 88, below]

१०३८. कैरात पृश्न उपतृण्य बभ्रु आ मे शृणुतासिता अलीकाः।

मा मे सख्युं स्तामानमपि हाताश्रावर्यन्तो नि विषे रमध्वम्॥५॥

O Kirātan, O spotted one, O grass-hunter (?), O brown one ! listen you to me, O black serpents, offensive ones ! stand you not

upon the track (?*stāman*) of my comrade; calling out (*ā-srāvay*), rest quiet in poison

It is hardly possible to avoid emending *stāmānam* in c to *sthāmānam* ['station'] or *srāmānam* ['course,' from *sr* 'run' - but not quotable], Ppp. is very corrupt in c, d, but seems to intend no variants. It reads *upatarni babahrav* in a, our *babhra* is by Prāt 1 81, and this passage is quoted in the comment on that rule. It further mutilates to *asitalikā* in b. The accents in our text [and SPP's] on *astās* and *alikās* are against all rule, and doubtless to be regarded as misreadings, the translation implies their absence. In c correct to *sakhyuh* (accent-sign lost over *u*). A number of [our] mss (P.M.H.I.O.) [and five of SPP's] read *mise* for *vise* in d (and *nimise* 'at a wink' would be an acceptable emendation), M.W. end with *rabhadhvam*. [Griffith identifies *kairāta* with *karait*, the Hindūstānī name (now well known in the Occident) of an awfully venomous little serpent. This would be most interesting, if certain, but friend Gnierson writes me that it is improbable on phonetic grounds. We should expect in Hind. *kerā*.]

१०३९. असितस्य तैमातस्य बभ्रोरपोदकस्य च।

सात्रासाहस्याहं मन्योरव ज्यामिव धन्वो वि मुञ्चामि रथो इव॥६॥

Of the *Timātan* (?) black serpent, of the brown, and of the waterless, of the altogether powerful (?), I relax the fury, as the bow-string of a bow; I release as it were chariots

The translation is as if the reading at end of c were *manyum* * The *pada*-reading in c is *sātrā-sahasya*, according to Prāt 111 23 Ppp has *tayimātasya* in a, and in c *upodakasya* 'water-haunting,' which is better. [Whitney would doubtless have revised this carefully. The divergences of the translators reflect the uncertainties of the exegesis 'I slacken as it were the cars of the wrath of' etc. Griffith, 'I release (you) from the fury of' etc. Bloomfield. 'Des Asita... des Manyu Streitwagen gleichsam spanne [ich] mir ab' or 'die Streitwagen des Grimmes des Asita' etc. Weber. For d, 'as the string from off (*ava*) the bow'] *[Ppp. reads *manyum*]

१०४०. आलिङ्गी च विलिङ्गी च पिता च माता च।

विद्म वः सर्वतो बन्ध्वरसाः किं करिष्यथ॥७॥

Both *āligī* and *viligī*, both father and mother - we know your connection (*bandhu*) completely; sapless ones, what will you do ?

The wholly obscure words in a (p. *ā-ligī*, *vi-ligī*) might also be nom. m. of stems in *-in*, but their accent is against it. Ppp reads, for a, b, *ālākā ca vyaca huptvā yas te mātā*. The Anukr. makes no account in b of the two syllables that are lacking to make an *anustubh* pāde ,

१०४१. उरूगूलाया दुहिता जाता दास्यसिक्न्या।

प्रतङ्क् ददुषीणां सर्वासामरसं विषम्॥ ८॥

Daughter of the broad-knobbed one (?), born of the black barbarian (f) - of all them (f.) that have pierced defiantly (?) the poison [is] sapless.

The translation conjectures in a relationship of *-gūla* to *guda* and *gola*, and implies for b emendation to *dāsyā asiknyāh* - since something had to be done to make the line translatable [One of SPP's authorities has *asiknyāh*] Ppp begins with *udakūlāyā* 'of the water-bank', the rest of its version is "without meaning." The first word is quoted by the commentary to Prāt iii 72 in the form *urū-gūlāyāh* (so the ms) [*urū-* ?] [W's version 'pierced' implies reference to root *dr* (not *drā* 'run,' as in *Index*) For *pratañkam*, both here and at iv 16 2, he first wrote 'rapidly', and then interlined 'defiantly' Why ? BR take it as gerund, 'of all that have run gliding' i e, I suppose, 'that dart along on their bellies' ?]

१०४२. कूर्णा श्चावित् तदब्रवीद् गिरेरवचरन्तिका।

याः कश्चेमाः खन्नित्रिमास्तासामरसतमं विषम्॥ ९॥

The eared hedgehog said this, coming down from the mountain whichsoever of these (f) are produced by digging, of them the poison is most sapless

This verse, which is rather out of place here, seems like a variation of RV i 191.16 *kusumbhakas tad abravīd gireh pravartamānakah vṛścikasyā 'rasam viṣam* Ppp begins with *kanvā* [For the diminutive, cf iv.37.10 and xiv 2.63]

१०४३. ताबुवं न ताबुवं न घेत् त्वमसि ताबुवम्।

ताबुवैनारसं विषम्॥ १०॥

Tābuva, not *tābuva*; verily you are not *tābuva*; by *tābuva* [is] the poison sapless

Ppp. has instead *tāvucam na tāvucamn aher asiktam tāvucenā 'rasam viṣam* With this verse, according to Kauś. (29 13), one sips water from a gourd

१०४४. तस्तुवं न तस्तुवं न घेत् त्वमसि तस्तुवमम्।

तस्तुवेनारसं विषम्॥ ११॥

Tastuva, not *tastuva*, verily you are not *tastuva*; by *tastuva* [is] the poison sapless.

Ppp has for a, b, *tastuvam na harisiktam tastuvam* But for the [unligualized] *n* of *tastuvena*, the word in our mss. might be equally read *tasruva* [SPP. reports this reading]. With this verse, according to Kauś. (29 14), one “binds the navel” [Weber, Sb. 1896, p.681 (see also p 873), gives an elaborate discussion of these two verses He deems *tābuva* a misread *tāthuva* (root *stu* = *sthā*), ‘stopping, banned’ But see Barth, *Revue de l’histoire des religions*, xxxix 26.]

14. Against witchcraft : with a plant

[Part of verse 8 is prose.] Found also (except vss. 3, 5, which are wanting, and 9, 13, which occur in ii) in Paipp vii (in the order 1, 2, 8, 12, 4, 10, 11, 7, 6) Quoted in Kauś (39 7) with ii 11 and several other hymns, in a ceremony against witchcraft; vs 9 also separately in 39.11. Not noticed in Vait.

[१४- कृत्यापरिहरण सूक्त]

[ऋषि- शुक्र। देवता- १-२ ओषधि, ३-१३ कृत्या परिहरण। छन्द- अनुष्टुप्, ३,५,१२
भुरिक् अनुष्टुप्, ८ त्रिपदा विराद् अनुष्टुप्, १० निचृत् बृहती, ११ त्रिपदासामी त्रिष्टुप्,
१३ स्वराद् अनुष्टुप्।]

१०४५. सुपर्णस्त्वान्वविन्दत् सूकरस्त्वाखनन्नसा।

दिप्सौषधे त्वं दिप्सन्तमव कृत्याकृतं जहि॥ १॥

An eagle (*suparna*) discovered you, a hog dug you with his snout; seek you to injure, O herb, him that seeks to injure; smite down the witchcraft-maker.

We have had the first half-verse already, as 11.27 2 a, b. Ppp. has, for d, *prati krtyākṛto daha*.

१०४६. अव जहि यातुधानानव कृत्याकृतं जहि।

अथो यो अस्मान् दिप्सति तमु त्वं जहोषधे॥ २॥

Smite down the sorcerers, smite down the witchcraft-maker; then, whoever seeks to injure us, him do you smite, O herb.

Ppp. omits, probably by oversight, the first half-verse.

१०४७. रिश्यस्येव परीशासं परिकृत्य परि त्वचः।

कृत्यां कृत्याकृतं देवा निष्कर्मिं प्रति मुञ्चत॥ ३॥

Having cut around out of [his] skin a strip (*pariśāsa*), as it were of a stag, fasten, O gods, upon the witchcraft-maker the witchcraft, like a necklace.

That is, apparently, with a thong cut out of his own skin, like a buck-skin thong. As usual, the mss vary in a between *ṛśy-* and *riśy-*, E even reading *riśy-*, but the majority have *ṛśy-*, which is undoubtedly the true text, and should be restored in our edition. Three times, in this hymn (vss 3, 5, 12), the Anukr insists on regarding *iva* as disyllabic, and therefore reckons the verses as *bhury*

१०४८. पुनः कृत्यां कृत्याकृते हस्तगृह्य परा णय।
समुक्षमस्मा आ धेहि यथा कृत्याकृतं हनत॥ ४॥

Lead you away the witchcraft back to the witchcraft-maker, grasping its hand; set it straight before (*samaksam*) him, that it may smite the witchcraft-maker

Ppp. has for b, *pratiharanaṁ na harāmasi* (our 8 c), but in book 11 it has the whole half-verse just as it stands here.

१०४९. कृत्याः सन्तु कृत्याकृते शपथः शपथीयते।
सुखो रथ इव वर्तता कृत्या कृत्याकृतं पुनः॥ ५॥

Be the witchcraft's for the witchcraft-maker, the curse for him that curses, like an easy chariot let the witchcraft roll back to the witchcraft-maker

१०५०. यदि स्त्री यदि वा पुमान् कृत्यां चकार पाप्मनै।
तामु तस्मै नयामस्यश्चमिवाश्वाभिधान्या॥ ६॥

If woman, or if man, has made witchcraft in order to evil, it we conduct unto him, like a horse by a horse-halter

The Anukr doubtless scans d as *aśvam ivā 'śvābhīdhānyā*, instead of *aśvam 'vā 'śvābhīdhāniā*, as it should be

१०५१. यदि वासि देवकृता यदि वा पुरुषैः कृता।
तां त्वा पुनर्णयामसीन्द्रेण सयुजा वयम्॥ ७॥

If either you are god-made, or if made by men, you, being such, do we lead back, with Indra as ally.

Ppp has a very different version of this verse *yā kṛtye devakṛtā yā vā manuṣyajā 'sī · tām tvā pratyaṁ prahinmasi praficī nayana brahmaṇā*. The *n* in *punar nayāmasi* is prescribed by Prāt.iii 81. *Tam* at beginning of c is a misprint for *tām*

१०५२. अग्ने पृतनाषाट् पृतनाः सहस्व।
पुनः कृत्यां कृत्याकृते प्रतिहरणेन हरामसि॥ ८॥

O Agni, overpowerer of fighters, overpower the fighters; we take the witchcraft back to the witchcraft-maker by a returner.

Ppp reads in b *prati* instead of *punar*, thus making a better correspondence with *pratihārana* in c. The Anukr.'s definition of the "verse" is purely artificial; the first pāda is distinctly unmetrical, and the third hardly metrical

१०५३. कृतव्यधनि विध्य तं यश्चकार तमिज्जहि।

न त्वामचक्रुषे वयं वधाय सं शिशोमहि॥ १॥

O practiced piercer (?), pierce him; whoever made [it], him do you smite, we do not sharpen you up to slay (*vadha*) him who has not made [it].

This verse is found in Ppp. in book ii., much corrupted, with, for d, *vadhāya śam samīmahe Krtavyadhanī* may possibly be the proper name of the herb addressed : cf. *krtavedhana* or *-dhaka*, "name of a sort of fennel or anise" (Pet. Lex.).

१०५४. पुत्र इव पितरं गच्छ स्वज इवाभिष्टितो दश।

बन्धमिवावक्रामी गच्छ कृत्ये कृत्याकृतं पुनः॥ १०॥

Go as a son to a father, like a constrictor trampled on, bite; go, O witchcraft, back to the witchcraft-maker, as it were treading down [your] bond.

That is, apparently, escaping and treading on what has restrained you Ppp. combines in b *svajaiva*, and reads for c, d, *tantur ivāvyayamnide kṛtye kṛtyākṛtam kṛtāh* Though the verse is a perfectly good *anuṣṭubh*, the Anukr., reading *iva* three times as disyllabic, turns it into a defective *brhatī*.

१०५५. उदेणीव वारण्यभिस्कन्दं मृगीव।

कृत्या कर्तारमृच्छतु॥ ११॥

Up, like a she-antelope (*enī*), a she-elephant (?*vāranī*), with leaping on, like a hind, let the witchcraft go to its maker.

A verse of doubtful interpretation; but it is altogether probable that the animal-names are co-ordinate in construction with *kṛtyā* in c; and they are feminine doubtless because this is feminine, the *kṛtyā* is to overtake its perpetrator with their swiftness and force But the Pet. Lex. takes *vāranī* as 'shy, wild,' qualifying *enī*. Ppp. combines *enai* 'va and *mrgai* 'va, and reads *vārunī*, and *-krandam* for *-skandam*, *-krandam* seems rather preferable The unaltered *s* of *abhisk-* in b falls under Prāt.ii.104, and the

example is quoted there. Though the verse is a fairly regular *gāyatrī*, the Anukr. stupidly accounts it a *sāmnī tristubh*, as if it were prose, and contained only 22 syllables

१०५६. इष्वा ऋजीयः पततु द्यावापृथिवी तं प्रति।
सा तं मृगमिव गृह्णातु कृत्या कृत्याकृतं पुनः॥ १२॥

Straighter than an arrow let it fly O heaven-and-earth, to meet him, let it, the witchcraft, seize again him, the witchcraft-maker, like a deer.

Ppp. reads, for c, d, *sā tam mrgam iva vidat kṛtyā kṛtyākr̥tam kṛtā*

१०५७. अग्निरिवैतु प्रतिकूलमनुकूलमिवोदकम्।
सुखो रथ इव वर्ततां कृत्या कृत्याकृतं पुनः॥ १३॥

Let it go like fire up-stream, like water down-stream; like an easy chariot let the witchcraft roll back to the witchcraft-maker

‘Up-stream’, i.e. contrary to the natural direction (*pratīkūlam*), or upward. Ppp. has the verse in book 11., and reads at the end of d(cf. its version of 12 d) *tāh* (for *kṛtā*) The meter is *svarāj* only by twice refusing to abbreviate *iva* to ‘*va*’.

15. For exorcism : to a plant

Found also in Paipp viii Used by Kauś. (19 1), with several other hymns, for the healing of distempered cattle, and its verses and those of hymn 16 are referred to as *madhulāvrsalūṅgāh* again in 29.15, following the use of hymn 13.

[१५ - रोगोपशमन सूक्त]

[ऋषि- विश्वामित्र। देवता- मधुलौषधि। छन्द- अनुष्टुप्, ४ पुरस्ताद् बृहती,
५,७-९ भुरिक् अनुष्टुप्]

१०५८. एकां च मे दशं च मेऽपवृत्तारं ओषधे।
ऋतं जातु ऋतावरि मधु मे मधुला करः॥ १॥

Both one of me and ten of me [are] the exorcisers (*apavaktar*) O herb; you born of right (*ṛta*), you rich in right, may you, honeyed (*madhulā*), make honey for me.

Ppp. omits throughout the second *me* in a, and reads for d *madhu tvā madhulā karat*. The Anukr. says *madhulām osadhīm astaut*.

१०५९. द्वे च मे विंशतिश्च मेऽपवृत्तार ओषधे।

ऋतजात ऋतावरि मधु मे मधुला करः॥ २॥

Both two of me and twenty of me [are] etc. etc

१०६०. तिस्रश्च मे त्रिंशच्च मेऽपवृत्तार ओषधे।

ऋतजात ऋतावरि मधु मे मधुला करः॥ ३॥

Both three of me and thirty of me [are] etc. etc

१०६१. चतस्रश्च मे चत्वारिंशच्च मेऽपवृत्तार ओषधे।

ऋतजात ऋतावरि मधु मे मधुला करः॥ ४॥

Both four of me and forty of me [are] etc. etc

१०६२. पञ्च च मे पञ्चाशच्च मेऽपवृत्तार ओषधे।

ऋतजात ऋतावरि मधु मे मधुला करः॥ ५॥

Both five of me and fifty of me [are] etc. etc.

O D accent *pañca*, the rest, against the usual way, *pañca*, and our edition follows the latter.

१०६३. षट् च मे षष्टिश्च मेऽपवृत्तार ओषधे।

ऋतजात ऋतावरि मधु मे मधुला करः॥ ६॥

Both six of me and sixty of me [are] etc. etc.

This verse ought to be reckoned by the Anukr as *nicrt*, not less than 5 etc as *bhury*.

१०६४. सप्त च मे सप्ततिश्च मेऽपवृत्तार ओषधे।

ऋतजात ऋतावरि मधु मे मधुला करः॥ ७॥

Both seven of me and seventy of me [are] etc. etc.

१०६५. अष्ट च मेऽशीतिश्च मेऽपवृत्तार ओषधे।

ऋतजात ऋतावरि मधु मे मधुला करः॥ ८॥

Both eight of me and eighty of me [are] etc. etc.

The reckoning of this verse as *bhury* implies the (unproper) restoration of the elided *a* of *aśītis*.

१०६६. नव च मे नवतिश्च मेऽपवृत्तार ओषधे।

ऋतजात ऋतावरि मधु मे मधुला करः॥ ९॥

Both nine of me and ninety of me [are] etc. etc.

१०६७. दशं च मे शतं च मेऽपवृत्तारं ओषधे।

ऋतं जातं ऋतावरि मधु मे मधुला करः॥ १०॥

Both ten of me and hundred of me [are] etc. etc.

१०६८. शतं च मे सहस्रं चापवृत्तारं ओषधे।

ऋतं जातं ऋतावरि मधु मे मधुला करः॥ ११॥

Both a hundred of me a thousand [are] the exorcisers, O herb; etc. etc.

Without any regard to the connection between this hymn and the next, the third *anuvāka* is made to end here, containing 5 hymns and 57 verses; the quoted Anukr. says accordingly *tsrbhis tṛtīyah*

Here ends also the eleventh *prapāthaka*

16. Exorcism

[Not metrical] Found also in Paipp viii Referred to only in Kauś 29.15, in company with the preceding hymn, as above reported.

[१६ - वृषरोगशमन सूक्त]

[ऋषि- विश्वामित्र। देवता- एकवृष। छन्द- साम्नी उष्णिक्, २, ३, ६

आसुरी अनुष्टुप्, ११ आसुरी॥]

१०६९. यद्येकवृषोऽसि सृजार्सोऽसि॥ १॥

If you are sole chief, let go; sapless are you

We have *ekavṛsa*, lit. 'one bull,' in other passages (iv.22; vi.86), but *dvivṛsa* etc. only here, and they are plainly nothing but schematic variations of it, not admitting of real translation. Perhaps the hymn is directed against insect pests, through their leaders, whether few or many. The definition of the Anukr. implies fourteen syllables; perhaps as *yadī ekavṛso asī srja araso 'sī* (or *srjā 'raso asī*) Ppp. has *yas* for *yadī* in all the verses [See Weber's note]

१०७०. यदि द्विवृषोऽसि सृजार्सोऽसि॥ २॥

If you are twice chief etc. etc.

Or perhaps rather 'double chief,' 'triple chief,' etc., or 'one of two,' 'one of three,' etc.

१०७१. यदि त्रिवृषोऽसि सृजार्सोऽसि॥ ३॥

If you are thrice chief etc. etc.

१०७२. यदि चतुर्वृषोऽसि सृजार्सोऽसि॥४॥

If you are four times chief etc. etc.

१०७३. यदि पञ्चवृषोऽसि सृजार्सोऽसि॥५॥

If you are five time chief etc. etc.

१०७४. यदि षड्वृषोऽसि सृजार्सोऽसि॥६॥

If you are six times chief etc. etc.

१०७५. यदि सप्तवृषोऽसि सृजार्सोऽसि॥७॥

7. If you are seven times chief etc. etc.

१०७६. यद्यष्टवृषोऽसि सृजार्सोऽसि॥८॥

8. If you are eight times chief etc. etc.

१०७७. यदि नववृषोऽसि सृजार्सोऽसि॥९॥

9. If you are nine times chief etc. etc.

१०७८. यदि दशवृषोऽसि सृजार्सोऽसि॥१०॥

If you are ten time chief etc. etc.

१०७९. यद्येकादशोऽसि सोऽपौदकोऽसि॥११॥

If you are eleven-fold, then you are waterless.

All the elided *a*'s must be restored in this verse to make out the fifteen syllables called for by the Anukr. Ppp. has *yūpodako 'sī srjā 'raso 'sī*

17. The Brahman's wife

Found in part (vss. 1-7, 9-11 in ix., also 18, in another part of ix.) in Paipp The hymn contains (in vss. 1-3, 6, 5, 10, 11) the seven verses of RV x.109, none of which occur elsewhere than in these two texts. Vait. takes no notice of it, but it is used in Kauś. (48.11), next after hymn 13, in a witchcraft ceremony, while vs. 4 is quoted also in 126 9, on occasion of the fall of a meteor.

[१७ - ब्रह्मजाया सूक्त]

[ऋषि- मयोभू। देवता- ब्रह्मजाया। छन्द- अनुष्टुप्, १-६ त्रिष्टुप्।]

१०८०. तेऽवदन् प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा।
वीडुहंरास्तप उग्रं मयोभूरापो देवीः प्रथमजा ऋतस्य॥ १॥

These spoke first at the offense against the Brahman (*brahman-*) - the boundless sea, Mātariśvan, he of stout rage (*-haras*), formidable fervor, the kindly one, the heavenly waters, first-born of right (*rta*).

RV. reads *ugras* in c, and *rtena* at the end Ppp reads *-haras* and *-bhuvas* in c, and *apas* in d The first pāda is properly *jagatī*, though the Anukr takes no notice of the fact.

१०८१. सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदहणीयमानः।
अन्वर्तिता वरुणो मित्र आसीदग्निर्होता हस्तगृह्णा निनाय॥ २॥

King Soma first gave (*pra-yam*) back the Brahman's wife, not bearing enmity; he who went after [her] was Varuṇa, Mītra; Agni, invoker, conducted [her] hither, seizing her hand

Ppp reads *mitro ā-* in c *Anvartitar* [*Gram* §233 a] is doubtful, perhaps 'one who disputes possession' : cf. MS iii.7 3 (p.78 1).

१०८२. हस्तैर्नैव ग्राह्य आधिरस्या ब्रह्मजायेति चेदवोचत्।
न दूताय प्रहेया तस्थ एषा तथा राष्ट्रं गुपितं क्षत्रियस्य॥ ३॥

To be seized by the hand indeed is the pledge (? *ādhi*) of her, if one has said "[she is] the Brahman's wife"; she stood not to be sent forth for a messenger : so is made safe (*gupita*) the kingdom of the Kshatriya.

The sense of a and c is obscure; perhaps we ought to read *haste* (or *-tena*) *nai* 'va in a, 'nothing of hers is to be meddled with, when once she is declared the Brahman's., The mss. vary between *grāhyas* (B.), *grāhyas* (E.), and *grāhyas* (the rest). RV reads *avocan* in b, and adds *iyam* before *it*, by omitting which our text damages the meter (but the Anukr does not notice it) RV. also has in c *prahye* for *praheyā*; the two readings are of virtually identical meaning; emendation to *dūtyāya* is desirable. Ppp reads *ādir* in a.

१०८३. यामाहुस्तारकैषा विकेशीति दुच्छुनां ग्राममवपद्यमानाम्।
सा ब्रह्मजाया वि दुनोति राष्ट्रं यत्र प्रापादि शश उल्कुषीमान्॥ ४॥

The misfortune, descending (*ava-pad*) upon the village, of which they say "this is a star with disheveled hair" - as such, the

Brahman's wife burns up the kingdom, where has gone forth a hare (?śaśa) accompanied with meteors (*ulkuṣī-*).

That is, such apparent portents are really the woman, that has been misused. A very awkwardly constructed verse. Ppp. reads in a *tārakām vik-*, and, in c, *tinotu* for *dunoti*. It is, of course, the reference to meteoric portents that causes the verse to be quoted in Kauś 126.

१०८४. ब्रह्मचारी चरति वेविषद् विषः स देवानां भवत्येकमङ्गम्।
तेन जायामन्वविन्दुद् बृहस्पतिः सोमैर्न नीतां जुह्वं न देवाः॥५॥

The Vedic student (*brahmacārī*) goes about serving (*viṣ*) much service; he becomes one limb of the gods; by him Brhaspati discovered the wife, conducted by Soma, like the sacrificial spoon, O gods

In d RV has the doubtless better reading *devās*, 'as the gods [discovered] the sacrificial spoon.' For *nītām* Ppp. reads *nihatām*. Though called a *tristubh*, the verse has two *jagatī* pādas.

१०८५. देवा वा एतस्यामवदन्तु पूर्वे सप्तऋषयस्तर्पसा ये निषेदुः।
भीमा जाया ब्राह्मणस्यापनीता दुर्धा दधाति परमे व्योमन्॥६॥

The gods of old verily spoke about her, the seven seers who sat down with penance (*tapas*); fearful [is] the wife of the Brahman when led away, she makes (*dhā*) discomfort (*durdhā*) in the highest firmament (*vyoman*).

Our mss. (except P.M.W., which often agree in a misreading) give *apanītā* (instead of *up-*λ) in c, and this is to be regarded as the proper AV. text, and is implied in the translation; our edition reads *upan-*, with RV. RV differs also in having *tapase*, an easier reading, in b; and it has no *vai* in a, the intrusion of which defaces the meter, though unnoticed by the Anukr. Ppp. has *ajayanta* (for *avad-*) in a, combines *saptarṣ-* in b, and gives *brāhmanasyā* *pinihitā* in c.

१०८६. ये गर्भा अवपद्यन्ते जगद् यच्चापलुप्यते।
वीरा ये तृह्यन्ते मिथो ब्रह्मजाया हिंस्ति तान्॥७॥

What embryos are aborted (*ava-pad*), what living creatures (*jagat*) are torn away (*apa-lup*), what heroes are mutually shattered - them the Brahman's wife injures.

B. reads *nrtiyante* in c, P.M. *trhyate*, D. *nūhyante*. That is, all this mischief is the consequence of her ill-treatment. Ppp. combines *garbhā* 'vap-' in a, and reads *abhilupyate* in b, and *hanyante* in c

१०८७. उ॒त यत् प॒तयो॑ द॒श स्त्रियाः॑ पूर्वे॑ अब्रा॒ह्मणाः॑।
ब्र॒ह्मा चे॒द्धस्त॑म॒ग्रही॑त् स ए॒व पति॑र॒क्रधा॥ ८॥

And if [there were] ten former husbands of a woman, not Brahmans - provided a Brahman has seized her hand, he is alone her husband.

This verse is wanting in Ppp

१०८८. ब्रा॒ह्मण ए॒व पति॑र्न रा॒ज॒न्यो॑ऽ न वै॒श्यः॑।
तत् सूर्यः॑ प्र॒बुव॑न्नेति॒ प॒ञ्चभ्यो॑ मान॒वेभ्यः॑॥ ९॥

A Brahman [is] indeed her husband, not a noble (*rājanya*), not a Vaiśya - this the sun goes proclaiming to the five races of men (*mānava*).

The Anukr. does not notice the deficient syllable in a (unless we are to syllabize *br-āh-*, which is very harsh) Ppp. combines *brāhmane* 'va in a, and puts the verse at the end of the hymn

१०८९. पु॒नर्वै दे॒वा अ॑ददुः पु॒नर्मनु॑ष्या॒ अददुः॑।
रा॒जा॒नः स॒त्यं गृ॑ह्णा॒ना ब्र॑ह्मजा॒यां पु॑नर्ददुः॥ १०॥

The gods verily gave back; men (*manuṣya*) gave back; kings, apprehending (*grah*) truth, gave back the Brahman's wife.

RV. has *uta* instead of the repeated *adadus* in b; and it gives the better reading *kṛnvānās* in c. And in both points Ppp. agrees with it [but with -no for -nās].

१०९०. पु॒नर्दा॑य ब्र॒ह्मजा॒यां कृ॒त्वा दे॒वैर्नी॑किल्बिषम्।
ऊ॒र्जं पृ॑थि॒व्या भ॒क्तवो॑रु॒गाय॑मुपा॒सते॥ ११॥

Having given back the Brahman's wife, having brought about (*kṛ*) freedom of offense with the gods, sharing (*bhāj*) the refreshment (*ūrj*) of the earth, they occupy (*upa-ās*) broad space (*urugāya*).

RV. has the more antique forms *krtvī* and *bhaktvāya* in b and c P.M.W. read *nakalb-* in b.

१०९१. ना॒स्य॑ जा॒या श॑तवा॒ही क॑ल्या॒णी त॒ल्प॒मा श॑ये।
यस्मि॑न् रा॒ष्ट्रे नि॑रु॒ध्यते॑ ब्र॒ह्मजा॒याचि॑त्या॥ १२॥

Not on his couch lies a beautiful hundred-bringing (*-vāhī*)

wife, in whose kingdom the Brahman's wife is obstructed through ignorance.

Literally, 'in what kingdom', 'obstructed,' i.e. 'kept from him.' 'Hundred,' i.e., probably, 'a rich dowry' (so the Pet Lex.). The mss have, as is usual in such cases, *acityā*.

१०९२. न वि॒कर्णः पृ॒थुशि॑रास्तस्मिन् वे॒शम॑नि जायते।
यस्मिन् रा॒ष्ट्रे नि॒रु॒ध्यते॑ ब्रह्मजा॒याचि॑त्या॥ १३॥

A wide-eared, broad-headed [ox?] is not born in that dwelling, in whose etc. etc.

Muir understands a "son" of such description.

१०९३. नास्य॑ क्ष॒त्ता नि॒ष्क॒ग्री॒वः सू॒नाना॑मेत्य॒ग्रतः॑।
यस्मिन् रा॒ष्ट्रे नि॒रु॒ध्यते॑ ब्रह्मजा॒याचि॑त्या॥ १४॥

A distributor (*ksattar*) with necklaced neck goes not at the head of his crates (*?sūnā*) [of food], in whose etc. etc.

The meaning is not undisputed : Muir renders "charioteer" and "hosts" (emending to *senā*), Ludwig, "*ksattar*" and "slaughter-bench."

१०९४. नास्य॑ श्वेतः कृ॒ष्णक॑र्णो धुरि यु॒क्तो म॑हीयते।
यस्मिन् रा॒ष्ट्रे नि॒रु॒ध्यते॑ ब्रह्मजा॒याचि॑त्या॥ १५॥

A white, black-eared [horse] does not make a show (*mahīy*), harnessed to his [chariot] pole, in whose etc. etc.

१०९५. नास्य॑ क्षेत्रे पु॒ष्करि॑णी नाण्डीकं जायते बिस॑म्।
यस्मिन् रा॒ष्ट्रे नि॒रु॒ध्यते॑ ब्रह्मजा॒याचि॑त्या॥ १६॥

Not in his field [is] a lotus-pond, the bulb (*?bisa*) of the bulb-bearing lotus is not produced (*jan*), in whose etc. etc.

Compare iv 34 5, and note; *āndika* and *bisa* are perhaps rather to be rendered independently.

१०९६. नास्मै॑ पृ॒थ्विं वि दु॑हन्ति येऽस्या॒ दोह॑मुपासते।
यस्मिन् रा॒ष्ट्रे नि॒रु॒ध्यते॑ ब्रह्मजा॒याचि॑त्या॥ १७॥

Not for him do they who attend to (*upa-ās*) her milking milk out the spotted [cow], in whose etc. etc.

In b, P. begins *yo* 'syā. I.H. *ye* 'syā.

१०९७. नास्य॑ धेनुः कल्याणी॑ नानु॒ड्वान्त्स॑हते धुर॑म्।
विजानि॑र्यत्र॑ ब्राह्मणो॒ रात्रि॑ वसति॑ पापया॥ १८॥

Not his [is] a beautiful milch-cow, [his] draft-ox endures not the pole, where a Brahman stays a night miserably (*pāpayā*) without a wife (*-jāni*)

Ppp reads for a *na tatra dhenur dohena*. [See BR vi.1023.]

18. The Brahman's cow

Found also in Paipp.ix (except vs 7, in the order 1, 2, 4, 13, 5, 6, 14, 3, 15, 9, 8, 10-12) Not noticed in Vait, but quoted in Kauś 48.13 with the next hymn (as the "two Brahman-cow" hymns), just after hymn 17, in a witchcraft rite.

[१८ - ब्रह्मगवी सूक्त]

[ऋषि- मयोभू। देवता- ब्रह्मगवी। छन्द- अनुष्टुप्, ४ भुरिक् त्रिष्टुप्,
५, ८-९, १३ त्रिष्टुप्]

१०९८. नैतां तै॑ देवा अ॒ददु॑स्तुभ्यं॑ नृ॒पते॑ अ॒त्तेवे॑।
मा ब्रा॒ह्मणस्य॑ राजन्य॒ गां जि॑घत्सो अनाद्याम्॥ १॥

Her the gods did not give you for you to eat, O lord of men (*nṛpati*); do not you, O noble, desire to devour (*ghas*) the cow of the Brahman, that is not to be eaten.

An accent-mark under the *nya* of *rājanya* in c has been lost

१०९९. अ॒क्षदु॑स्थो राजन्यः॒ पाप॑ आ॒त्मपरा॑जितः।
स ब्रा॒ह्मणस्य॑ गार्मद्यादुद्य॒ जीवा॑नि मा श्रः॥ २॥

A noble hated of the dice, evil, self-ruined (*-parājita*) - he may eat the cow of the Brahman : "let me live today, not tomorrow."

I.e., if such is his wish Ppp. reads, for b, *pāpātman aparājitaḥ*. [Cf. Isaiah xxii.13; I Cor xv.32.]

११००. आ॒विष्टि॑ताघविषा॒ पृदा॑कूरि॒व च॑र्मणा।
सा ब्रा॒ह्मणस्य॑ राजन्य॒ तृष्टै॑षा गौर॑नाद्या॥ ३॥

Like an ill-poisonous adder enveloped with [cow-] hide, this cow of the Brahman, O noble, is harsh, not to be eaten.

That is (a, b) a poisonous serpent in disguise. At beginning of c, *mā* in our text is an error for *sā*

११०१. निर्वै क्षत्रं नयति हन्ति वर्चोऽग्निरिवारब्धो वि दुनोति सर्वम्।
यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिबति तैमातस्य॥ ४॥

Verily it conducts away his authority, smites his splendor; like fire taken hold of it burns up all, he who thinks the Brahman to be food, he drinks of Timātan poison.

Or 'she' (the cow), or 'he' (the Brahman), instead of 'it,' in a, b. Ppp. reads in b *ālabdhah prīannota rāṣṭam*, and has a wholly different second half-verse, nearly agreeing with our 13 c, d . *yo brāhmanam devabandhum hinasti tasya putrnām apy etu lokam* The Anukr. reckons the verse unnecessarily as *bhury*, since *iva* in b is to be shortened to 'va.

११०२. य एनं हन्ति मृदुं मन्यमानो देवपीयुर्धनकामो न चित्तात्।
सं तस्येन्द्रो हृदयेऽग्निमिष्य उभे एनं द्विष्टो नभसी चरन्तम्॥ ५॥

Whatever insulter of the gods, desirous of riches, not from knowledge, slays him, thinking him gentle, in his heart Indra kindles a fire; both the firmaments (*nabhas*) hate him as he goes about.

Ppp. has in a *enām*, which is better. The *pada*-text absurdly reads *ye* instead of *yah* at the beginning. The Anukr. seems to combine *ubhai 'nam* in d, as the meter demands, although *ubhe* is even a *pragrhya*, part of the mss (M.W.I.H.O.) read *ubha e-*.

११०३. न ब्राह्मणो हिंसितव्योऽग्निः प्रियतनोरिव।
सोमो ह्यस्य दायद इन्द्रो अस्याभिः शस्तिपाः॥ ६॥

The Brahman is not to be injured, like fire, by one who holds himself dear; for Soma is his heir, Indra his protector against imprecation.

The Pet Lex suggests the (acceptable, but unnecessary) emendation of b to *agneh priyā tanūx iva*, this, however, is favored by the reading of Ppp., *agnes priyatamā tanūh*. The expression seems to be incomplete . "as fire [is not to be touched] by one" etc Ppp. also combines *indro 'sya* in d. It is strange that the *pada*-text does not divide *dāyādah* [BR. *dāya + āda*] as a compound word.

११०४. शूतापांश्चानि गिरति तां न शक्नोति निःखिदन्।
अन्नं यो ब्रह्मणा मूत्त्वः स्वाद्वृश्नीति मन्यते॥ ७॥

He swallows down what (f.) has a hundred barbs; he is not able to tear it out - the fool who thinks of the food of Brahmins "I am eating what is sweet."

The verse is wanting in Ppp. (as noticed above) The mss read *nihkhidan* at end of b, our edition has made the necessary emendation to -*dam* The cow, of course, is meant in a, b. Many mss (B M E. I H D K) accent *malvah* in c

११०५. जिह्वा ज्या भवति कुल्मलं वाङ्नाडीका दन्तास्तपसाभिदिग्धाः।
तेभिर्ब्रह्मा विध्यति देवपीयून् हृद्भुलैर्धनुभिर्दिवजूतैः॥८॥

His tongue becomes a bow-string, his voice an [arrow-] neck, his teeth [become] shafts (*nāḍikā*) smeared with penance; with these the Brahman (*brahman*) pierces the insulters of the gods, with bows having force from the heart [and] speeded by the gods

Pāda d lacks a syllable, though the Anukr takes no notice of it *Hrdbalais* is a questionable formation; Ppp has instead *nirjalais*, which may contain hidden a better reading [R. *nirjyais* 'without bow-string'?).

११०६. तीक्ष्णेष्वो ब्राह्मणा हेतिमन्तो यामस्यन्ति शरव्याँ३ न सा मृषा।
अनुहाय तपसा मन्युना चोत दूरादव भिन्दन्त्येनम्॥९॥

The Brahman has sharp arrows, have missiles; what volley (*śaravyā*) they hurl, it is not in vain; pursuing (*anu-hā*) with fervour and with fury, they split him down even from afar.

Ppp has *te tayā* at the end, instead of *enam*. [Pāda b is of course *jagati*']

११०७. ये सहस्रमराजन्नासन् दशशता उत।
ते ब्राह्मणस्य गां जुष्ट्वा वैतहव्याः पराभवन्॥१०॥

They that ruled, a thousand, and were ten hundreds, those Vaitahavyas, having devoured the cow of the Brahman, perished (*parā-bhū*).

Sahasram is taken as in apposition with *ye*, since *rāj* properly governs a genitive. Ppp. has a different c, *tebhyah prabhṛavīmi tvā* A syllable is lacking in a, unnoted by the Anukr

११०८. गौरेव तान् हन्यमाना वैतहव्याँ अवातिरत्।
ये केसरप्राबन्धायाश्चरमाजामपेचिरन्॥११॥

The cow herself, being slain, pulled down those Vaitahavyas, who cooked the last she-goat of Kesaraprabandhā (?).

The second half-verse is totally defaced in Ppp. The *pada*-text reads in d *carama ajām*, the accent is anomalous, and the sense unacceptable, Ludwig's translation, "‘letztgeboren,’" implying emendation to *carama-jām*, suggests a welcome improvement of the text *Kesaraprābandhāyās* has its long *ā* of *-prā-* in *pada*-text noted in Prāt iv 96. Ppp. reads *ivā* 'carat in b

११०९. एकशतं ता ज॒नता॒ या भूमिर्व्य॑धूनुत।

प्र॒जां हि॑सित्वा ब्राह्म॑णीमसंभू॒व्यं परा॑भवन्॥ १२॥

Those hundred and one fellows (?*janatā*) whom the earth shook off, having injured the progeny of the Brahmans, perished irretrievably

Bp accents properly *viadhūnuta* in b, but all the *samhitā* mss give *vyadh-*, and D has correspondingly *viadh* cf 19 11 Ppp reads *vai* for *tās* in a, and *bhūmir yā* in b

१११०. दे॒वपी॒युश्चर॑ति म॒र्त्येषु॑ गर॒गीर्णो॑ भ॒वत्य॑स्थि॒भूयान्॑।

यो ब्रा॑ह्मणं दे॒वब॑न्धुं हि॒नस्ति॑ न स पि॒तॄणा॑मर्षेति॒ लोकम्॑॥ १३॥

The insulter of the gods goes about among mortals; he becomes one who has swallowed poison, [becomes] mainly composed of bones; he who injures the Brahman, the connection of the gods, he goes not to the world to which the Fathers go.

Garagīrna is an anomalous compound, but its meaning is hardly doubtful, it is so interpreted by the comm to AŚS. ix 5.1; *asthibhūyān*, virtually 'reduced to a skeleton.' Ppp exchanges our 4 c, d and 13 c, d, giving the former here without a variant.

११११. अ॒ग्निर्वै नः॑ पद॒वायः॑ सोमो॑ दा॒याद॑ उ॒च्यते॑।

ह॒न्ताभि॑श॒स्तेन्द्र॑स्तथा॒ तद॑ वे॒धसो॑ विदुः॥ १४॥

Agni verily our guide, Soma is called [our] heir, Indra slayer of imprecation (?) . so know the devout that.

Ppp reads, for second half-verse, *jayatā* 'bhīṣasta indras tat satyam devasamhitam' Pāda c plainly calls for correction (*pada* has *abhiṣastā*), Zimmer proposes *abhiṣastam*, the Pet. Lex. [vii 1515] *abhiṣastim*, *abhiṣastyās*, gen., or even *abhiṣastipās* (cf. vs 6), might be suggested as yet more probable.

१११२. इ॒षुरि॑व दि॒ग्धा नृ॑पते॒ पृदा॑कूरि॒व गो॑पते।

सा ब्रा॑ह्मणस्ये॒षुर्घो॑रा तया॑ वि॒ध्यति॑ पी॒यतः॑॥ १५॥

Like an arrow smeared [with poison], O lord of men, like an adder, O lord of cattle - that arrow of the Brahman is terrible; with it he pierces the insulting

Ppp reads *digdhā* instead of *ghorā* in c The Anukr. does not call the verse *bhury*, although the full pronunciation of the *iva* in a would make it so In the first half-verse doubtless the two lower castes are addressed

19. The Brahman's cow

A part of the verses of this hymn are found also in Paipp ix (namely, and in the order 1, 2, 3, 7, 4, 10, 8, 12, also 15 in another place) Van does not refer to it, but it is noted at Kauś 48.13 with the preceding hymn (as there mentioned)

[१९ - ब्रह्मगवी सूक्त]

[ऋषि- मयोभू! देवता- ब्रह्मगवी। छन्द- अनुष्टुप्, २ विराट् पुरस्ताद् बृहती,
७ उपरिष्ठाद्बृहती।]

१११३. अतिमात्रमवर्धन्त नोदिव दिवमस्पृशन्।

भृगुं हिंसित्वा सृज्या वैतहव्याः पराभवन्॥ १॥

They grew excessively; they did not quite (*iva*) touch up to the sky, having injured Bhrgu, the Sriñjayas, Vaitahavyas, perished.

Ppp reads, in c, d *mrga hīnsitvā brahmīm asambhavyam pār-* cf 18 12 c, d The verse is found also in JB i 152, with *vad* for *ud* in b, and *māhenā asameyam* (for *srñ- vait-*) in c, d a much corrupted text The *pada*-text strangely divides *srñjayāh* (the word is left undivided in the TS *pada*, vi 6.2) [Griffith cites Mbh xiii 30 1 (= 1940) ff. for the story of the Vaitahavyas See Weber's notes]

१११४. ये बृहत्सामानमाङ्गिरसमार्पयन् ब्राह्मणं जनाः।

पेत्वस्तेषामुभयादुमविस्तोकान्यावयत्॥ २॥

The people who delivered up (*arpay-*) the Brahman Brihatsāman, descendant of Aṅgiras - a he-goat with two rows of teeth, a sheep, consumed (*av*) their offspring (*toka*).

The translation implies emendation in c to *ubhayādann* (nom. of *-dant*), as suggested in the *Index Verborum*, and, indeed, assumed also by Zimmer and Muir Ppp is so mutilated that nothing is to be learned from it. The definition of the verse given by the Anukr. corresponds with its present form; but a invites emendation.

१११५. ये ब्राह्मणं प्रत्यष्टीवन् ये वास्मिञ्जुल्कमोषिरे।

अस्नस्ते मध्ये कुल्यायाः केशान् खादन्त आसते॥ ३॥

They who spat upon a Brahman, or who sent [their] mucus at him - they sit in the midst of a stream of blood, devouring hair

Ppp reads *asmai* in b, and combines -*ntā* 'sate in d. Read in our text *isire* at the end (an accent-sign lost under *si*)

१११६. ब्रह्मगवी पच्यमाना यावत् साभि विजङ्गहे।

तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते वृषा॥ ४॥

The Brahman's cow, being cooked, as far as she penetrates (?), smites out the brightness (*tejas*) of a kingdom, no virile (*vr̥ṣan*) hero is born [there].

Jaṅgahe is doubtful in meaning, although it cannot well be referred to any root but *gāh*, derivation from a root *janh*, proposed in the major Pet Lex, is apparently withdrawn in the minor Ppp reads *pumān* in d. The separate accent of *abhi* in b is a case falling under Prāt iv 4, and the passage is quoted in the commentary to that rule.

१११७. क्रूरमस्या आशसनं तुष्टं पिशितमस्यते।

क्षीरं यदस्याः पीयते तद् वै पितृषु किल्बिषम्॥ ५॥

Cruel is the cutting up of her, harsh to eat (?) is her prepared flesh (*piśitam*); in that the milk (*ksīra*) of her is drunk, that verily is an offense against the Fathers

The translation implies emendation of *asyate* in b to *aśyate*, as suggested by Zimmer, Ppp. unfortunately lacks the verse

१११८. उग्रो राजा मन्यमानो ब्राह्मणं यो जिघत्सति।

परा तत् सिच्यते राष्ट्रं ब्राह्मणो यत्र जीयते॥ ६॥

A king who thinks himself formidable [and] who desires to devour a Brahman - that kingdom is poured away, where a Brahman is scathed (*jyā*).

Yaj jighatsati in b is an error for *yo j-* 'Pour away,' doubtless a figure from the pouring off onto the ground of worthless liquid. With a, b compare RV ii 23.12

१११९. अष्टापदी चतुरक्षी चतुःश्रोत्रा चतुर्हनुः।

द्वयास्या द्विजिह्वा भूत्वा सा राष्ट्रमव धूनुते ब्रह्मज्यस्या॥७॥

Becoming eight-footed, four-eyed, four-eared, four-jawed, two-mouthed, two-tongued, she shakes down the kingdom of the Brahman-scatlier

Ppp reads, in c, *dvijhvā dvipranā bhūtvā*, and omits *brahmajyasya* at the end

११२०. तद् वै राष्ट्रमा स्रवति नावं भिन्नामिवोदकम्।

ब्रह्माणं यत्र हिसन्ति तद् राष्ट्रं हन्ति दुच्छुना॥८॥

It leaks verily into that kingdom, as water into a split boat (*nau*); where they injure a Brahman, that kingdom misfortune smites

Ppp puts *bhinnām* before *nāvam* in b, and has for c *brāhmano yatra jīyate* (like our 6 d) Zimmer and Muir prefer to understand in a a subject, coordinate with *udakam* in b “ruin flows into that kingdom” [W doubtless means to imply that it is not competent to base upon the phrase in b an argument about shipwreck and ocean commerce But cf Hopkins, AJP, xix 139]

११२१. तं वृक्षा अपं सेधन्ति छायां नो मोपगा इति।

यो ब्राह्मणस्य सद्धनमभि नारदु मन्यते॥९॥

Him the trees drive away, saying “do not come unto our shadow,” who, O Nārada, plots against that which is the riches of the Brahman.

Or, ‘against the real (*sat*) riches’ etc , emendation of *sat* to *tat* (BR v 515) seems uncalled for The verse reads as if taken from a collection of adages

११२२. विषमेतद् देवकृतं राजा वरुणोऽब्रवीत्।

न ब्राह्मणस्य गां जग्ध्वा राष्ट्रे जागार कश्चन॥१०॥

King Varuna called that a god-made poison; no one soever, having devoured the cow of the Brahman, keeps watch in the kingdom

That is, guards successfully his realm : *jāgāra*, as such passages as xiii i 9, xix.24 2, 48 5 plainly show, belongs to *gr* (*jāgr*) ‘wake’, and nor

to *jr* 'waste away, grow old,' as claimed in the minor Pet. Lex. Ppp. has *jāgara*, and *dugdhvā* in c

११२३. नवैव ता नवतयो या भूमिर्व्यधूनुत।

प्रजां हिसित्वा ब्राह्मणीमसंभ्रुवं पराभवन्॥ ११॥

Those same nine nineties whom the earth shook off, having injured the progeny of the Brahman, perished irretrievably.

The verse is nearly the same with 1812 above, and the various accentuations of *vyadhūnuta* are precisely the same here as there

११२४. यां मृतायानुबध्नन्ति कुटुं पदयोर्पनीम्।

तद् वै ब्रह्मज्य ते देवा उपस्तरणमब्रुवन्॥ १२॥

The *kūḍi* which they tie on after a dead man, as effacer (?) of the track, that verily, O Brahman-scather, did the gods call your couch (*upastarana*).

Kūḍi, which occurs several times in the Kauś (see Bloomfield's edition, p x1iv [where read Kauś 21 2, 13], and AJP x1 355), is identified by the scholiasts with *badarī* 'jube' For the habit of tying a bunch of twigs to a corpse, see Roth in the *Festgruss an Bohtlingk*, 98 [and Bloomfield, AJP xii 416].

११२५. अश्रूणि कृपमाणस्य यानि जीतस्य वारुतुः।

तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥ १३॥

The tears of one weeping (*kṛp*), which rolled [down] when he was scathed, these verily, O Brahman-scather, did the gods maintain as your portion of water.

Vāvrtus (p. *vavrtuh*) is quoted as example under Prāt iii.13; iv.84 P M.W. read *jīvasya* in b

११२६. येन मृतं स्नुषयन्ति श्मश्रूणि येनोन्दते।

तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥ १४॥

With what they bathe a dead man, with what they wet (*ud*) beards, that verily, O Brahman-scather, did the gods maintain as your portion of water.

११२७. न वर्ष मैत्रावरुणं ब्रह्मज्यमभि वर्षति।

नास्मै समितिः कल्पते न मित्रं नयते वशम्॥ १५॥

The rain of Mitra-and-Varuna does not rain upon the Brahman-scather, the assembly (*samiti*) does not suit (*kṛp*) him, he wins (*nī*) no friend to his control

Ppp. reads in b -*jyām* With c compare vi 88 3 d.

20. To the war-drum

Found also in Paipp ix (in the verse-order 1, 2, 4, 3, 5, 8, 6, 7, 9-12) This hymn and vi 126 are quoted together by Kauś 16.1 and Vait 34 11 by the former, in a battle-rite for infusing terror into a hostile army, by the latter, with beating of a drum in a *sattra* sacrifice

[२० - शत्रुसेनात्रासन सूक्त]

[ऋषि- ब्रह्मा। देवता- वनस्पति, दुन्दुभि। छन्द- त्रिष्टुप्, १ जगती।]

११२८. उच्चैर्घोषो दुन्दुभिः सत्त्वनायन् वानस्पत्यः संभृत उस्त्रियाभिः।

वाचं क्षुणुवानो दुमयन्त्सपलान्त्सिह इव जेष्यन्त्रभि तंस्तनीहि॥ १॥

The loud-noised drum, warrior-like, of forest-tree, brought together (*sambhṛta*) with the ruddy [kine], whetting the voice, dominating our rivals; thunder you loudly against [them] like a lion, about to conquer.

That is (b), made of wood and bound and headed with cowhide The mss made awkward work of writing *ksnuvānas*; nearly all have *ksunu-*, only Bp.² *krnuv-*, and E *ksuv-*; but there cannot well be any question as to the true reading In d, also, most of the mss have the obviously wrong *jyesyan-*, only H E *jes-* The Anukr strangely reckons the verse (though it is a perfectly regular *tristubh*) as a *jagatī*, apparently only on account of the unnecessary full reading *iva* (for 'va) in d. or can it perhaps count also *ksnuvāno* as four syllables ? Ppp. has *khanvāno*; in d it reads *simha iva dveṣam* (= *hresann* ?) *abhi tanstanayati*

११२९. सिंह इवास्तानीद् दुवयो विबद्धोऽभिक्रन्दन्वृषभो वासितामिव।

वृषा त्वं वध्र्यस्ते सपला ऐन्द्रस्ते शुषो अभिमातिषाहः॥ २॥

Like a lion has thundered the wooden one, stretched (*vi-bandh*), like a bull roaring at a longing cow; virile (*vrṣan*) [are] you, impotent your rivals, Indra-like [is] your vehemence (*śusma*), overpowering hostile plotters.

The translation implies emendation to *vāsitām* in b, as made in our edition, the mss *vāsitām*. All the *saṃhitā*-mss (after their usual custom see my *Skt Gr* § 232) abbreviate in a to *-nīdruv-*, and many of them (P M W.E H O) have the misreading *-nīdhruv-*. The *pada*-text does not divide *druvayah*, but the case is quoted in the comment to Prāt iv 18 as an exceptional one, *vaya* being regarded as a suffix added to *dru*. Ppp reads at the beginning *sinhaivāttānīdruvayo*, and combines *śusmo* 'bhi in d. The Anukr notes no irregularity in the verse - as if it abbreviated *iva* to 'va in both a and b.

११३०. वृषेव यूथे सहसा विदानो गव्यन्नभि रुव सन्धनाजित्।
शुचा विध्य हृदयं परेषां हित्वा ग्रामान् प्रच्युता यन्तु शत्रवः॥३॥

Found (*vidāna*) suddenly (*sahasā*) like a bull in a herd, do you, seeking kine, below (*ru*) at [them], winning booty, pierce you with pain the heart of our adversaries; let our foes, leaving their villages go urged forth (*pra-cyu*).

Ppp. reads in a *yūtham saha sa-*, and in c *viddhi*. The Anukr notes no irregularity in the verse, although d is clearly a *jagati*-pāda, and to resolve *vidhia* in c is contrary to all analogy.

११३१. संजयन् पृतना ऊर्ध्वमायुर्गृह्णा गृह्णानो बहुधा वि चक्ष्व।
दैवीं वाचं दुन्दुभ आ गुरस्व वेधाः शत्रूणामुप भरस्व वेदः॥४॥

Wholly conquering the fighters, shrill-crying, do you, seizing those that are to be seized, look abroad on many sides, respond (*ā-gur*), O drum, devout, to the voice of the gods; bring the possession of our foes.

Vedhās is as superfluous to the sense in c as it is redundant in meter. The Anukr takes no notice of the irregularity, nor of the deficiency in a (*ūrdhua-* being very harsh, and not found in RV.) The *pada*-text reads *grhyāh* in b, *prtānās* is apparently to be understood with it. The voice of the gods (or of heaven, *da.vī*) is apparently the thunder.

११३२. दुन्दुभेर्वाचं प्रयतां वदन्तीमाशृण्वती नाश्रिता घोषबुद्धा।
नारी पुत्रं धावतु हस्तगृह्णामित्री भीता समरे वधानाम्॥५॥

Hearing the uttered (*pra-yam*) voice of the drum speaking, let the woman, suppliant, noise-wakened, run to her son, seizing his hand - our enemy, frightened in the conflict of deadly weapons.

One might conjecture in a *prayatām* 'of [us] advancing'. This verse and 6 and 9 are really the only regular *tristubhs* of the hymn.

११३३. पूर्वो दुन्दुभे प्र वदसि वाचं भूम्याः पृष्ठे वद रोचमानः।

अभिसेनामभिजज्जभानो द्रुमद् वद दुन्दुभे सुनृतावत्॥ ६॥

May you first (*pūrva*), O drum, speak forth your voice, on the back of earth speak you, shining (*ruc*); opening wide the jaws (*jabh*) on the army of our enemies, speak you clearly, O drum, pleasantly (*sūnrtāvat*)

That is, 'what is pleasant to us,' apparently *Pūrva* in a might also mean 'in front, in our van.' Ppp reads in a, b *visahasva śatrūn vada bahu rocamānah*, and it makes the second half-verse exchange places with 8 c, d

११३४. अन्तरेमे नभसी घोषो अस्तु पृथक् ते ध्वनयो यन्तु शीर्भम्।

अभि क्रन्द स्तनयोत्पिपानः श्लोककृन्मित्रतूयायि स्वर्धी॥ ७॥

Let there be noise between these two firmaments (*nabhas*), severally let your sounds (*dhvani*) go swiftly, roar at [them], thunder, truculent (?), resounding (*ślokaḥ*) unto the victory of our friends, a good partizan

Mitra in *mitratūrya* has to be taken as subjective instead of objective genitive. It is only with difficulty (*iantu* ?) that b can be made metrically complete [unless we read *tava* for *te*] Ppp reads at the end *śraddhī* [Bloomfield discusses *utpipāna*, AJP. XII 441.]

११३५. धीभिः कृतः प्र वदति वाचमुद्धर्षय सत्त्वनामायुधानि।

इन्द्रमेदी सत्त्वनो नि ह्वयस्व मित्रैर्मित्राँ अव जङ्घनीहि॥ ८॥

Made by devices (*dhī*), may it speak forth its voice; excite you the weapons of the warriors, allied with Indra, call in the warriors; by friends smite mightily down the enemies.

'By devices' - i.e., apparently, with art. Emendation of *vadāti* to *vadāsi* in a is very desirable, Ppp has the 2d pers. *bharasva* instead; and, as noted above, it substitutes our 6 c, d for the second half-verse. There is a syllable lacking in a.

११३६. सुक्रन्दनः प्रवदो धृष्णुषेणः प्रवेदुकद् बहुधा ग्रामघोषी।

श्रेयो वन्वानो वयुनानि विद्वान् कीर्ति बहुभ्यो वि हर द्विराजे॥ ९॥

A vociferating herald (?*pravada*), with bold army, making proclaim in many places, sounding through the villages, winning advantage, knowing the ways, do you distribute (*vi-hṛ*) fame to

many in the [battle] of two kings.

The verse seems to relate to the proclamation of victory and of the desert of those to whom it is due see Roth, *Festgruss an Bohtlingk*, p 99. Ppp reads *prasraveno* for *pravado* in a, and *bhaja* for *hara* in d [For *vayuna*, Pischel, *Ved Stud.* 1.297.]

११३७. श्रेयःकेतो वसुजित् सहीयान्संग्रामजित् संशितो ब्रह्मणासि।
अंशूनिव ग्रावाध्रिषवणे अद्रिग्व्यन् दुन्दुभेऽधि नृत्य वेदः॥ १०॥

Aiming at advantage, conquering good things, very powerful, conquering a host, you are sharpened by *brahman*, as the pressing-stone on the [soma-] stalks in the press, do you, O drum, dance on [their] possession, seeking booty (*gavyan*)

The translation implies emendation of *gavyam* (read by all our mss) in d to *gavyam*, as made in our edited text, but *gavyam vedas* might perhaps mean 'their possession in kine' Prāt. 11.62 prescribes *śrevahketas* (not -*yask-*) Bp alone reads *adhrīh* in c, which Pet Lexx. prefer, *adris* is, to be sure, superfluous beside *grāvā*, and can hardly be translated has, for b, *mitram dadhānas tvīsito vipaścit*, and it reads *adhi* (not 'anu) in d. The first pāda is defective, unless we make the violent resolution *śr-e-* at the beginning; in the third we have to read 'va [or 'drih]

११३८. शत्रुषाण्णीषाडभिमातिषाहो गवेषणः सहमान उद्भित्।
वाग्वीव मन्त्रं प्र भरस्व वाचं सांग्रामजित्यायेषमुद वदेह॥ ११॥

Overpowering foes, overpowering and putting down, overpowering hostile plotters, seeking kine, overpowering, up-shooting, bring forth your voice as a speaker (*vāgvin*) his discourse (*mantra*), speak up force (?*iṣ*) here in order to the conquering of the host.

Sāṅgram- in our text is a misprint for *sāmgrām-*. Ppp offer. to variants. The words *śatrūsāt* and *nīsāt* (both unchanged in *pada*-text) fall under Prāt. 11.82; iii 1; iv 70. *Gavesana* (p *goesanah*) is by Prāt. 11.23. The second pāda is defective by one syllable.

११३९. अच्युतच्युत् समदो गर्मिष्ठो मृधो जेता पुरण्तायोध्यः।

इन्द्रेण गुप्तो विदथा निचिक्यदधृदद्योतनो द्विषतां याहि शीर्भम्॥ १२॥

Stirring (*cyu*) the unstirred, going often into contests, conquering scorners, going in front, unsubduable, made safe by Indra, noting counsels (? *vidatha*), burning the hearts of our adversaries, go you quickly

The abbreviated combination *hrdyo-* for *hrddyo-* has led here, as at 1 22 1, to the *pada*-reading *hrdyotanah* in d. The defective meter of a (which is not to be honestly removed by resolving *cy* into *ci*) makes the reading suspicious (perhaps *samadsane*?) Ppp has *prtanāsāt* for *puraetā* in b, and *klptas* for *guptas* in c. *Vidathā* in c, perhaps 'the gatherings of our enemies'; [see Geldner, ZDMG 1ii.746]

21. To the war-drum

[Pādas 11 c, d and 12 a, b appear to be prose.] Not found in Paipp. Not noticed in Vait., quoted by Kauś. (16 2), in a battle-rite (next after the preceding hymn). * [Cf. extracts from Anukr. under h 20.]

[२१ - शत्रुसेनात्रासन सूक्त]

[ऋषि- ब्रह्मा। देवता- वनस्पति, दुन्दुभि, १०-१२ आदित्यगण। छन्द- अनुष्टुप्, १,४-
५ पथ्यापंक्ति, ६ जगती, ११ बृहती गर्भा त्रिष्टुप्, १२ त्रिपदा यवमध्या गायत्री।]
११४०. विहृदयं वैमनुस्यं वदामित्रेषु दुन्दुभे।
विद्वेषं कश्मशं भयममित्रेषु नि दध्मस्यवैनान् दुन्दुभे जहि॥ १॥

Division of hearts, division of minds speak you among our enemies, O drum, mutual hate, confusion, fear, we put into our enemies; smite them down, O drum.

Pāda a might also be understood as 'heartlessness, mindlessness' *Kasmasa* (in c occurs here only, and is very possibly only a misreading for *kasma*, as equivalent to which it is here translated.

११४१. उद्वेपमाना मनसा चक्षुषा हृदयेन च।
धावन्तु बिभ्यतोऽमित्राः प्रत्रासेनाज्यै हुते॥ २॥

Quaking with mind, with sight, and with heart, let our enemies run fearing with alarm (*pratrāsa*) when the sacrificial butter is offered.

The *pada*-mss unaccountably read *utvepamānā* (instead of *-nāh*) in a.

११४२. वानस्पत्यः संभृत उस्त्रियाभिर्विश्वगौत्र्यः।
प्रत्रासममित्रैभ्यो वदाज्यैनाभिघारितः॥ ३॥

Made of forest-tree, brought together with the ruddy [kine], belonging to all the families (*-gotra-*), speak you alarm for our enemies, being smeared with sacrificial butter.

The metrical structure is very irregular, though the right number of syllables can be forced out, if the divisions of pādas be overridden, the Anukr. takes no heed. The first three words constituted 20 1 b. [The usual sign of pāda-division to be expected after *sambhṛta* is lacking in Bp. In c, we may pronounce *pratrāsāmit-*]

११४३. यथा मृगाः संविजन्त आरण्याः पुरुषादधि।

एवा त्वं दुन्दुभेऽमित्रानभि क्रन्दु प्र त्रासयार्थो चित्तानि मोहय॥४॥

As the wild beasts of the forest are all in a tremble at man, so do you, O drum, roar at [and] alarm our enemies, then confound their intents.

Read in c 'mitrān in our text (an accent-sign lost over *trā*)

११४४. यथा वृकादजावयो धावन्ति बहु बिभ्यतीः।

एवा त्वं दुन्दुभेऽमित्रानभि क्रन्दु प्र त्रासयार्थो चित्तानि मोहय॥५॥

As the goats-and-sheep run greatly fearing the wolf, so do you, O drum etc. etc.

Or 'run from the wolf, greatly fearing' A sign of punctuation is omitted in our text after *bibhyatīh*

११४५. यथा श्येनात् पतत्रिणः संविजन्ते अहर्दिवि सिंहस्य स्तनथोर्यथा।

एवा त्वं दुन्दुभेऽमित्रानभि क्रन्दु प्र त्रासयार्थो चित्तानि मोहय॥६॥

As the birds (*patatrin*) are all in a tremble at the falcon, day by day, as at the thundering of the lion, so do you, O drum etc. etc.

Pāda c [as the sense shows] seems to have dropped in here by accident out of vs. 5 (or possibly 4), where alone it fits the connection *Ahardivi* occurs again in Paipp v 3 1, 3 : *indrāgnī tasmāt tvai 'nasah pari pātām ahardivi*. The Anukr. calls the verse simply *jagatī* (on account of its 48 syllables), but probably by an accidental omission of the epithet *sat padī*, 'of six pādas,' which it usually adds in such a case

११४६. परामित्रान् दुन्दुभिना हरिणस्याजिनैन च।

सर्वे देवा अतित्रसन् ये संग्रामस्येशते॥७॥

Away have all the gods alarmed our enemies by the drum and the skin of the gazelle - [the gods] who are masters of the host.

११४७. चैरिन्द्रः प्रक्रीडते पद्भौषेष्ठायाया सह।

तैर्मित्रास्त्रसन्तु नोऽमी ये यन्त्यनीकुशः॥८॥

With what foot-noises Indra plays together with shadow, by those let our enemies be alarmed who go yonder in troops (*anīkaśas*).

The playful tactics of Indra here are not very clear

११४८. ज्याघोषा दुन्दुभयोऽभि क्रौशन्तु या दिशः।

सेनाः पराजिता यतीरमित्राणामनीकशः॥ ९॥

Let the drums, with bow-string noises, yell toward all (*yas*) the quarters - the armies of our enemies going conquered in troops

Or *jyāghosās* (as indicated by its accent) is independent noun, 'the noises of the bow-strings' The verse seems rather out of order

११४९. आदित्य चक्षुरा दत्स्व मरीचयोऽनु धावत।

पुत्सङ्गिनीरा सजन्तु विगते बाहुवीर्ये॥ १०॥

O Āditya, take [away their] sight; you beams, run after, let them that have foot-fastenings fasten on, the arm-power (*-vīrya*) being gone away

We should expect a passive verb in c, if *patsañginīs*, as seems necessary, refers back to *senās* in 9 c It is apparently the enemy who are to be hampered in going, after losing their power of arm

११५०. युयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीतु शत्रून्।

सोमो राजा वरुणो राजा महादेव उत मृत्युरिन्द्रः॥ ११॥

Do you [who are] formidable, O Maruts, sons of the spotted mother, with Indra as ally, slaughter our foes

King Soma, king Varuna, the great god, also Death, Indra -

The first half-verse is repeated below as xiii.1 3 a, b The verse is translated by Muir (iv² 333) The Anukr correctly reckons c as a *brhati*-pāda, but takes no notice of the redundant syllable in a, or of the deficient one in d, perhaps reckoning them as balancing one another The second half-verse would be better treated as constituting one paragraph (unmetrical) with our vs 12

११५१. एता देवसेनाः सूर्यकेतवः सचेतसः।

अमित्रान् नो जयन्तु स्वाहा॥ १२॥

Let these armies of the gods, sun-bannered, accordant, conquer our enemies : hail !

This bit of prose, since it counts 24 syllables (6+9 9), is called by the Anukr a *gāyatrī*, and ill described as *yavamadhyā*, although its pādas b and c are equal. It is enumerated in the *ganamālā* (see Bloomfield's note to Kauś 14 7) as belonging to the *aparājita gana*.

This fourth *anuvāka* has 6 hymns, with 83 verses, and the quotation (found only in Bp and D) is *ekatrisastis tṛyaśītiḥ*, of which the first part is obscure.

22. Against fever (takman)

Found also (except vss 2, 11) in Paipp. Most of it is in XIII, in the order 1, 3, 4, 8, 5, 6, 7, cd 10, then (beginning a new hymn), 12, 14, 8 cd, 9, but vs 13 is in I. Used by Kauś. (29 18) among various other hymns, in a healing ceremony, reckoned in the *ganamālā* as belonging in the *takmanāśana gana* (26 1, note).

[२२ - तक्मनाशन सूक्त]

[ऋषि-भृग्वङ्गिरा । देवता- क्मनाशन । छन्द- अनुष्टुप्, १ भुरिक् त्रिष्टुप्, २ त्रिष्टुप्, ५ विराट् पथ्या बृहती ।]

११५२. अग्निस्तक्मानमप बाधताम्रितः सोमो ग्रावा वरुणः पूतदक्षाः ।
वेदिर्बर्हिः सुमिध्रः शोशुचान् अप द्वेषांस्यमुया भवन्तु ॥ १ ॥

Let Agni drive (*bād*h) the fever away from here, [let] Soma, the pressing-stone, Varuṇa of purified dexterity, the sacrificial hearth, the *barhis*, the brightly gleaming (*śuc*) fuel; be hatreds away yonder.

Amuyā 'yonder' has always an implication of disgust or contempt. In our text *apa* and *bādhatām* should have been separated in a. Ppp reads in b *marutas pūtakṣāt*, in c *samśisāno*, and in d *raksānsi śośucānās* may mean 'causing great pain,' and it may qualify all the persons and things mentioned.

११५३. अयं यो विश्वान् हरितान् कृणोष्युच्छेचयन्नग्निंरिवाभिदुन्वन् ।
अथा हि तक्मन्नरसो हि भूया अथा न्य इद्धराड् वा परैहि ॥ २ ॥

You here that make all [men] yellow, heating (*śuc*) up like fire, consuming; now then, O fever - for may you become sapless - now go away inward or downward.

Or *nyañ* 'inward' is another 'downward'. The mss mostly omit to double the ñ of *nyañ*, and several (P.M.W.H.) read *nyañg*, P.M.W. have *adharāg*. Ppp. has our vi 20.3 instead of this verse.

११५४. यः परुषः पारुषेयोऽवध्वंस इवारुणः।

तुक्मानं विश्वधावीर्याध्वराज्यं परां सुवा॥ ३॥

The fever that is spotted, speckled, ruddy like a sprinkling, do you, O you of power (-vī. a) in every direction, impel away downward

The last half-verse occurs again as xix 39 10 c, d 'Rough, rugged' would be more etymological renderings of *parusa* and *pāruseya* cf. *vājī vājineyas*, RV. vi 26 2 Pāda b, virtually 'as if sprinkled with red' The address is probably to some remedy *Suvā* at the end is a misprint for *suva*. In place of this verse, Ppp has *takmam sāktinam icchasva vaśī san mrdayāsi nah* (our 9 b), *yathe 'hy atra te grhān yat pūrtesu damyatu* [Then, as its vs 4, Ppp has our vs 3]

११५५. अध्वराज्यं प्र हिणोमि नमः कृत्वा तुक्माने।

शकम्भरस्य मुष्टिहा पुनरेतु महावृषान्॥ ४॥

I send [him] forth downward, having paid homage to the fever, let the fist-slayer of the dung-bearer (?) go back to the Mahāvrsas

Ludwig (and Grill after him) takes the obscure *śakambhara* in c as a proper name We may conjecture that the Mahāvrsas are a neighboring tribe, looked down upon as gatherers of dung for fuel, on account of the lack of wood in their territory. Ppp makes the meter of b easier by reading *kṛtvāya*.

११५६. ओको अस्य मूजवन्तु ओको अस्य महावृषाः।

यावज्जातस्तक्मंस्तावानसि बल्हिकेषु न्योचरः॥ ५॥

Its home (*okas*) is the Mūjavants, its home is the Mahāvrsas; as long as born, O fever, so long are you at home among the Balhikas.

The Prāt rule 1 46 applies, if we may trust the comment, to the name in d, and proves it to be *balhika*, and not *bahlika* [cf Weber, as cited above], the mss vary between the two, the majority giving *-lh*, but the testimony of no ms. is of any authority on this particular point; Ppp appears to have *-hl-* Some of our mss (I.H O.D) accent *takman* in c*, its omission would rectify the meter of c; the Anukr gives a correct (mechanical) definition of the verse as it stands. We should expect either *yāvān* or *tāvat* *[So do 11 of SPP's]

११५७. तक्मन् व्यालं वि गदु व्यङ्ग भूरि यावया।

दामी निष्टक्वरीमिच्छ तां वज्रेण समर्पय॥ ६॥

O fever, trickish one, speak out (?), O limbless one, keep much away (?), seek the fugitive (?) barbarian woman; make her meet a thunderbolt

Various points in this verse are very doubtful, in a, a vocative *vigada* seems much more probable, if only a suitable meaning could be found for it; and, if so, one may suspect the same character in *bhūryāvaya* (perhaps *bhūryāvaya* 'painful,' connected with *āvī*), the translation is mechanical, and follows the traditional text, since emendation yields so little satisfaction Ppp reads *vakada* for *vi gada* In *nistakvarīm* is doubtless to be seen a word-play on *takman*, but the sense is only conjectural, the word is quoted as an example under Prāt.ii 85.

११५८. तक्मन् मूर्जवतो गच्छ बल्हिकान् वा परस्तुराम्।

शूद्रामिच्छ प्रफर्व्य॑ तां तक्मन् वीव धूनुहि॥७॥

O fever, go to the Mūjavants, or to the Balhikas, further off; seek the wanton Śūdra woman; her, O fever, do you shake up a bit (*iva*)

Some of our mss. (O R K.) read *tāns* in d, as if the word were *tān* instead of *tām* Ppp. has *girim gaccha giriṇā'si rautena māyuso grhāh, dāsim rtyuccha prapharvyam tāns takman nī 'va dhūnuhi*

११५९. महावृषान् मूर्जवतो बन्ध्वद्धि पुरेत्य।

प्रैतानि॑ तक्मने॑ ब्रूमो अन्यक्षेत्राणि॑ वा इमा॥८॥

Going away, eat you your connection (*bandhu*), the Mahāvṛṣas [and] Mūjavants; those [fields] we announce to the fever, others' fields verily [are] these.

'Your connection,' i.e. 'those with whom you have a right to meddle', 'fields,' i.e. 'territories': d, "these territories here belong to some one else" Pāda b is corrupt in Ppp, for d, it reads '*nyaksetrāṇi vāyasām*, and it has further on this verse : *nārkaṇḍām nārvidālām nādiyaṁ rvatukāvatīm prajā nī takmane brūmo 'nyaksetrāṇi vā yamām* At Ppp. v 5 l, 2 we find *takmann imam te ksetrabhāgam apābhajam prthivyāḥ pūrve ardhe*.

११६०. अन्यक्षेत्रे न रमसे वृशी सन् मृडयासि नः।

अभूदु॑ प्रार्थस्तक्मा स गमिष्यति॑ बल्हिकान्॥९॥

In another's field you rest (*ram*) not; being in control, may you be gracious to us; the fever has become ready (?), it will go to the Balhikas.

The *pada*-reading in c is *praarthah*, *pra-ar-* would better suit the meaning given, 'ready to set out,' lit 'having an object in front' (comm to PB x1 l 6, *prakarsena iyarti gacchatī 'ti prārīho 'nadvān '*) Pāda b is identical with v1 26 l b, Ppp has instead *sahasrākṣo 'martyah*, in d it reads *bahlikam*

११६१. यत् त्वं शीतोऽथो रूरः सह कासार्वेपयः।

भीमास्तै तक्मन् ह्रेतयस्ताभिः स्म परि वृङ्गि नः॥ १०॥

In that you, being cold, then hot (*rūra*), did cause trembling together with cough - fearful are your missiles, O fever, with them do you avoid us

Ppp begins with *yas* for *yat*, and leaves *atho* unelided in a Most of our mss. have *tābhi sma* in d

११६२. मा स्मैतान्सखीन् कुस्था बलासं कासमुद्युगम्।

मा स्मातोऽर्वाडैः पुनस्तत् त्वा तक्मन्नुप ब्रुवे॥ ११॥

Do not you make them your companions - the *balāsa*, the cough, the *udyuga* (?), come not back hitherward from there : for that, O fever, I appeal to you

Zimmer (who translates vss 10-12, at pp. 381-5) understands *udyuga* in b as 'sich anschliessend', Ludwig as 'angestrengt,' qualifying *kāsam* as adjective, perhaps it means 'hiccough', *balāsa* may be 'expectoration' In c the *pada*-text has *ā aih* (Bp *ā eh*), accent on the verb-form being false [SPP's mss have *ā* with *aih*, *aih*, *eh* and *eh*]

११६३. तक्मन् भ्रात्रा बलासैन स्वस्त्रा कासिकया सह।

पाप्मा भ्रातृव्येण सह गच्छामुमरुणं जनम्॥ १२॥

O fever, together with your brother the *balāsa* [and] your sister the cough, together with your cousin the scab (*pāman*), go to you foreign people.

Ppp. begins with this verse a new hymn, and has, for c, d *apam bhrātrātryena naśye 'to marayamm abhi*. Read in our text at end of b *saha* (an accent-sign slipped out of place) [Without note of variants, SPP gives *pāpmā* in both texts instead of our *pāmnā*, and our H reads *pāpmanā*. In spite of the possibility of taking *pāpmā* as instrumental (cf. *drāghmā*, *raśmā*, JAOS x.533), we must deem *pāmnā* the true reading and *pāpmā* a blunder, due perhaps to the frequent collocation *pāpman bhrātrvya*, AB. etc.]

११६४. तृतीयकं वितृतीय स॑दुन्दिमुत शार्द॑म्।

तुक्मानं॑ शीतं रूरं॑ ग्रैष्मं॑ नाशय॑ वार्षिकम्॥ १३॥

The fever of the third day, of two days out of three, the constant, and the autumnal, the cold, the hot, that of the hot season, that of the rainy season, do you cause to disappear.

In a the intermittent phases of the disease, of course, are referred to. The *pada*-text divides *sadamdim* in b, perhaps lit 'ever-binding' Pāda c lacks a syllable, the Anukr takes no notice of it; we might add *ca* at the end Ppp has in b *hāyanam* instead of *sāradam*, and in c *viśvasāradam* instead of *śītām rūram*

११६५. गन्धारि॑भ्यो मूजव॑द्भ्योऽङ्गै॑भ्यो म॒गधे॑भ्यः।

प्रै॒घ्यन् जन॑मिव शेव॒धि तुक्मानं॑ परि॑ ददा॒सि॥ १४॥

To the Gandhāris, the Mūjavants, the Añgas, the Magadhas, like one sending a person a treasure, do we commit the fever

The translation implies in c the easy emendation to *presyan* (*pra-is yan*), the accent and *pada*-reading (*praesyan*) view the word as future from *pra-i*, the translators assume *-syam*, and reach no acceptable sense. The comm to Prāt 11.11 correctly quotes the case as one of the assimilation of final *n* to initial *j*. The Anukr this time takes not notice of the extra syllable in c if we should read *iva* instead of 'va Ppp reads *gāndhāribhyo maujamadbhyas kāsibhyo mayebhyah jāne priyam iva sev-* [As to the proper names, cf. JRAS 1890, p 477.]

23. Against worms

Found, except vss 10-12, in Paipp vii (vs 9 coming before vs 6) Used by Kauś (29 20) in a healing ceremony against worms, part of the last verse (13 c) is specially quoted (29 24) with the direction "do as prescribed in the text" [Cf hymns 31 and 32 of book 11]

[२३ - कृमिघ्न सूक्त]

[ऋषि- कण्व। देवता- इन्द्र। छन्द- अनुष्टुप्, १३ विराट् अनुष्टुप्।]

११६६. ओत॑ मे द्यावा॑पृथि॒वी ओता॑ दे॒वी सर॑स्वती।

ओता॑ म॒ इन्द्र॑श्चा॒ग्निश्च॒ क्रिमि॑ जम्भयता॒मिति॑॥ १॥

Worked in (*ota*) for me [are] heaven-and-earth, worked in [is] divine Sarasvatī, worked in for me [are] both Indra and Agni to the effect "let them (dual) grind up the worm"

Here, as everywhere else, the mss vary with the utmost diversity between *krimi* and *krmi*, no attempt will be made to report their variations. The first three pādas of the verse are repeated below as vi 94 3 a, b, c. The pple *ota* (p *auta*) ['woven on, worked in' (*ā + vā*)] seems to mean 'brought in for my aid', a root *u* is insufficiently supported [see Whitney, *Roots* etc.] For its forms Ppp reads in a *osate*, in b *okatā*, in c *okato*; Ppp also has at the end *imam* for *iti*.

११६७. अस्येन्द्र॑ कुमारस्य॑ क्रिमीन्॑ धनपते॑ जहि।

हता॑ विश्वा॑ अरा॑तय॑ उ॒ग्रेण॑ वच॑सा॒ मम॑॥ २॥

O Indra, lord of riches, smite you the worms of this boy, smitten are all the niggards by my formidable spell (*vacas*)

Ppp reads in b *krmim*, and in c, d *viśvā 'rātayo 'grena vacasā mimā*

११६८. यो अक्ष्यौ॑ परिसर्प॑ति॒ यो नासै॑ परिसर्प॑ति।

दुतां॑ यो मध्यं॑ गच्छ॑ति॒ तं क्रिमिं॑ जम्भयामसि॑॥ ३॥

What one creeps about his eyes, what one creeps about his nostrils, what one goes to the midst of his teeth - that worm do we grind up

Read in c, d in our text *gachati tam* (an accent-sign slipped out of place) Ppp has in a, b '*ksau* and *nāsau* [and in c apparently *gacchasi*]

११६९. सरूपौ॑ द्वौ विरूपौ॑ द्वौ कृष्णौ॑ द्वौ रोहितौ॑ द्वौ।

बभ्रुश्च॑ बभ्रुकर्णश्च॑ गृध्रः॑ कोकश्च॑ ते हताः॑॥ ४॥

Of like form two, of various form two, black two, red two, both the brown and the brown-eared, the vulture and the cuckoo (*koka*) - they are slain

In d, the mss are divided between *te* (B I H s m T ? K) are *te* (P M W H p m O R), and either reading is acceptable enough. Our text gives *te*, the translation above implies *te*. Ppp makes *sarūpau* and *virūpau* exchange places, and has in d *kokās*.

११७०. ये क्रिमयः॑ शितिकक्षा॑ ये कृष्णाः॑ शितिबाहवः॑।

ये के च॑ विश्वरूपास्तान्॑ क्रिमीन्॑ जम्भयामसि॑॥ ५॥

The worms that are white-sided, that are black with white arms, and whatever ones are of all forms - those worms we grind up

The Anukr does not notice the deficient syllable of c. Ppp. reads in a *vitavaksās*, and in b *sitabāhavas*

११७१. उत् पुरस्तात् सूर्य^१ एति विश्वदृष्टो अदृष्टहा।
दृष्टांश्च चन्द्रदृष्टांश्च सर्वादृष्ट प्रमृणन् क्रिमीन्॥६॥

Up in the east goes the sun, seen of all, slayer of the unseen, slaying both those seen and those unseen, and slaughtering all worms.

The first half-verse is RV 1.191 8 a, b, without variant Ppp. reads for a *ud asau sūryo agād*, and in b *adrnhā* [the *n* is written with the *anunāsika*-sign or *candrabindu* inverted]

११७२. येषां सः कष्कषास एजत्काः शिपवित्नुकाः।
दृष्टश्च हन्यतां क्रिमिरुतादृष्टश्च हन्यताम्॥७॥

The *yevāshas*, the *kashkashas*, the stirrers, the *śipavitnukas* - both let the seen worm be slain, and let the unseen be slain.

The *pada*-text divides *ejatkāh*, but not *śipavitnukāh*, both according to Prāt iv 25. [For *ejat-ka*, cf. *avat-ka*, ii 3.1 and note, also *bhūna-ka*, note to ii 32 6, and the frequent Pāli forms like *ni-panna-ka*, Jātaka, ii p 7²⁰] Ppp has, for a, b, *yavāyavā khāsaskaska śyāmo dhūksāmas ca parivṛknavah* and, for d, *adrstaś co 'ta hanyatām*.

११७३. हतो येषां सः क्रिमीणां हतो नदनिमोत।
सर्वान् नि मष्मषाकरं दृष्टा खल्व्वा^१ इव॥८॥

Slain is the *yevāsha* of the worms, slain also the *nadaniman* I have put them all down, smash (? *maṣmasā*)^१ like *khalva*-grains with a millstone

Nadaniman might mean something like 'a buzzing,' coming from a *nadana*, root *nad*. The last pāda is identical with ii 31 1 d. Ppp has instead : *hato yavākho hataś ca pavir hato sam ganavān uta hatā viśvā 'rātaya anena vacasā mama* (cf. 2 c, d)

११७४. त्रिशीर्षाणं त्रिकुटुं क्रिमिं सारङ्गमर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥९॥

The three-headed, the three-humped (-*kakud*), the variegated, the whitish worm - I crush the ribs of it; I hew at what is its head

The last three pādas are identical with ii 32 2 b-d, above. Some of the mss. (P.M.W.H.p.m) read in a *traikak*- Ppp. has for a, b *yo dviśīrsas caturaksas krimiś carñgo arjunah* (cf the Ppp. version of ii.32 2), and in d *apa* for *api* The deficiency of a syllable (unless we read *asia*) in c is

noticed by the Anukr neither there nor here The three following verses are the same with ii 32 3-5

११७५. अत्रिवद् वः क्रिमयो हन्मि कण्ववज्जमदग्निवत्।

अगस्त्यस्य ब्रह्मणा सं पिनष्यहं क्रिमीन्॥ १०॥

Like Atri I slay you, O worms, like Kanva, like Jamadagni, with the incantation of Agastya I mash together the worms.

११७६. हुतो राजा क्रिमीणामुतैषां स्थपतिर्हृतः।

हुतो हुतमाता क्रिमिर्हृतभ्राता हुतस्वसा॥ ११॥

Slain is the king of the worms, also the chief of them is slain; slain is the worm, having its mother slain, its brother slain, its sister slain.

११७७. हुतासौ अस्य वेशसौ हुतासुः परिवेशसः।

अथो चे क्षुल्लका इव सर्वे ते क्रिमयो हुताः॥ १२॥

Slain are its neighbors, slain its further neighbors, also those that are petty, as it were - all those worms are slain

११७८. सर्वेषां च क्रिमीणां सर्वासां च क्रिमीणाम्।

भिनदाप्रश्मना शिरो दहाम्यग्निना मुखम्॥ १३॥

Both of all worms and of all she-worms I split the head with a stone, I burn the mouth with fire

Ppp. reads *aśminā* in c

24. To various gods as overlords

[Not metrical] In Paipp. xv is found a corresponding piece, but one differing considerably in detail; it contains counterparts to our vss 1, 2, 4, 7-12, 14, 15, 17, but not at all in the same order, and interspersed with nine other verses of similar tenor (1. *mitraḥ prthivyāh*, 6 *vasus samvatsarasya*, 7 *samvatsara rtūnām*, 11. *viṣṇuh parvatānām*, 12 *tvastā rūpānām*, 15 *samudro nadīnām*, 16 *parjanya osadhīnām*, 17 *brhaspatir devānām*, 18 *prajāpatih prajānām*) Similar passages occur also in other texts thus, in TS. iii 4 5 (and the part corresponding to our 15-17 is repeated again, with slight variations, at iv.3.3²; and the same part, with variations, is found five times as a refrain in MS ii.7.20), in PGS.1.5 10 (which closely follows TS iii 4.5), and in ŚŚŚ iv 10 1, 3 (with nothing corresponding to vss 15-17) The hymn is used by Kauś. in a royal

coronation (1730), in the nuptial ceremonies (7811), and in the ājyatantra (137-42) And many of the verses appear also in Vait, with oblations to the various divinities mentioned, in different ceremonies thus, in the āgrayana, vs 7 (87), in the cāturmāsyaṇi vss 1-3, 6, 7 (813), 4 (822), 9 (927), in the agnistoma, vss 8 (192), 5 (193), 11 (1911)

[२४- ब्रह्मकर्म सूक्त]

[ऋषि- अथर्वा । देवता- ब्रह्मकर्मात्मा (१ सविता, २ अग्नि, ३ द्यावापृथिवी, ४ वरुण, ५ मित्रावरुण, ६ मरुद्गण, ७ सोम, ८ वायु, ९ सूर्य, १० चन्द्रमा, ११ इन्द्र, १२ मरुत्पिता, १३ मृत्यु, १४ यम, १५ पितरगण, १६ तता पितरगण, १७ ततामहा पितरगण) । छन्द- अति शक्वरी, ११ शक्वरी, १५-१६ त्रिपदा धुरिक् जगती, १७ त्रिपदा विराट् शक्वरी ।]

११७९. सुविता प्रसुवानामधिपतिः स मावतु ।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकृत्यामस्यामशिष्यस्यां देवहृत्यां स्वाहा ॥ १॥

Savitā ('the impeller') is overlord of impulses; let him favour (av) me, ipn this worship (brahman), in this rite (karman), in this representation (purodhā), in this firm-standing, in this intent, in this design, in this benediction (āśis), in this invocation of the gods · hail !

This is the tenth item in Ppp., TS (with PGS.) and ŚŚŚ have the same The Ppp. order of actions is different, and includes fewer members : brahman, karman, purodhā, devahūti, ākūti, āśis (āśisas [so ! twice] svāhā); TS. and PGS. give brahman, kṣatra, āśis, purodhā, karman, devahūti, MS., brahman, purodhā, karman, āśis, devahūti, ŚŚŚ, brahman, kṣatra, karman, āśis, pratistā, devahūti. The Anukr text is in part confused and doubtful, and the inaccuracies of its metrical definitions of the parts of the hymn are not worth tracing out and noing. In our edition, the accent mark under the first syllable of ākūtyām is a misprint, and to be removed.

११८०. अग्निर्वनस्पतीनामधिपतिः स मावतु ।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकृत्यामस्यामशिष्यस्यां देवहृत्यां स्वाहा ॥ २॥

Agni is overlord of forest-trees; let him favour etc etc.

This is the eighth item in Ppp In TS and PGS., Agni is made lord of beings (*bhūta*), in ŚŚS., of the earth

११८१. द्यावापृथिवी दातृणामधिपती ते मावताम्।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्तामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा॥ ३॥

Heaven-and-earth are overlords of givers, let them favour etc etc

Literally, 'are overladies' (*adhīpatnī*) Neither Ppp nor the other texts have anything corresponding to this verse As in a number of other similar cases, the mss make very awkward work of writing the *tr* of *dātṛnām*, the majority (Bp P M. W H E T) giving instead *tre*, one (I) *ttr*, one (K) *ttr*, and a few (O D R) correctly *tr*, the edited text has wrongly *trā*.

११८२. वरुणोऽपामधिपतिः स मावतु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्तामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा॥ ४॥

Varuna is overlord of the waters; let him favour etc. etc

This item stands second in Ppp, TS has it also, but in ŚŚS , Varuna is addressed as overlord of ordinances (*dharma*).

११८३. मित्रावरुणौ वृष्ट्याधिपतौ तौ मावताम्।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्तामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा॥ ५॥

Mitra-and-Varuṇa are overlords of rain; let them favour etc. etc.

This item is wanting in all the other texts. The mss all read *vrstyā* 'dhip (p *vrstyā* *adhīp*-), the error doubtless originating in a double *samdhī*, such as is extremely frequent in Ppp

११८४. मरुतः पर्वतानामधिपतयस्ते मावन्तु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्तामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा॥ ६॥

The Maruts are overlords of the mountains; let them favour etc etc.

According to Ppp (11) and TS , Viṣṇu is overlord of the mountains, TS sets the Maruts over the troops (*gana*), and ŚŚŚ gives them no place

११८५. सोमो वीरुधामधिपतिः स मावतु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्यामस्यामाकूत्यामस्यामशिष्यस्यां देवहूत्यां स्वाहा॥ ७॥

Soma is overlord of plants; let him favour etc etc

In Ppp (14) Soma is overlord of milks (*payasām*), in TS and ŚŚŚ , of herbs

११८६. वायुरन्तरिक्षस्याधिपतिः स मावतु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्यामस्यामाकूत्यामस्यामशिष्यस्यां देवहूत्यां स्वाहा॥ ८॥

Vāyu is overlord of the atmosphere; let him favour etc. etc.

Here Ppp (3) and the other texts give the same overlordship

११८७. सूर्यश्चक्षुषामधिपतिः स मावतु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्यामस्यामाकूत्यामस्यामशिष्यस्यां देवहूत्यां स्वाहा॥ ९॥

The sun (*sūrya*) is overlord of sights (or eyes : *caksus*); let him favour etc. etc.

In Ppp. (4), the sun is called overlord of heaven (*div*), and so also in TS ; but ŚŚŚ sets him over the asterisms.

११८८. चन्द्रमा नक्षत्राणामधिपतिः स मावतु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्यामस्यामाकूत्यामस्यामशिष्यस्यां देवहूत्यां स्वाहा॥ १०॥

The moon is overlord of asterisms, let him favour etc etc

This item comes fifth in Ppp.; TS. has it also, in ŚŚŚ. the moon is not mentioned, while the asterisms, as noted above, are put under the sun

११८९. इन्द्रो दिवोऽधिपतिः स मावतु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां

चित्त्वा॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॑स्यां दे॒वहू॑त्यां स्वाहा॑॥ ११॥

Indra is overlord of heaven, let him favour etc etc

In Ppp (9) Indra is overlord of acts or rites (*karman*), in TS and ŚŚS, of chiefs (*jyestha*)

१११०. म॒रुता॑ पि॒ता प॑शूनामधि॒पतिः॑ स मा॑वतु।

अ॒स्मिन् ब्र॑ह्म॒ण्यस्मिन् क॑र्म॒ण्यस्यां पु॑रो॒धायाम॑स्यां प्र॒तिष्ठा॑याम॒स्यां
चित्त्वा॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॑स्यां दे॒वहू॑त्यां स्वाहा॑॥ १२॥

The father of the Maruts is overlord of cattle; let him favour etc etc

In Ppp (13) and in TS, this overlordship is ascribed, equivalently, to Rudra, it is wanting in ŚŚS

११११. मृ॒त्युः प्र॒जाना॑मधि॒पतिः॑ स मा॑वतु।

अ॒स्मिन् ब्र॑ह्म॒ण्यस्मिन् क॑र्म॒ण्यस्यां पु॑रो॒धायाम॑स्यां प्र॒तिष्ठा॑याम॒स्यां
चित्त्वा॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॑स्यां दे॒वहू॑त्यां स्वाहा॑॥ १३॥

Death is overlord of creatures (*prajā*), let him favour etc etc

In Ppp (18) it is Prajāpati instead of death, and so also in ŚŚS, TS has nothing corresponding

१११२. य॒मः पि॒तॄणा॑मधि॒पतिः॑ स मा॑वतु।

अ॒स्मिन् ब्र॑ह्म॒ण्यस्मिन् क॑र्म॒ण्यस्यां पु॑रो॒धायाम॑स्यां प्र॒तिष्ठा॑याम॒स्यां
चित्त्वा॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॑स्यां दे॒वहू॑त्यां स्वाहा॑॥ १४॥

Yama is overlord of the Fathers; let him etc. etc

This item is number 19 in Ppp; but in ŚŚS it is wanting, and in TS Yama is set over the earth. Here, again, the reading *pitrenām* is found in one ms. (Bp.) Additional items in TS are *brhaspatir brahmanah*, *mitrah satyānām* (ŚŚS the same), *samudrah srotyānām*, *annam sāmrājyānām*, *tvastā rūpānām* (ŚŚS *tv samudhām rūpānām*), ŚŚS has only those already given

१११३. पि॒तरः॑ प॒रे ते मा॑वन्तु।

अ॒स्मिन् ब्र॑ह्म॒ण्यस्मिन् क॑र्म॒ण्यस्यां पु॑रो॒धायाम॑स्यां प्र॒तिष्ठा॑याम॒स्यां
चित्त्वा॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॑स्यां दे॒वहू॑त्यां स्वाहा॑॥ १५॥

The upper (*para*) Fathers - let them favour etc. etc.

१११४. त॒ता अ॒वरे॑ ते मा॑वन्तु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १६॥

The lower (*avara*) Fathers (*tata*) - let them favour etc. etc.

११९५. ततस्ततामहास्ते मावन्तु।

अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १७॥

The Fathers (*tata*), the grandfathers (*tatāmaha*) - let them favour etc etc

The translation implies emendation to *tatās* at the beginning of vs 17, as the sense seems to require, and as the other texts suggest. Ppp combines vss 15-17, reading *pitaraḥ pare 'varas tatas tadāmahas te mā* etc, TS (iii 4 5 and PGS.), *pitarah pitāmahāḥ pare 'vare tatās tatāmahā iha mā* etc, TS.iv 3.3², *pitarah pitāmahāḥ pare 'vare te nah* etc, with which MS agrees. Two of our mss (O D) begin vs. 17 with *tatas tat-*, the rest have *tatas*, and our printed text follows them.

25. For successful conception

Found (except vs 2, and some end-repetitions) also in Paipp xiii (in the verse-order, 1, 5, 3, 4, 7, 10, 8, 6, 9) The hymn is quoted in Kauś. (35 5) in the ceremony for male conception (*pumsavana*), and vs. 7 (unless it be rather vi.95.3, which the comm to vi 95 holds) in Vait. 28 20

[२५- गर्भाधान सूक्त]

[ऋषि- ब्रह्मा । देवता- योनिर्गर्भ । छन्द- अनुष्टुप्, १३ विराट् पुरस्ताद् बृहती ।]

११९६. पर्वताद् दिवो योनेरङ्गादङ्गात् सुमाभृतम्।

शेषो गर्भस्य रेतोधाः सरौ पूर्णमिवा दधत्॥ १॥

Brought together from the cloud (? *parvata*), from the womb (*yonu*) of the sky, from every member, let the virile organ, seed-placer of the embryo, set (*ā-dhā*) [it] like the feather on the shaft.

Or, 'from the sky [as] womb.' That which is 'brought together' is the thing (seed) to be 'deposited'. The translation of d implies emendation to *śarau*; Weber conjectures *tsarau*. The insertion of the feather in the arrow-shaft is elsewhere also the subject of comparison as a work of effective skill; cf. RV x 18.14 b The verse is cited in Ppp. with its pratika

and *ity ekā* added, as if it had occurred earlier in the text, but it has not been discovered anywhere. The resolution of *-tāt* to *-taāt* in a is necessary to fill out the meter.

११९७. यथेयं पृथिवी मही भूतानां गर्भमादधे।

एवा दधामि ते गर्भं तस्मै त्वामवसे हुवे॥ २॥

As this great earth receives the embryo of existence, so do I set your embryo, I call you to its aid.

The first half-verse occurs again below as vi. 17.1 a, b, and also in the second verse of the addition to RV x 184, but with the reading *uttānā* for *bhūtānām* (the RV verse is also found in an addition to AGS.1 14.3 see Stenzler's translation, p.36), and in MP [1 12.4] Winternitz, p.93) with *tisthantī* for the same [Cf also MGS.11.18.4 b and p.154]

११९८. गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति।

गर्भं ते अश्विनोभा धत्तां पुष्करस्रजा॥ ३॥

Place the embryo, O Sinīvālī; place the embryo, O Sarasvatī, let both the Aśvins, garlanded with blue lotus, set your embryo.

The verse is RV x 184.2 and MB 1.4.7 and MP [1 12.2], where however is read in c *aśvinau devāv*. Ppp reads both times (in a and b) *dehī ŚB* (xiv 9.4²⁰) follows RV (but with *prthustuke* at end of b, and *pus karasrajau* in d). HGS (i 25.1) differs from our text only by having *aśvināv ubhāv ā* Cf. also HGS 1.6.4; MB 1.5.9. [Cf MGS.11 18.2 k and p.150]

११९९. गर्भं ते मित्रावरुणौ गर्भं देवो बृहस्पतिः।

गर्भं त इन्द्रश्चाग्निश्च गर्भं धाता दधातु ते॥ ४॥

Your embryo let Mitrā-and-Varuna, [your] embryo let god Bṛhaspati, your embryo let both Indra and Agni, your embryo let Dhātā place.

Ppp. reads *rājā varuno* for *mitrāvarunau* in a

१२००. विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिशतु।

आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते॥ ५॥

Let Viṣṇu prepare the womb (*yoni*); let Tvastā adorn the forms, let Prajāpati pour on, let Dhātā place your embryo.

The verse is also found, without variant, as RV.x 184.1 and ŚB xiv 9 4²⁰, HGS. i.25.1, MB i 4 6, and MP [1.12 1] [Cf. MGS.ii 18.2 1 and p.156.]

१२०१. यद् वेदु राजा वरुणो यद् वा देवी सरस्वती।
यदिन्द्रो वृत्रहा वेदु तद् गर्भकरणं पिब॥ ६॥

What king Varuṇa, or what divine Sarasvatī knows, what Indra the Vṛtra-slayer knows, that embryo-maker do you drink.

One or two of our mss (P W.) read *-bhamkar-* in d. Ppp. has for b *veda devo brhaspath,* and c puts *yad* after *indras*. [See von Schroeder, *Tubinger Kāṇḍa-hss*, p.36]

१२०२. गर्भो अ॒स्योषधीनां॑ गर्भो॒ वनस्पती॑नाम्।
गर्भो॒ विश्व॑स्य भूतस्य॒ सो अ॒ग्ने गर्भ॑मेह द्याः॥ ७॥

Embryo are you of herbs, embryo of forest-trees, embryo of every existence; may you, O Agni, set an embryo here.

Compare vi.95.3, with which the verse is in considerable part identical. It is found also as Vs.xii.37, and in TS.iv.2 3³, MS.ii.7.10, in all with a different d : *agne garbho apām asi*; MS. further combines in a *garbho 'sy*; and in this last point Ppp. agrees with it [See p. 1045.]

१२०३. अ॒र्घि॑ स्कन्द वी॒रय॑स्व॒ गर्भ॑मा धेहि॒ योन्या॑म्।
वृ॒षासि॑ वृ॒षया॑वन् प्र॒जायै॑ त्वा न॒याम॑सि॥ ८॥

Mount you; play the hero; set an embryo in the womb; virile (*vṛṣan*) are you, that has virility; for progeny do we conduct you hither.

Ppp. has *kranda* (for *skanda*) in a, and for c, *vṛsānam vṛṣṇyāvantam*. The verse occurs also in ŚGS. (1.19.6), which reads *kranda vilayasva* in a, *sādhaya* (for *yonyām*) in b, *vṛsānam vṛṣann ā dhehi* for c, and *havāmahe* at the end. Our O. has *skandha vīday-* in a. The retention of the dental s of *skanda* is by Prāt. ii.104.

१२०४. वि जिही॑ष्व बा॒र्हत्सामे॑ गर्भ॑स्ते योनि॑मा श॒याम्।
अदु॑ष्टे दे॒वाः पु॒त्रं सोम॑पा उ॒भया॑विने॒म्॥ ९॥

Go apart, O Bārhatśāmā; let an embryo lie unto your womb (*yoni*); the gods, soma-drinkers, have given you a son partaking of both.

Ludwig understands the last epithet as meaning 'belonging to us both,' which is not impossible, Weber, 'der doppelt schaffit', it is literally 'possessing what is of both' Ppp has for c *dadān te putram devā Bāhatsāme* (p -*hatsā-*) is an anomalous formation a stem -*mā* is against all analogy as fem of a vrddhi-derivative, while -*mi* (which Ludwig assumes) is equally wrong as a feminine; Ppp has the same form, it doubtless means 'daughter of Brhatsāman' To make c of full meter is impossible without harshness.

१२०५. धातुः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः।

पुमांसं पुत्रमा धेहि दशमे मासि सूतवे॥ १०॥

O Dhātā, with best form, in the two groins of this woman do you set a male (*pumāns*) son, to be born in the tenth month.

This verse also (like 2, above) occurs in the additions to RV.x.184 and to AGS. i.14 3 [p 37, transl] and in MP [i.12.6], with the variants -*visnoh**for *dhātah* in a, and *asyām nāryām gavinyām* (MP -*nyām* [in mss E and W, -*nyām* in the Oxford text]) for b, AGS has *putrān* and MP *garbham* in c. Ppp begins here a new hymn reading *savituṣ+śresthena* 1; *śresthena* 2; *visnoh śresthena tvastuh śresthena* 3. The other texts omit any such variants of vs. 10 [Cf also MGS. ii.18.4 c and p 156, s v. *vis noh.*] [*Oxford text, *visno.*] [Or else *bhaga* or *bhagah*. Roth sent W three notes on this vs and they do not seem to agree. In b Ppp has *nābhā* for *nāryā.*]

१२०६. त्वष्टुः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः।

पुमांसं पुत्रमा धेहि दशमे मासि सूतवे॥ ११॥

O Tvaṣṭā, with best etc. etc.

१२०७. सवितः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः।

पुमांसं पुत्रमा धेहि दशमे मासि सूतवे॥ १२॥

O Savitā ('impeller'), with best etc etc.

१२०८. प्रजापते श्रेष्ठेन रूपेणास्या नार्या गवीन्योः।

पुमांसं पुत्रमा धेहि दशमे मासि सूतवे॥ १३॥

O Prajāpati, with best etc etc.

The Anukr, though taking no notice of the extra syllable in 12 a, feels that it cannot pass over the two in 13 a, and defines accordingly, with mechanical correctness

[२६ - नवशाला सूक्त]

[ऋषि- ब्रह्मा। देवता- वास्तोष्पति, १ अग्नि, २ सविता, ३, ११ इन्द्र, ४ निविद, ५ मरुद्गण, ६ अदिति, ७ विष्णु, ८ त्वष्टा, ९ भग, १० सोम, १२ अश्विनीकुमार, बृहस्पति। छन्द- द्विपदा प्राजापत्या बृहती, १, ५ द्विपदार्ची उष्णिक्, ३ त्रिपदा विराट् गायत्री, ९ त्रिपदा पिपीलिकमध्या पुर उष्णिक् (एकावसाना), १२ परातिशक्वरी चतुष्पदा जगती।]

26. Accompanying a sacrifice

[Partly unmetrical.] Found also in Paipp. 1x (in verse-order 1-3, 5, 4, 6-8, 11, 10, 9, 12) Quoted in Kauś 23 1, in a ceremony of consecration of a new house, and given in the *paddhati* (see note to Kauś, 19.1) among the *pustika mantras*. Used in Vait 16.6 in counteracting an enemy's soma-offering (*agnistoma*); and vs 12 a, b in 19.4, also in the *agnistoma*, with a cup for the Aśvins Neither treatise teaches us anything whatever as to the real meaning of the hymn The matter is in considerable part metrical, though in part also too irregular to be so called.

१२०९. यजूंषि युज्ञे सुमिधुः स्वाहाग्निः प्रविद्वानिह वो युनक्तु॥ १॥

The sacrificial formulas (*yajus*) at the sacrifice, the fuel, hail ! let Agni, foreknowing, here join for you.

Or 'join (*yuj*) you' 'Join' is probably used in the sense of 'duly use or apply' (Ludwig, "anwenden") The verse is plainly composed of two *tristubh* pādas, but the Anukr refuses to resolve *suāhā*, and so reckons only 21 syllables.

१२१०. युनक्तु देवः सविता प्रजानन्नस्मिन् युज्ञे महिषः स्वाहा॥ २॥

Let the heavenly impeller (*Savitā*), the bull (*mahiṣa*), foreknowing, join [them] at this sacrifice . hail !

Ppp. reads, *prajānam, yajñe sayujas svāhā* The Anukr, in this and many of the following verses, simply counts 20 syllables (*prāj brhatī*), without heeding the fact that each contains a *tristubh* pāda

१२११. इन्द्र उक्थामुदान्यस्मिन् युज्ञे प्रविद्वान् युनक्तु सुयुजः स्वाहा॥ ३॥

Let Indra, foreknowing, at this sacrifice join songs and revels (*ukthāmada*), the well-joined ones (?) : hail !

Ppp. reads and combines *sayujas sv.* The mechanical definition of the Anukr. implies a division into 7 + 7 + 8 syllables. There is some blundering of the mss. over *ukthāmadāni*, B. appearing to read *ukya-m-*, and P.W. *uktām-*. *Suyujas*, here and in vss 7-11, may be genitive 'of the well-joined one', it does not agree in gender with the nouns that precede [aside from *āśiso*].

१२१२. प्रैषा यज्ञे निविदुः स्वाहा शिष्टाः पत्नीभिर्वहतेह युक्ताः॥४॥

The directions (*praiṣa*) at the sacrifice, the notices (*nivid*) : hail ! taught by the wives, carry you here, joined.

Ppp. reads *praisā nividā priyo yajūnsi śistāh* etc.

१२१३. छन्दांसि यज्ञे मरुतः स्वाहा मातेव पुत्रं पिपृतेह युक्ताः॥५॥

The meters (*chandas*) at the sacrifices, O Maruts : hail ! as a mother her son fill you here, joined.

The meter and its treatment by the Anukr. are the same as in the case of vs. 1.

१२१४. एयमगन् बर्हिषा प्रोक्षणीभिर्यज्ञं तन्वानादितिः स्वाहा॥६॥

Here hat come Aditi, with *barhis*, with sprinkling [waters], extending the sacrifice : hail!

A perfectly good pair of *triṣṭubh* pādas.

१२१५. विष्णुर्युनक्तु बहुधा तपांस्यस्मिन् यज्ञे सुयुजः स्वाहा॥७॥

Let Viṣṇu join variously the fervors (*tapas*) at this sacrifice, the well-joined ones . hail!

Ppp. again gives *sayujas sv.*

१२१६. त्वष्टा युनक्तु बहुधा नु रूपा अस्मिन् यज्ञे सुयुजः स्वाहा॥८॥

Let Tvaṣṭā now join variously the forms at this sacrifice, the well-joined ones : hail !

All the *saṁhitā* mss. read *rūpā asmin*, as in our text, the *pada*-text having *rūpāḥ* ! Ppp., on the other hand, gives *bahudhā virūpā 'smun*. Probably it is a case of anomalous *samdhū* (with hiatus), which should have been included in Prāt. iii.34 (see the note to that rule); but one may also conjecture that the true reading is *bahudhā 'nurūpāḥ*.

१२१७. भगो युनक्त्वाशिषो च॑ऽस्मा अ॒स्मिन् य॒ज्ञे प्र॑वि॒द्वान् यु॑नक्तु सु॒युजः॑
स्वाहा॥१॥

Let Bhaga join now for him the blessings (*āśis*), at this sacrifice let him, foreknowing, join the well-joined ones : hail !

Ppp combines *asmā* 'smin, and reads *sayujas*, as above The Anukr evidently reckons three pādas, of 11 + 7 + 8 syllables

१२१८. सोमो॑ युनक्तु बहु॒धा पर्या॑स्यस्मिन् य॒ज्ञे सु॒युजः॑ स्वाहा॥१०॥

Let Soma join variously the milks (*payas*), at this sacrifice, the well-joined ones : hail !

१२१९. इन्द्रो॑ युनक्तु बहु॒धा वी॒र्या॑ण्यस्मिन् य॒ज्ञे सु॒युजः॑ स्वाहा॥११॥

Let Indra join variously the heroisms, at this sacrifice, the well-joined ones : hail !

१२२०. अ॒श्विना॒ ब्र॒ह्मणा॑ या॒तम॒र्वाज्वौ॑ वषट्कारेण॑ य॒ज्ञं वर्ध॑यन्तौ।

बृ॒हस्प॑ते ब्र॒ह्मणा॑ या॒हृर्वा॒ङ् य॒ज्ञो अ॒यं स्व॒रि॒दं य॒ज॑मानाय॒
स्वाहा॥१२॥

O Aśvins, come you hitherward with worship (*brahman*), with *vasaṭ*-utterance increasing the sacrifice O Brhaspati, come hitherward with worship; this sacrifice [is] heaven (*svaṛ*) here for the sacrificer : hail !

Ppp has instead, for d, *yajñam vayam svaritam yajamānāya dhehi svāhā*. The Anukr. would have us read the last pāda as 15 syllables, and calls the verse a *jagatī* because amounting to 48 syllables, though the first three pādas are regularly *tristubh*

With this hymn ends the fifth *anuvāka*, of 5 hymns and 69 verses, the Anukr citation is *navā 'parah*; and Bp.D. and further *aparā śaste navā 'parah* (Bp -*raṁ ca cā 'nuvākah*).

27. Āprī-hymn : to various divinities

This peculiar and half-metrical *āprī*-hymn occurs also in several Yajur-Veda texts namely, in VS. (xxvii.11-22), in TS. (iv.1.8), and in MS. (ii.12.6), further, in K (xviii.17), and (acc. to Schroeder's note) in Kap S The versions in VS and TS. agree very closely throughout, in readings and in division; there is in all the verses a more or less imperfect metrical structure, of three *tristubh*-like pādas to 1 verse. MS also in general agrees with these, but has an inserted passage in its vs 5 which

dislocates the division of vss. 2-4 Ppp has the same hymn in ix, and follows pretty closely the Yajus-version. In our text the proper division is thrown into great confusion, and there are many readings which are obviously mere corruption's. The Anukr supports our mss at all points. The division of Vs. and TS, as being necessary to any understanding of the hymn, is noted in brackets in the translation below.

The hymn is not used as an *āpri*-hymn in the liturgical literature, but is quoted in Kauś (23 7) in the ceremony of consecration of a new house, and again (45.8), in the *vaśāsamana* rite, to accompany (with the kindred hymn v 12) an offering of the omentum of a cow, while (19 1, note) the *paddhati* reckons it among the *pustika mantras*. Vss 1 and 2 (with the division as in our text) are used by Vait (10 13, 12) in the *paśubandha* ceremony.

[२७ - अग्नि सूक्त]

[ऋषि- ब्रह्मा । देवता- अग्नि, तीन देवियाँ (इष्ठा, सरस्वती, भारती) । छन्द- १

बृहतीगर्भा त्रिष्टुप् २ द्विपदा साम्ना भुरिक् अनुष्टुप्, ३ द्विपदाचीं बृहती, ४ द्विपदा साम्नी भुरिक् बृहती, ५ द्विपदा साम्नी त्रिष्टुप्, ६ द्विपदा विराट् गायत्री, ७ द्विपदा साम्नी बृहती, ८ संस्तार पंक्ति, ९ षट्पदा अनुष्टुप् गर्भा परातिजगती, १०-१२ पुरउष्णिक् ।]

१२२१. ऊर्ध्वा अस्य समिधौ भवन्त्यूर्ध्वा शुक्रा शोचींष्टुग्नेः ।

हुमत्तमा सुप्रतीकः ससूनुस्तनूनादसुरो भूरिपाणिः ॥ १॥

Uplifted becomes his fuel, uplifted the bright burnings of Agni, most brilliant; of beautiful aspect, with his son, -[2] son of himself (*tanūnapāt*), *asura*, many-handed,-

All the Yajur-Veda texts agree in ending the verse with the third pāda, and in reading at the end *supratikasya sūnoh*; of this our text is a palpable corruption, and apparently made after the addition to this verse of the following pāda, in order to help their connection. Ppp also has -*kasya sūnos*, and at the end of a *bhavantu*, it and the Yajus-texts read *viśvavedās* instead of *bhūrīpānis*. The description of the verse by the Anukr [if we pronounce *ūrdhuā* in a] is correct, counting the second pāda as of 9 syllables.

१२२२. देवो देवेषु देवः पृथो अनक्ति मध्वा घृतेन ॥ २ ॥

[2 b]. A god among gods, the god anoints the roads with honey (*madhu*), with *ghī*

The end of this verse is the proper end of vs 2, MS. however, adds to it the first pāda of our 3, and it reads for a *devo devebhyo devayānān*. In

b, VS MS have *anaktu*, TS, *ā 'nakti*, and VS.TS set the *avasāna*-mark next before *pathas*

१२२३. मध्वा यज्ञं नक्षति प्रैणानो नराशंसो अग्निः सुकृद् देवः सविता
विश्ववारः॥ ३॥

With honey he attains the sacrifice, pleased, the praised of men (*nārāśansa*), Agni the well-doing, the heavenly impeller (*Savitā*), having all choice things

All the other texts, including Ppp, read in a *prīnānas*, of which our *prain-* is doubtless to be regarded as a blundering corruption VS TS. have before it *naksase*, and, in b, *agne*, with interpunction after it, Ppp. omits *agne* (or *agnih*), MS adds as third pāda the first pāda of our and the other texts' vs 4. Our *pada*-text rightly divides the verse into three pādas [10 8 : 9], though the Anukr acknowledges only two

१२२४. अच्छायमैति शर्वसा घृता चिदीडानो वह्निर्मसा॥ ४॥

Here he comes with might (*śavas*) unto the various ghees, praising, he the carrier, with homage,-

It needs the first part of the next verse to end off this, and the other texts so divide They have also the much easier reading *ghrtēna* for *ghrtā cit*, Ppp gives *ghrtēna īde vahnim namasā 'gnim sruco* etc. (adding 5 a). VS.TS have a single interpunction after *namasā*; MS makes its verse out of our 4 b and 5 a, b, with interpunction after 5 a [VS.TS MS. accent *īdāno*]

१२२५. अग्निः क्षुचो अध्वरेषु प्रयक्षु स यक्षदस्य महिमानमग्नेः॥ ५॥

[4 c]. Agni, unto the spoons, at the sacrifices (*adhvara*), the proffering (*prayaj*) [5.] May he sacrifice his greatness, Agni's,-

The Yajus-texts have at the beginning *agnim* (also Ppp - see under vs. 4), and later *prayatsu* (which the TS. *pada*-text divides *prayatsu*; ours gives *prayaksu*). MS's verse is made of ours with our 4 b prefixed.

१२२६. तुरी मन्द्रासु प्रयक्षु वसवश्चातिष्ठन् वसुधातश्च॥ ६॥

[5 b]. [He] crossing (?) among pleasant profferings; both the Vasus stood and the greater bestower of good (*vasu*)

This whole verse in our text is corrupt, and the translation, of course, only a mechanical one The Yajus-texts have *sa īm* (TS. *ī*) *mandrā suprayasah* (Ts *mandrāsu prayasah* : this variation shows how uncertain the tradition was as to the sense of the passage); and MS. makes here the

insertion spoken of above, reading *suprayasā starīman barhiso mitramahāh*, all then finish the verse with *vasus cetistho vasudhā- tamaś ca* Ppp is spoiled, but appears to read at the beginning *svenamindrasu*. The makers of our texts perhaps understood *-dhātāras* as plural of *-dhātr*, the *pada*-division *vasudhātāras* is specially prescribed by Prāt. iv 45. The metrical definition concerns only the number of syllables $8 + 12 = 20$ [Ppp ends with *dhātamaś ca*]

१२२७. द्वारो देवीरन्वस्य विश्वे वृतं रक्षन्ति विश्वहो॥७॥

[6] The heavenly doors all defend always after his course (*vrata*) -

This verse is doubtless corrupt in its second half, the Yajus-texts, and also Ppp, read instead *vratā dadante agneh* (Ppp. *'gneh*); and MS has before it *viśvā*, and Ppp *viśved*. The Anukr. ignores the evident *tristubh* character of a

१२२८. उरुव्यचसाग्नेर्धाम्ना पत्यमाने।

आ सुष्वर्यन्ती यजते उपाके उषासानक्तेमं यज्ञमवतामध्वरं नः॥८॥

[6 c]. Lording it with Agni's domain of wide expansion, [7] dripping, worshipful, close, let dawn and night favour this our inviolable (?*adhvara*) sacrifice.

The other texts (including Ppp) read *-vyacasas*, omit *agnes* and read *patyamānās* in a, and they have a entirely different b, namely *te asya yos ane divye na yonau*, what our text substitutes was found as vs. 12 6 a above. The Anukr name for the meter, *samstārapañkti*, is wholly misapplied, since it has to be read as $12 + 11 \quad 8 + 7$

१२२९. देवा होतार ऊर्ध्वमध्वरं नोऽग्नेर्जिह्वयाभि गृणत गृणता नः स्विष्टये।

तिस्रो देवीर्बहिरिदं सन्तामिडा सरस्वती मही भारती गृणाना॥९॥

[8] O heavenly invokers, sing you unto our uplifted sacrifice (*adhvara*) with Agni's tongue; sing in order to our successful offering [9] Let the three goddesses sit upon this *barhis*, Idā, Sarasvatī, Bhārati, the great, besung.

We have here two complete verses combined into one, but the division goes on after this correspondingly in all the texts. The three Yajus-texts, and Ppp., begin with *daivyā hotārā* (the accent *hotārās* in our version is against all rule), and MS. inserts *imam* after *ūrdhvam* in a, for b, c they read *'gner jihvām abhi* (but MS. *jihvā 'bhi*) *grṇitam : krnutam*

nah svistim (MS. *-tam*); further on they have *sadantu* for *-tām* (but MS instead *syonam*), near the end, VS TS put *mahī* after *bhārati*; MS. has a sign of interpunction after *mahī*, Ppp. reads *mahābhārati* The pāda *tisro devīr* etc. is the same with RV.iii.4.8 d (which reads *sadantu*) The definition of the Anukr. fits the meter very badly; the *pada*-text notes only 5 pādas, nor is a division into 6 well possible; they would count $11 + 9 + 8 \quad 11 + 14 = 53$, mechanically a *bhurig atjagati*.

१२३०. तन्नस्तुरीपमदभुतं पुरुक्षु।

देवं त्वष्टा रायस्पोषं वि ष्य नभिमस्य॥ १०॥

That wonderful seminal fluid (*turīpam*) of ours, abounding in food, O god Tvaṣṭā, abundance of wealth, release you the navel of it.

The other texts (including Ppp.) omit *deva* and read *tvaṣṭā* (but MS. *tvastar*), adding after it *suṁvīryam**; all also have at the end *asme* instead of the senseless *asya*, and all but MS. have *ṣyatu* for *syā*; their mark of interpunction is set after *suṁvīryam* (or before *rāyas*) Compare also RV.ii.40.4, iii.4.9. Our Bp.² reads in a, by an oversight, *ad̐ohum* (emended in Bp. to *adbhutam*); but D.K. have *atbhutam* as *pada*-text. This and the two following verses have small right to be called *purausnih*; this one counts $11 : 8 + 7 = 26$ syllables Read at the end in our text *asya* (an accent-sign slipped out of place). *[But TS. *suṁvīram*.]

१२३१. वनस्पतेऽव सृजा रराणः।

त्पना देवेभ्यो अग्निर्हव्यं शमिता स्वदयतु॥ ११॥

O forest-tree, let you loose, bestowing; let Agni [as] queller willingly sweeten the oblation for the gods.

Ppp. reads *sumanā* for *tmanā*; also, at the end, *sūdayāti*, with the Yajus-texts. The latter also have (except MS.) *devesu* for *devebhyas*, and after it they all put their mark of interpunction. The Yajus and Ppp. version of the last pāda is identical with RV.iii.4.10 b [save that RV. has *havis*]. This “*purausnih*” counts $11 : 9 + 7 = 27$ syllables.

१२३२. अग्ने स्वाहा कृणुहि जातवेदः।

इन्द्राय यज्ञं विश्वे देवा हविरिदं जुषन्ताम्॥ १२॥

O Agni, hail ! make you, O Jātavedas, the sacrifice for Indra; let all the gods enjoy this oblation.

The Yajus-texts put the pause in its proper place before *viśve*. For *yajñam*, TS.VS. read *havyam*, and MS. has *devebhyas*; Ppp. has *bhāgam*.

This “*purausnik*” counts (if we divide the last two pādas as indicated in the *pada*-text) $11 \cdot 9 + 7 = 27$ syllables.

28. With an amulet of three metals : for safety etc.

[The second half of 1 is prose] Found also (except vs 2 and vss 12-14) in Paipp 1 Used by Kauś twice, in company with 19 and 135, in a ceremony (11 19) for obtaining one’s desires and in one (52 20) for winning splendor, and vss. 1, 12-14 in one (58 10, 11) for gaining length of life

[२८- दीर्घायु सूक्त]

[ऋषि- अथर्वा । देवता- त्रिवृत् (अग्नि आदि) । छन्द- त्रिष्टुप्, ६ पञ्चपदातिशक्वरी,

७, ९-१०, १२ ककुम्भती अनुष्टुप्, १३ पुर उष्णिक्]

१२३३. नव॑ प्रा॒णान्न॑वभिः॒ सं मि॑मीते दी॒र्घायु॑त्वाय॒ शृत॑शा॒रदा॑य।

हरि॑ते त्रीणि॑ रज॒ते त्री॑ण्य॒सि त्री॑णि॒ तप॑सावि॒ष्ठितानि॑॥ १॥

Nine breaths with nine he combines (? *sam-mā*), in order to length of life for a hundred autumns, in the yellow (*harita*), three, in silver, three; in iron (? *ayas*), three - enveloped with fervor

‘Yellow,’ doubtless ‘gold.’ Ppp reads *rajasā* for *tapasā* in d The second half-verse can hardly be called anything but prose, though the Anukr. takes it as good *tristubh* meter. It appears doubtful whether this verse belongs with the rest, and whether the nine *prānagrahas*, or the nine verses of the *trivrt stoma*, are not rather intended in it

१२३४. अ॒ग्निः सूर्य॑श्चन्द्र॒मा भू॑मिरापो॒ द्यौर॑न्तरिक्षं॒ प्रदि॑शो दि॒शश्च॑।

आ॒र्त॒वा ऋ॒तुभिः॑ संवि॒दाना अ॒नेन॑ मा त्रि॒वृता॑ पारयन्तु॥ २॥

Fire, sun, moon, earth, waters, sky, atmosphere, directions, and quarters, they of the seasons in concord with the seasons - let them rescue (*pāray*) me by this triple one.

The verse, as was noted above, is wanting in Ppp. One and another ms., here as later, reads *trivrt* To fill out the meter of c we have to make the harsh and unusual resolution of the first *ā* of *ārtavās*

१२३५. त्रयः॑ पोषा॑स्त्रि॒वृति॑ श्रयन्ताम॒नक्तु॑ पू॒षा पय॑सा घृ॒तेन॑।

अन्न॑स्य भू॒मा पुरु॑षस्य भू॒मा भू॒मा पशू॑नां त इ॒ह श्र॑यन्ताम्॥ ३॥

Let three abundance’s (*posa*) resort to the triple one; let Pūṣan anoint it with milk, with ghī; affluence of food, affluence of man (*puruṣa*), affluence of cattle - let these resort hither.

Ppp reads in a *trivṛtaś*; in c *anyasya*, and *bhaumā* both times (*bhū-* in d) We need in a to resolve *tr-ayah*.

१२३६. इममादित्या वसुना समुक्षतेममग्ने वर्धय वावृधानः।

इममिन्द्र सं सृज वीर्येणास्मिन् त्रिवृच्छ्रयतां पोषयिष्णु॥४॥

O Ādityas, sprinkle this man well with good (*vasu*); O Agni, do you, yourself increasing, increase him, unite him, O Indra, with heroism, let the prospering triple one resort to him.

Ppp has, for c, d, *yasmin trivrc chetām pūsayisnur imam* etc (our c). Our mss. vary at the end between *posayisnu* and *-nuh*, the majority having *-nuh* (only B.O.I. *-nu*); our text should be emended to *-nuh* [But SPP. reads *-nu* and notes no variants.] The Anukr., as usual, does not note that a is a *jagatī* pāda.

१२३७. भूमिष्ट्वा पातु हरितेन विश्वभृदग्निः पिपृत्वयसा सृजोषाः।

वीरुद्धिष्टे अर्जुनं संविदानं दक्षं दधातु सुमनस्यमानम्॥५॥

Let earth, the all-bearing, protect you with the yellow one; let Agni rescue [you] in accord with the iron, let the silver one (*arjuna*), in concord with the plants, bestow (*dhā*) on you dexterity, with favoring mind.

Ppp. reads in c *vīrudbhis te arjuno sam-*. The meter is like that of verse 4.

१२३८. त्रेधा जातं जन्मनेदं हिरण्यमग्नेरेकं प्रियतमं बभूव सोमस्यैकं हिंसितस्य परापतत्।

अपामेकं वेधसां रेत आहुस्तत् ते हिरण्यं त्रिवृदुस्त्वायुषे॥६॥

Triply born by birth [is] this gold : one was Agni's dearest; one fell away of Soma when injured; one they call the seed of devout waters; let that triple gold be yours in order to life-time.

Instead of *vedhasām* in d, a much easier reading would be *vedhasas* nom. (as tacitly emended by Ludwig), and this is favored by Ppp., which has *vedaśo retā* 'hus; it further gives in e *trivṛtāstu te*. With bcd compare TB.i.1.3⁸ The name *atiśakvarī* given to the verse by the Anukr. demands 60 syllables, but only (11 + 11 + 12 : 11 + 12) can be fairly counted.

१२३९. त्रायुषं जमदग्नेः कश्यपस्य त्रायुषम्।

त्रेधामृतस्य चक्षाणं त्रीण्यायूषि तेऽकरम्॥७॥

Triple life-time of Jamadagni, Kaśyapa's triple life-time, sight of the immortal (*amṛta*) triply, three life-times have I made for you.

Ppp. reads *trīyāyusam*; and, at the end, *nas kṛdhi* for *te' karam*. JUB.iv.3.1 has this version : *trīyāyusam kaśyapasya jamadagnes trīyāyus am trīny amṛtasya puspāni trīn āyūnsi me 'kṛnoh*, and several of the Grhya-Sūtras (ŚGS.i.28, HGS i.9.6; [MP.ii 7.2, MGS.i.1.24(cf p.150)], MB.i.6.8) give the first half-verse, with a different ending; [also VS iii 62. GGS ii.9.21 gives the *pratīka*.] There is no reason for calling the meter *kakummatī*.

१२४०. त्रयः सुपर्णास्त्रिवृता यदायन्नेकाक्षरमभिसंभूय शक्राः।

प्रत्यैहन्मृत्युममृतेन साकर्मन्तर्दधाना दुरितानि विश्वा॥८॥

When the three eagles (*suparna*) went with the triple one, becoming, mighty ones (*śakra*), a single syllable, they bore back death along with (*sākam*) the immortal, warding off (*antar-dhā*) all difficulties.

'Warding off,' literally 'interposing [something between] themselves [and]'; 'along with,' doubtless = 'by means of' (cf. vii.53 1 : xii.2.29) 'Single syllable,' or 'the one indissoluble' : probably the syllable *om* is intended.

१२४१. दिवस्त्वा पातु हरितं मध्यात् त्वा पात्वर्जुनम्।

भूम्या अयस्मयं पातु प्रागाद् देवपुरा अयम्॥९॥

From the sky let the yellow one protect you; from the midst let the silver one protect you; from the earth let that made of iron protect [you]; this [man] has gone forward to strongholds of the gods.

Ppp. combines at the end *-purā 'yam*. This verse also is called *kakummatī* by the Anukr. without any reason.

१२४२. इमास्तिस्त्रो देवपुरास्तास्त्वा रक्षन्तु सर्वतः।

तास्त्वं बिभ्रद् वर्चस्व्युत्तरो द्विषतां भव॥१०॥

These [are] three strongholds of the gods; let them defend you on all sides; bearing these, do you, possessing splendor, become superior to them that hate you.

It needs only the usual resolution *tu- am* in c to make this verse a regular *anustubh*.

१२४३. पुरं देवानाममृतं हिरण्यं य आबिधे प्रथमो देवो अग्रे।

तस्मै नमो दश प्राचीः कृणोम्यनु मन्यतां त्रिवृदाब्धे मे॥ ११॥

The stronghold of the gods, deathless (*amṛta*) gold, what god first bound on in the beginning, to him I pay homage, [my] ten extended [fingers]; let him approve my binding-on the triple one.

Ppp has at the end *trivṛtā vadhena* The translation implies in d the reading *manyatām*, which is given in our edition, though against part of the mss., that read *manyantām*. ['Let him (or it) assent to my binding-on', dative infinitive.]

१२४४. आ त्वा चृतत्वयमा पूषा बृहस्पतिः।

अहर्जातस्य यन्नाम तेन त्वति चृतामसि॥ १२॥

Let Aryaman fasten (*cṛt*) you on, let Pūsan, let Bṛhaspati, what is the name of the day-born one, therewith we fasten you over.

For the obscure third pāda compare iii 14 1. The verse is a regular *anustubh*, if b is properly read, as *ā pūsā ā brhaspatiḥ* (so the *pada*-text) This and the two following verses, which are not found in Ppp., seem to be independent of what precedes.

१२४५. ऋतुभिष्ट्वार्तवैरायुषे वर्चसे त्वा।

संवत्सरस्य तेजसा तेन संहनु कृण्वसि॥ १३॥

13. You with the seasons, with them of the seasons; you unto life-time, unto splendor; with the brilliancy of the year - with that we make [you] of closed jaw (? *samhanu*).

The verse is repeated as xix.37.4 [in our ed., but SPP's repeats iii.10 10 instead] It is found also in HGS 1 11.2, with *tvā* omitted at the end of b, and for c, d *samvatsarasya dhāyasā tena sann anu grhnāsi*! this gives us no help toward understanding the obscure last pāda, the translation implies emendation to *samhanum*, and understands the verse as directed against involuntary opening of the jaws (*divaricatio maxillae inferioris*) : cf. viii 1.16. The Anukr. foolishly calls the verse a *purauśnih*.

१२४६. घृतादुल्लुप्तं मधुना समक्तं भूमिदंहमच्युतं पारयिष्णु।

भिन्दत् सपत्नानर्धरांश्च कृण्वदा मा रोह महते सौभगाय॥ १४॥

Snatched (*lup*) out of ghī, anointed over with honey, fixing the earth, unmoved, rescuing, splitting [our] rivals, and putting them down, do you ascend me in order to great good-fortune

The verse agrees nearly with xix 33.2. The mss read *bhindant* (p *bhindan*) for *bhindat* in c. A corresponding verse is found in a *RV khila* to x 128 *ghrtād ulluptam madhumat suvarnam dhanamjayam dharunam dhārayisnu rnak sapatnān adharāns ca krnvad ā roha mām mahate saubhagāya* [Given also by von Schroeder, *Tubinger Katha-hss*, p 36]

29. To Agni : against demons

Found also (except vss 10, 11) in Paipp xiii. No notice is taken in Vait. of any part of the hymn, but in Kauś. 8 25 it is reckoned among the *cātana* hymns, or as belonging in the *cātana gaṇa*, and two or three of its verses (2-4) are separately quoted, as will be pointed out below.

[२९- रक्षोघ्न सूक्त]

[ऋषि- चातन। देवता- जातवेदा। छन्द- त्रिष्टुप्, ३ त्रिपदा विराट् गायत्री, ५ पुरोतिजगती विराट् जगती, १२ भुरिक् अनुष्टुप्, १३, १५ अनुष्टुप्, १४ चतुष्टुपा पराबृहती ककुम्मती अनुष्टुप्।]

१२४७. पुरस्ताद् युक्तो वह जातवेदोऽग्ने विद्धि क्रियमाणं यथेदम्।

त्वं भिषग् भैषजस्यासि कर्ता त्वया गामश्च पुरुषं सनेम॥ १॥

Joined in front, carry you, O Jātavedas, know this, O Agni, as [it is] being done, you are a physician (*bhiṣaj*), a maker of remedy (*bheṣaja*), by you may we gain cow, horse, man (*purusa*)

That is (b), take notice of this rite performed in your honor. The verse is found also in HGS. i 2.18, which in a puts (as does Ppp) *purastāt* at the end, inserts in b *karma* after *viddhi*, and reads in d *gā aśvān purusān*. Kauś (3.16) quotes the verse, in company with several others, at a certain libation in the *parvan* ceremonies.

१२४८. तथा तदग्ने कृणु जातवेदो विश्वेभिर्देवैः सह सँविदानः।

यो नो दिदेव यतमो जघास यथा सो अस्य परिधिष्यतीति॥ २॥

So, O Agni, Jātavedas, do you to this, in concord with all the gods : he who has played [against] us, whosoever has devoured (*ghas*) us, that this enclosure of his may fall.

The sense of c appears to be 'whoever has pillaged us in or by play'. The sense of the imprecation in d is obscure. Ppp. reads as follows. *tvam* for *tat* in a, for b, c 'nena vidvān haviṣā yaviṣtah piśāco 'syatamo * *dideva*, 'sya in d; and, as e (or as 3 a), *yo 'sya tad eva yatamo jaghāsi* Kauś. 47.9 quotes the verse (the scholiast says, vss 2, 3) as

accompanying the offering of portions of sacrificial butter in witchcraft ceremonies The Prāt, in 11 77, prescribes the combination -*dhis pat-* in d. *[Haplography for 'sya yatamo' cf 4 c]

१२४९. यथा सो अस्य परिधिष्यताति तथा तदग्ने कृणु जातवेदः।

विश्वेभिर्देवैः सह संविद्वानः॥ ३॥

That this enclosure of his may fall, so, O Agni, Jātavedas, do you do that, in concord with all the gods

Ppp reads *yathā somasya paridhis patāti tathā tvam agne*

१२५०. अक्षयौ३ नि विध्य हृदयं नि विध्य जिह्वां नि तृन्धि प्र द्रुतो मृणीहि।

पिशाचो अस्य यत्तमो जुघासाग्ने यविष्ठ प्रति तं शृणीहि॥ ४॥

Pierce you into his eyes, pierce into his heart, bore into his tongue, destroy (*pra-mr*) his teeth; whatsoever *piśāca* has devoured of him, that one, O Agni, youngest [god], do you crush back

Ppp reads for a *moksau na viddhi hrdayam na viddhi* and *piśāco syatamo* in c, and *yavisthas* in d. Kauś. (25.24) quotes the verse in a remedial ceremony.

१२५१. यदस्य हृतं विहृतं यत् पराभृतमात्मनो जग्धं यत्तमत् पिशाचैः।

तदग्ने विद्वान् पुनरा भर त्वं शरीरं मांसमसुमेरयामः॥ ५॥

What of him is taken [or] taken apart, what is borne away, whatsoever of himself is devoured by the *piśācas*, that, O Agni, do you, knowing, bring again; into his body we send flesh [and] spirit (*asu*).

Ppp. reads for d *śarīre prānam asum erayā sam srjema*. The Anukr defines the meter correctly, according to its methods

१२५२. आमे सुपक्वे शबले विपक्वे यो मां पिशाचो अशने द्रुदम्भ।

तदात्मना प्रजया पिशाचा वि यातयन्तामगदो३यमस्तु॥ ६॥

In raw, in well-cooked, in mixed (? *śabala*), in ripe, what *piśāca* has injured (*dambh*) me in the partaking - that let the *piśācas* atone for (?*vi-yātay*) with self [and] progeny; be this man free from disease.

Ppp. has for a our 8 a (reading *tvā* for *mā*), and for 8 a *yāme sap śavale vip.*, further, for b *odane manthe diva ota lehe*, and here and in the verses that follow, it varies between *dadambha* and *didambha*

१२५३. क्षीरे मा मूये यतमो ददम्भाकृष्टपच्ये अशने धान्ये॑३ यः।

तदात्मना प्रजया पिशाचा वि यातयन्तामगदो॑३यमस्तु॥७॥

In milk (*kṣīra*), in stirabout whoever has injured me, who in grain growing uncultivated - in the partaking [thereof] - that let the *piśācas* etc. etc.

Ppp. reads in a *ksīre tvā mānse*, and in b *-pācye*.

१२५४. अपां मा पाने यतमो ददम्भं क्रव्याद् यातूनां शयने शयानम्।

तदात्मना प्रजया पिशाचा वि यातयन्तामगदो॑३यमस्तु॥८॥

In the drinking of waters whatever flesh-eater has injured me lying (*śī*) in the lair (*śayana*) of the familiar demons (*yātu*) - that let the *piśācas* etc. etc.

We are tempted to emend (with Ludwig) *śayānam* to *śayānas* at end of b. Ppp. reads here, in a, b, nearly our 6 a, b, a with the three variants given above, and b with *imam* for *yo mā*, and with '*sane*, and it adds our 10 c, d instead of the refrain.

१२५५. दिवा मा नक्तं यतमो ददम्भं क्रव्याद् यातूनां शयने शयानम्।

तदात्मना प्रजया पिशाचा वि यातयन्तामगदो॑३यमस्तु॥९॥

By day, and night, whatever flesh-eater has injured me lying in the lair of the familiar demons - that let the *piśācas* etc. etc.

Ppp reads *tvā* for *mā* in a, and in b *śkravyād yātuś śayate piśācah ud agne dvān prthak . śrñihy apy enam dehi nirrtter upasthe* In c of the refrain of all these verses is a syllable lacking, unless we make a harsh and unusual resolution.

१२५६. क्रव्यादमग्ने रुधिरं पिशाचं मनोहनं जहि जातवेदः।

तमिन्द्रो वाजी वज्रेण हन्तु छिन्तु सोमः शिरो अस्य धृष्णुः॥१०॥

The flesh-eating, bloody (*rudhira*), mind-slaying *piśāca* do you slay, O Agni, Jātavedas; let the vigorous Indra slay him with the thunderbolt; let bold Soma cut [off] his head.

The Anukr takes no notice of the lacking syllables in b and c, the latte of which, indeed, is easily made up for by resolving *va-jr-e-na*.

१२५७. सनादग्ने मृणसि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः।

सहमूराननु दह क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः॥ ११॥

From of old, O Agni, you kill the sorcerers; the demons have not conquered you in fights; burn up the flesh-eaters together with their dupes (?); let them not be freed from your heavenly missile.

This verse is repeated below as viii.3 18, in the midst of the RV. hymn of which it forms a part : see the note upon it there.

१२५८. समाहर जातवेदो यदधृतं यत् पराभृतम्।

गात्राण्यस्य वर्धन्तामंशुरिवा प्यायतामयम्॥ १२॥

Bring together, O Jātavedas, what is taken, what born away; let his members (*gātra*) increase; let this man fill up like a soma-stalk.

Ppp. begins with *samābhara*, and has *jagdham* for *hrtam* in b. The Anukr. refuses to sanction the abbreviation 'va in d.

१२५९. सोमस्येव जातवेदो अंशुरा प्यायतामयम्।

अग्ने विरप्णिनं मेध्यमयक्ष्मं कृणु जीवतु॥ १३॥

Like a stalk of soma, O Jātavedas, let this man fill up; make him, O Agni, exuberant, sacrificial (*medhya*), free from *yakṣma*; let him live.

Ppp. is illegible in the last half of the preceding verse and the first of this; it reads at the end *jīvase*. Our mss. are uncertain about *virapśīnam* B.E.H. having *-psi-*, I. *-ptrā-*, O. *-śpi-*.

१२६०. एतास्तै अग्ने समिधः पिशाचजम्भनीः।

तास्त्वं जुषस्व प्रति चैना गृहाण जातवेदः॥ १४॥

These, O Agni, are your *piśāca*-grinding pieces of fuel; them do you enjoy, and accept them, O Jātavedas.

The irregular and defective meter of this verse is very inaccurately described by the Anukr.; it counts as 8 + 6 : 5 + 11 syllables, having thus a *akubh*-element (b), but no *brhatī*.

१२६१. तार्ष्टाधीरग्ने समिधः प्रति गृह्णाहर्चिषा।

जहातु क्रव्यादूपं यो अस्य मांसं जिहीर्षति॥ १५॥

The pieces of fuel of *tārstāgha*, O Agni, do you accept with flame (*arcis*), let the flesh-eater who wants to take this man's flesh (*mānsa*) quit his form

Or 'of *trstāgha*' (a), this name, however, seems not to be met with anywhere, the *pada*-text reads *tārsta aghih*

30. To lengthen out some one's life

Found also in Paipp 1x Used twice by Kauś (583, 11), with a number of other hymns, in a ceremony for length of life, and reckoned (54 11, note) as belonging to an *āyusya gana*

[३०- दीर्घायुष्य सूक्त]

[ऋषि- उन्मोचन। देवता- आयुष्य। छन्द- अनुष्टुप्, १ पथ्यापंक्ति, ९ भुरिक् अनुष्टुप्, १२ चतुष्पदा विराट् जगती, १४ विराट् प्रस्तारपंक्ति, १७ त्र्यवसाना षट्पदा जगती।]

१२६२. आ॒वर्त॑स्त आ॒वर्तः॑ परा॒वर्त॑स्त आ॒वर्तः॑।

इ॒हैव॑ भ॒व मा नु॑ गा॒ मा पूर्वा॑ननु गाः पि॒तृन॑सुं ब॒ध्नामि॑ ते दृढम्॥ १॥

Your nearnesses [are] nearnesses, your distances nearnesses, be just here; go not now; go not after the former Fathers; your life (*asu*) I bind fast

The first two pādas are obscure, the two nouns in each can also be both or either ablatives (so Muir) or genitives sing. Ppp. reads *parāvatas* instead of the second *āvatas*, thus rectifying the meter of a; as it stands, we need to resolve *a-āvatas* [or read *tava* for *te*] Ppp. also has *gatān* for *pitṛn* in d.

१२६३. यत् त्वाभि॒चेरुः॑ पु॒रुषः॑ स्वो यद॑रणो ज॒नः॑।

उन्मो॒चन॑प्र॒मोच॑ने उ॒भे वा॒चा व॑दामि ते॥ २॥

In that men have bewitched you, one of your own people [or] a strange person - deliverance and release, both I speak for you with my voice

The translation implies emendation to *purusās* in a, all the mss. have -*sas*. [SPP's texts have -*śas* without note of variant We may construe it with the second *yat* - 'If they (subject indef) have bewitched you, if a man of your own' etc. - supply *abhicacāra*]

१२६४. यद् दु॒द्रोहि॑त्य शे॒षिषे॑ स्त्रि॒यै पुं॑से अचि॑त्या।

उन्मो॒चन॑प्र॒मोच॑ने उ॒भे वा॒चा व॑दामि ते॥ ३॥

In that you have shown malice (*druh*), have cursed at woman [or] at man through thoughtlessness, deliverance and etc. etc.

१२६५. यदेनसो मातृकृताच्छेषे पितृकृताच्च यत्।

उन्मोचनप्रमोचने उभे वाचा वदामि ते॥४॥

In that you are prostrate (*śī*) from sin that is mother-committed and that is father-committed, deliverance and etc etc.

Grohmann and Zimmer (p 395) understand here 'sin committed against mother or father' . doubtless wrong

१२६६. यत् ते माता यत् ते पिता जामिधर्ता च सर्जतः।

प्रत्यक् सैवस्व भेषजं जरदष्टिं कृणोमि त्वा॥५॥

What your mother, what your father, sister (*jāmi*), and brother shall infuse (*?sarjatas*) - heed (*sev*) you the opposing remedy, I make you one who reaches old age.

Sarjatas is a puzzle, as regards both form and sense, 'give' [Ludwig] and 'offer' (Muir) are wholly unsatisfactory; 'weave witchcraft' (Pet Lex.) is quite too pregnant Ppp gives no help, it reads in c *chevasya* after *pratyak* The translation takes the word as a root-aorist subj from *srj*.

१२६७. इहैधि पुरुष सर्वेण मनसा सह।

दूतौ यमस्य मानु गा अधि जीवपुरा इहि॥६॥

Be you here, O man, together with your whole mind; go not after Yama's (two) messengers; go unto the strongholds of the living.

The Anukr takes no notice of the defective first pāda, the addition of *eva* (cf 1 c) after *iha* would be an easy and natural filling-out Ppp. has for a *ehu ehu punar ehi*, and reads *hi* for *ihi* in d

१२६८. अनुहूतः पुनरेहि विद्वानुदयनं पथः।

आरोहणमाक्रमणं जीवतो जीवतोऽयनम्॥७॥

Being called after, come you again, knowing the up-going of the road, the ascent, the climb (*ākramaṇa*), the course (*ayana*) of every living man.

१२६९. मा बिभेर्न मरिष्यसि जरदष्टिं कृणोमि त्वा।

निरवोचमहं यक्ष्ममङ्गेभ्यो अङ्गज्वरं तव॥८॥

Be not afraid, you shall not die, I make you one who reaches old age, I have exorcised (*nir-vac*) the *yaksma*, the waster of limbs, from your limbs.

Ppp. reads for b *jaradastur bhavisyasi*

१२७०. अङ्गभेदो अङ्गज्वरो यश्च ते हृदयामयः।

यक्ष्मः श्येन इव प्रार्पतद् वाचा साढः परस्तराम्॥ ९॥

The splitter of limbs, the waster of limbs, and the heart-ache that is yours, the *yakṣma* has flown forth like a falcon, forced (*sah*) very far away by [my] voice.

The form *sādha* is noted in Prāt iii.7. Ppp. has for a *śīrsarogam aṅgarogam*, combines *śyenai* 'va in c, and reads *nuttas* for *sādhas* in d [and *vācā* ?] The Anukr ignores the abbreviation of *iva* to 'va in c.

१२७१. ऋषी बोधप्रतीबोधावस्वप्नो यश्च जागृविः।

तौ ते प्राणस्य गोप्तारौ दिवा नक्तं च जागृताम्॥ १०॥

The two seers, Wakeful-and-Vigilant, sleepless and he that is watchful - let them the guardians of your breath, watch by day and by night.

Ppp. reads, for c, d, *te te prānasya goptaro divā svapanam ca jāgratu* Pada-text *bodha pratibodhau*, by Prāt.iv.96 [Cf. viii.1.13, MGS ii.15.1 and p.153, s.v *bodha*-]

१२७२. अयमग्निरुपसद्य इह सूर्य उदेतु ते।

उदेहि मृत्योर्गम्भीरात् कृष्णाच्चित् तमसस्परि॥ ११॥

This Agni [is] to be waited on, here let the sun arise for you; come up out of death's profound black darkness.

In c, *udehi* is a mis-reading for *udehi*, which is found in all the mss. except Bp.²

१२७३. नमो यमाय नमो अस्तु मृत्यवे नमः पितृभ्य उत ये नयन्ति।

उत्पारणस्य यो वेदु तमग्निं पुरो दधेऽस्मा अरिष्टतातये॥ १२॥

Homage to Yama, homage be to Death; homage to the Fathers, and [to them] who conduct [away]; that Agni who understands (*vid*) deliverance (*utpārāṇa*) do I put forward (*puro-dhā*), in order to this man's being unharmed.

With b compare viii.i.8 b, which appears to give the clew to the meaning; *utpārāṇa* is the action-noun to *ut-pāray* (viii.1.17-19; 2.9). The verse, though by number of syllables a *virād jagati* (46 syll.), has plainly five pādas [12 + 11 : 8 + 7 + 8, in d, read *tam-tam* for *tam* as at iv.30.3?] Ppp omits the last pāda.

१२७४. ऐतुं प्राण ऐतु मन ऐतु चक्षुरथो बलम्।

शरीरमस्य सं विदां तत् पद्भ्यां प्रति तिष्ठतु॥ १३॥

Let breath come, let mind come, let sight come, then strength; let his body assemble (?*sam-vid*); let that stand firm with its (two) feet.

[In a, b, the order of the items of the return to life is (if inverted) in noteworthy accord with that of the items of the process of death, both in fact and also as set forth in the Upanishads - e.g. ChU.vi 15]

१२७५. प्राणेनाग्ने चक्षुषा सं सृजेमं समीरय तन्वा३ सं बलेन।

वेत्यामृतस्य मा नु गान्मा नु भूमिगृहो भुवत्॥ १४॥

With breath, O Agni, with sight unite him, associate (*sam-īray*) him with body, with strength; you understand immortality (*amṛta*) : let him not now go; let him not now become one housing in the earth.

Most of our mss (not B I.T.K) appear to read *tu* instead of *nu* in d. Instead of *nu gāt* in c, Ppp gives *mṛta*, and it has *mo su* for *mā nu* in d both are better readings.

१२७६. मा ते प्राण उप दसुन्मो अपानोऽपि धायि ते।

सूर्यस्त्वाधिपतिर्मृत्योरुदायच्छतु रश्मिभिः॥ १५॥

Let not your breath give out, nor let your expiration be shut up, let the sun, the over-lord, hold you up out of death by his rays.

Ppp reads *mā 'pāno* in b, and *-yachati* in d.

१२७७. इयमुन्तर्वदति जिह्वा बुद्धा पणिष्पदा।

त्वया यक्ष्मं निर्वोचं शतं रोपीश्च तुक्मनः॥ १६॥

This much-quivering tongue, bound, speaks within; by it I have exorcised the *yakṣma* and the hundred pangs of the fever.

Ppp. reads for b, c *ugrajihvā paṇiṣpadā tayā romam nūr ayāsaḥ*. Our edition reads *tvayā*, with all the mss., at the beginning of c. but it must of course be emended to *tayā*, as translated. The Anukr takes no notice of the lacking syllable in a, which no resolution can supply. *Paṇiṣpadā* in b is prescribed by Prāt iv.96.

१२७८. अयं लोकः प्रियतमो देवानामपराजितः।

यस्मै त्वमिह मृत्यवे दिष्टः पुरुष जज्ञिषे।

स च त्वानु ह्वयामसि मा पुरा जुरसो मृथाः॥ १७॥

This [1s] the dearest world of the gods, unconquered Unto what death appointed, O man, you were born here, we and it call after you . do not die before old age

By one of the most absurd of the many blunders of the *pada*-text, we find *purusa jajñise* in d treated by it as a compound Ppp reads, for c-e, *tasmai tvam iha jajñise adrstas purusa mrtiyave tasmai tvā ni hvayāmasi*

31. Against witchcraft

Not found (except vs. 12) in Paipp Not notices in Vait The hymn is reckoned as belonging in the *krtyā gana* or *krtyāpratiharana gana* (see note to Kauś. 39 7), and it is quoted with several other hymns in Kauś 39 7, in a ceremony for counteracting magic

[३१- कृत्यापरिहरण सूक्त]

[ऋषि- शुक्र। देवता- कृत्यादूषण। छन्द- ११ बृहतीगर्भा अनुष्टुप्,

१२ पथ्याबृहती, १-१० अनुष्टुप्।]

१२७९. यां ते चक्रुरामे पात्रे यां चक्रुर्मिश्रधान्ये।

आमे मांसे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ १॥

What [witchcraft] they have made for you in a raw vessel, what they have made in one of mixed grains, in raw flesh what witchcraft they have made - I take that back again

That is, doubtless, 'back to its maker' cf iv 18 4, and, for the whole verse, iv.17 4 The Anukr makes no account of the redundant syllable in c

१२८०. यां ते चक्रुः कृकवाकावजे वा यां कुरीरिणि।

अव्यां ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ २॥

What [witchcraft] they have made for you in a cock, or what in a *kurīra*-wearing goat; in a ewe what witchcraft they have made - I take that back again

Geldner discusses *kurīra* 'hon,' *Ved Stud* 1 130

१२८१. यां ते चक्रुरेकशफे पशूनामुभयादति।

गर्दभे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ ३॥

What [witchcraft] they have made for you in the one-hoofed, in the one with teeth in both jaws, among cattle; in a donkey what witchcraft they have made - I take that back again

१२८२. यां ते चक्रुरमूलायां वलङ्गं वा नराच्याम्।

क्षेत्रे ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥४॥

What [witchcraft] they have made for you in a rootless [plant], or [what] secret spell (?*valaga*) in a *narācī*; in your field what witchcraft they have made - I take that back again

The *pada*-text does not divide *valagam*

१२८३. यां ते चक्रुर्गार्हपत्ये पूर्वाग्नावुत दुश्चितः।

शालायां कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥५॥

What [witchcraft] they have made for you in the householder's fire, also, malevolent (*duścit*), in the eastern fire; in the dwelling what witchcraft they have made - I take that back again.

१२८४. यां ते चक्रुः सभायां यां चक्रुरधिदेवने।

अक्षेष् कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥६॥

What [witchcraft] they have made for you in the assembly (*sabhā*), what they have made at the gambling-board, in the dice what witchcraft they have made - I take that back again

१२८५. यां ते चक्रुः सेनायां यां चक्रुरिष्वायुधे।

दुन्दुभौ कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥७॥

What [witchcraft] they have made for you in the army (*senā*), what they have made in arrow-and-weapon; in the drum what witchcraft they have made - I take that back again.

To make the meter complete in the two preceding verses, we need to make the unusual resolution *-ya-am* at end of a

१२८६. यां ते कृत्यां कूपैऽवदधुः शर्मशाने वा निचिञ्जुः।

सद्मनि कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥८॥

What witchcraft they have put down for you in the well, or have dug in at the cemetery, in the seat (*sadman*) what witchcraft they have made - I take that back again

The indefinite 'seat' may be used for 'dwelling,' or for 'place of sacrifice' The Anukr. takes no notice of the metrical irregularities in a, b

१२८७. यां ते चक्रुः पुरुषास्थे अग्नौ संकसुके च याम्।

प्रोक्तं निर्दाहं क्रव्यादं पुनः प्रति हरामि ताम्॥ १॥

What [witchcraft] they have made for you in the human-bone, and what in the destroying (?*samkasuka*) fire, [what] dimming, out-burning, flesh-eating one - I take that back again

'Human-bone' (if not a corrupt reading) is perhaps an epithet of the funeral fire = 'the fire which leaves of the human body nothing but fragments of bone'

१२८८. अपथेना जभारैणां तां पथेतः प्र हिण्मसि।

अधीरो मर्याधीरेभ्यः सं जभाराचित्या॥ १०॥

He has brought it by what was not the road; we send it forth from here by the road, he unwise, O men, has brought [it] together, out of thoughtlessness, for the wise (*dhīra*).

The translation implies the reading *maryāḥ dhīrebhyah* in c, instead of *maryā dhīrebhyah*, as given by the *pada*-mss, the emendation is suggested by BR v.1668, but cf *maryādhaurya* (*maryā[h] dhaurya*?) in MS i 4 8 (p 56, 1.18) The lingual *n* in *enām* at end of a is given by all the *samhitā*-mss, though the Prāt. does not prescribe it. Even the *pada*-text has *hinmasi* (as *hinmah*) after *pra*, here as elsewhere.

१२८९. यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम्।

चकार भद्रमस्मभ्यमभगो भगवद्भ्यः॥ ११॥

He who has made has not been able to make; he has crushed a foot, a finger, he, fortuneless, has made what is excellent for us [who are] fortunate ones.

The first three *pādas* are identical with iv.18.6 a-c, and our d here is read by Ppp in that hymn [but with *abhaḡā* for -go] The Anukr. gives the same false definition of meter in both places [See notes to iv.18.6]

१२९०. कृत्याकृतं वल्गिनं मूलिनं शपथेय्यम्।

इन्द्रस्तं हन्तु महता वधेनाग्निर्विध्यत्वस्तया॥ १२॥

The witchcraft-maker, spell-hider, root-possessor, worthy of cursing - let Indra smite him with his great deadly weapon; let Agni pierce him with a hurled [arrow].

This verse is found in Ppp.1., where, for c, d, is read · *indras tu sarvāns tān hantu sattvaghna bhavām iva.*

The last or sixth *anuvāka* contains 5 hymns and 70 verses, the old Anukr. says . *sasthe tu navai 'kā ca parā tu sasthe.* One or two of the mss sum up the Book correctly as 31 hymns, and 376 verses

With the Book ends also the twelfth *prapāṭhaka.*

॥इति पञ्चमं काण्डं समाप्तम्॥



॥अथ षष्ठं काण्डम्॥

Book VI

[The sixth book consists mainly of hymns of 3 verses. It is divided into thirteen *anuvāka*-groups, which have ten hymns each, except the third, seventh, eleventh, and twelfth groups, which have eleven hymns each, and the thirteenth, which has eighteen. It thus contains one hundred and forty-two hymns : and of these, one hundred and twenty-two have 3 verses each; twelve have 4 verses each; and eight have 5 verses each. On account of the intrinsic interest, the variety, and the convenient length of the hymns of this book, they have been favorite subjects of translation and comment. Over half of them (79) have been translated by Ludwig in his *Der Rigveda*, vol viii (*Die Mantra-litteratur*); over half of them (74) also by Bloomfield in *Sacred Books of the East*, vol. xlii; over a third (1-50) by Dr. Carl A. Florenz in Bezzenberger's *Beitrage zur Kunde der Indogermanischen Sprachen*, vol. xii 249-314, and nearly a quarter (34) by Grill in his *Hundert Lieder*.]

[The hymns of 4 verses are hymns 16, 17, 38, 63, 76, 83, 84, 107, 111, 121, 128 and 130. The hymns of 5 verses are hymns 34, 108, 122, 123, 132, 133, 138 and 139. At the beginning of its treatment of this book, the *Anukramanī* calls it the "book of hymns of 3 verses" or *trcasūktakānda*, and adds that "that number is the norm": *tatra trcaprakṛtir itarā vikṛtir iti*. The possibilities of critical reduction to this "norm" are frequently illustrated among the twenty hymns just cited. Thus the reduction may be effected by omission of some of the refrains and combination of the remainders, as in hymns 38, 107, 130 (this the commentator actually so reduces). Again, the intrusions are sometimes indicated by the meter, as in hymns 111, 123. Or, again, they are indicated by their absence in other versions : thus hymns 16, 17, 34, 63, 83, 108 and 128 consist in fact of only 3 verses in the Paippalāda text. For the sequence of the books with reference to the normal lengths of their hymns, see the table on p. cxlviii. See p. clii, end.]

1. Praise to Savitā

Found also in Paipp. xix; and in AŚS. vii.1 18, the first verse, too, is SV.i 177. Used by Kauś. first (23.2) in a rite for good fortune on building a house, with offering a second oblation, then (50.13) for success in traffic, with vi 3-7, 59, 93, 107, 128 and [ix 2 - so comm. and Keśava]

with offering thirteen different articles, and again (59 25), in a rite for universal dominion (comm), worshiping Atharvan; further (note to 42 11) a schol adds it to vii 20.6, to win wealth by Vedic knowledge Vait has it in the *agnistoma* (17 2), repeated by the *adhvaryu*, as he looks at the *udgātar*. None of the Kauś uses seems at all characteristic.

[१- अमृतप्रदाता सूक्त]

[ऋषि- अथर्वा। देवता- सविता। छन्द- १ त्रिपदा पिपीलिकमध्या साम्नी जगती,

२-३ पिपीलिकमध्या पुर उष्णिक्।]

१२९१. दोषो गाय बृहद् गांव द्युमर्द्धेहि।

आथर्वण स्तुहि देवं सवितारम्॥ १॥

Sing at evening;¹ sing greatly, put clearly, O son of Atharvan²; praise god Savitā.

All the mss. and SPP, following them - put the *avasāna*-mark after *dhehi*, thus falsely dividing the irregular *gāyatrī* into two *pādas* [12 : 12]; hence, of course, they accent *ātharvana*, and most of the *pada*-mss (all save our Bp) read *-nah* (as if the combination *-na st-* were made by the common and allowable loss of the final *h* before *st* - but many of our *samhitā*-mss also have *nah st-*, SPP makes no such report as to his). Both the other texts make the proper division, after *ātharvana*, and so does Ppp, reading also *gāya* for the obscure *dhehi*. Both SV and AŚS. have *ā 'gād* (which is better) for the first *gāya*, and SV gives *dyumadgāman* for *dyumad dhehi*. The comm explains *doso* [i.e. *dosā* (instr) *u*] by *rātrāv api*, understands *brhat* as the *sāman* of that name, and supplies *dhanam* to *dyumat* in b. In our edition, the accent-mark over the *sa* of *savitāram* in c is lost.

१२९२. तमुं द्युहि यो अन्तः सिन्धौ सुनुः।

सत्यस्य युवानमद्रोघवाचं सुशेर्वम्॥ २॥

Praise you him who is within the river, son of truth (*satya*), [him] the young, of unhateful speech, very propitious.

Again all the mss. spoil the structure of the verse by putting the division-mark after *sūnuḥ*. In both verses, SPP's text follows the mss., while ours emends in accordance with the true sense- which is now further supported by the other text, and by Ppp. An easier reading is

1 दोषाशब्दो रात्रिवाची। दोषा रात्रौ। अपिशब्दाद् अहनि।

2 अथर्वण- पुत्रो दध्यङ् नाम महर्षिः। 'प्रजापतिर्वा अथर्वा अग्निरेव दध्यङ् आथर्वणः' (तै० सं०

offered by AŚS., namely *tam u stuhṃ antahsindhum sūnum satyasya yuvānam adro-* Indra is called “son of truth” in RV.viii 58 (69) 4, the descriptions of the verse suit Savitā ill. The comm. understands ‘the river (*sindhu*)’ as “the ocean (*samudra*), in the midst of which the sun is seen rising,” and foolishly gives as alternative sense of *yuvan* “repeller (*yu*) of darkness” The Anukr. apparently scans 11 6 + 8 = 25.

१२९३. स घां नो देवः सविता साविषदुमृतानि भूरि।

उभे सुष्टुती सुगातवे॥ ३॥

May he, indeed, god Savitā, impel (*sū*) for us many *amrtas*, both the good praises, unto welfare.

The division of the mss. is this time that also of our text, but the meter is pretty hopeless (*bhūri amrtā* would rectify b), and c apparently corrupt. Ppp. has for b, *sāvisad vasupatir vasūni* (making a, b nearly equal RV.vii 45 3 a, b), and AŚS. the same with omission of *vasūni*. In c, Ppp. ends with *sugātum* (perhaps ‘to sing well both good praises’); AŚS. reads *ubhe suksiti sudhātuh*. The Pet. Lex. [vii 1045] suggests, for c, *ubhe sruti su gātave*. cf. RV.ix.78 2, the varieties of reading show that the pāda was virtually unintelligible to the text-makers. The comm. takes *suṣṭuti* first as the *brhat* and *rathantara sāmans*, and then, alternatively, as the *stuta* and *śastra*. Of course, if the verse is to be taken (as seems necessary) as a spoiled *gāyatrī*, we ought to read *sāvisat*, with accent. The Anukr. seems to scan 11 + 6 · 9 = 26 [See p.1xix, note 2.]

[२- जेताइन्द्र सूक्त]

[ऋषि- अथर्वा । देवता-सोम, वनस्पति । छन्द-परोष्णिक् ।]

2. Praise and prayer to Indra

Found also in Paipp. xix (in the order 1, 3, 2) The second verse is used by Kauś. (29.27) in a remedial rite against demons, while partaking of a rice-mess boiled over birds’ nests. Vait. (16 13) has the hymn in the *agnistoma*, when the soma is turned into the large wooden vessel.

१२९४. इन्द्राय सोममृत्विजः सुनोता च धावत।

स्तोतुर्यो वचः शृण्वद्धव च मे॥ १॥

For Indra, O priests, press the soma, and add the water; [Indra] who shall hear the praiser’s words and my call.

Or, ‘the words and call of me the praiser’ With b compare RV.vii.32.6 d. Ppp. has, for b, c, *śṛnotanā tu dhāvata stotriyam havam śṛnavad dhavam tu nah*. The comm. regards *ā dhāvata* as referring to the process called *ādhāvana*, performed for the *adābhya graha*, and refers to

ĀpŚS. xii 8 2 or, alternatively, to the general purification of the soma. The concluding four syllables of each verse seem like secondary appendages

१२९५. आ यं वि॒शन्ती॑न्द॒वो वयो॑ न वृ॒क्षम॑र्यसः।
वि॒र॒ष्णिन् वि मृ॒धो ज॑हि र॒क्षस्वि॑नीः॥ २॥

Unto whom enter the drops of soma-plant (*andhas*) as birds a tree; you exuberant one, drive away the demon-possessed scorners.

Ppp. reads *tvā* for *yam* in a. The comm takes *andhasas* as nom. pl, explaining it by *annabhūtās*

१२९६. सु॒नोता॑ सोम॒पाव॑न्ने सोम॒मिन्द्रा॑य वृ॒ज्जिणै॑।
युवा॑ जेते॒शानुः॑ स पु॒रु॒ष्टुतः॑॥ ३॥

Press you the soma for the soma-drinker, for the thunderbolt-bearing Indra; young, conqueror, lord [is] he, greatly praised

The first two pādas are RV vii 32.8 a, b, SV i 285 a, b Ppp. reads in a -*pāvane*, humoring the meter

[३- आत्मगोपन सूक्त]

[ऋषि- अथर्वा । देवता- १ इन्द्रा॒पूष॑न्, अ॒दिति॑, मरु॒द्गण॑, अ॒पांन॑पात्, सि॒न्धुस॑मूह,
विष्णु॑, द्यौ, २- द्यावा॒पृथि॑वी, ग्रा॒वा, सोम॑, सर॒स्वती॑, अ॒ग्नि, ३- अ॒श्विनी॑कुमार,
उ॒षासा॑नक्ता, अ॒पांन॑पात्, त्वष्टा । छन्द- जगती, १ प॒थ्याबृ॑हती ।]

3. To various divinities : for protection

Found also in Paipp. xix In Kauś (50.13) hymns 3-7 (*pātam na iti pañca*, the comm says it means 'with five verses') are directed to be used with vi. 1 etc for success in traffic (see under h 1) Hymn 3 is connected with i.26, 27 and vi.76 at the beginning of the welfare-rites (50.4), and it is reckoned (note to 25.36) to the *svastyayana gana*. By Vait. (16.9), hymns 3-6 are muttered in the *agnistoma* by the *hotar* after the *prātaranuvāka*.

१२९७. पा॒तं न॑ इन्द्रा॒पूष॑णादि॒तिः पा॒न्तु॑ मु॒स्तः॑।

अ॒पां न॑पात् सि॒न्धवः॑ सु॒प्त पा॑तन् पा॒तु नो॑ विष्णु॑रु॒त द्यौः॑॥ १॥

Protect us, O Indra-and-Pūṣan; let Aditi, let the Maruts protect; O child of the waters, you seven rivers, protect; let Viṣṇu¹ protect us, also the heaven.

1 विष्णुर्व्यापनशीलो देवः ।

The accent of *c* is in part against all rule and analogy, and doubtless corrupt, we ought to read *sindhavah sapta pātana*.

१२९८. पा॒तां नो॑ द्यावा॑पृथि॒वी अ॒भिष्ट॑ये पातु॒ ग्रावा॑ पातु॒ सोमो॑ नो॒ अंह॑सः।

पातु॑ नो॒ देवी॑ सु॒भगा॑ सर॑स्वती॒ पात्व॑ग्निः शि॒वा ये अ॑स्य
पा॒यवः॑॥२॥

Let heaven-and-earth protect us in order to assistance (*abhiṣṭi*) let the pressing-stone protect, let Soma protect us from distress; let the fortunate goddess Sarasvatī protect us, let Agni protect us - the propitious protections that are his.

Ppp. has *suhavā* instead of *subhagā* in *c*. The comm. explains *abhiṣṭaye* by *abhyesanāya* (taking it from root *iṣ*) or *abhimataphalaprapāṭaye*. In *c*, *devo* in our edition is a misprint for *devī*.

१२९९. पा॒तां नो॑ दे॒वाश्वि॑ना॒ शुभ॑स्पती॒ उ॒षा॑सान॒क्तो॒त न॑ उरुष्यताम्।

अपा॑ नपा॒दभि॑हृती॒ गय॑स्य चि॒द् दे॒व त्वष्ट॑र्वर्धय॒ सर्व॑ता॒तये॑॥३॥

Let the divine Aśvins, lords of beauty, protect us, let dawn-and-night also make broad for us; O child of the waters, in case of any detriment to [our] household; O divine Tvastar, increase [us] in order to our completeness.

Ppp. has, in *a*, *sudansasā* for *śubhas patī*; and in *c*, *d* it reads *viḥvrtī kayasya cid devo 'sūvandadhite śarma yacha nah*. The comm. partly agrees with it in reading *abhihṛtī* and *kayasya* (explaining it as for *kasya*); it also has at the beginning *pātam*, and takes the nouns that follow as vocatives. It understands *abhihṛtī* (p. -tī iti) as a locative (= -hṛtau or -hvarne), as is done in our translation [cf JAOS x.389]. The accent requires amendment, to *abhihṛtī*. Florenz suggests the substitution of *abhihṛtas*, which would be an easier reading.

4. To various divinities : for protection

Found also in Paipp. xix. Used by Kauś. (23.9) in a rite for prosperity in connection with the division of inherited property; and twice (124 6, 135.10) in the chapter of portents, when two crowns appear on some one's head and when the house-beam breaks; and it is reckoned to the *pustika mantras* (note to 19 1) and to the *svastyayana gaṇa* [note to 25.36]. For its employment with *vi* 1, 3 etc., see under *vi.1*; and in *Vait* with *vi.3* etc., see under *vi.3*.

[४-आत्मगोपन सूक्त]

[ऋषि- अथर्वा । देवता-१ त्वष्टा, पर्जन्य, ब्रह्मणस्पति, अदिति; २ अंश, भग, वरुण, मित्र, अर्यमा, अदिति, मरुद्गण; ३ अश्विनीकुमार, द्यौष्पिता । छन्द-१ पथ्या बृहती, २ संस्तार पंक्ति, ३ त्रिपदा विराट् गायत्री]

१३००. त्वष्टा मे दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः ।

पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टं त्रायमाणं सहः ॥ १॥

Tvaṣṭā [protect] my address (*vacas*) to the gods, [also] Parjanya, Brahmanaspati; with sons, with brothers, let Aditi now protect our hard to surpass [and] saving power

The verse is found also in SV. (i.299), which has *no* for *me* in a, and, at the end, *trāmanam vacah*, thus rectifying the meter of the last pāda. Ppp. ends with *trāmane śavā*. The form *trāmanam* seems to be a bastard neut, corresponding to the masc *trāmānam* [cf JAOS x 522, 530 · there seem to be no *man*-stems used as adjectives in the neuter], and to have been avoided in AV by the substitution of *trāyamānam*, of the resulting metrical disturbance the Anukr. takes no notice.

१३०१. अंशो भगो वरुणो मित्रो अर्यमादितिः पान्तु मुस्तः ।

अप तस्य द्वेषो गमेदभिहृतो यावयच्छत्रुमन्तितम् ॥ २॥

Let Anśa, Bhaga, Varuna, Mitra, Aryaman, Aditi - let the Maruts protect [us]; may the hatred of that injurer pass away; repel the foe from near by.

The accent of *pāntu* (if correct) shows that only *marutas* is felt to be its subject; but Ppp. reads instead *aditiḥ pātv anhasah*. In c, the comm. has *abhivhrtas*. The last pāda is obscure, and at least in part corrupt. The want of accent of *yāvayat* is wrong, and its form is unmotivated; emendation to *yāvaya* or *-yan* can hardly be avoided. *A'ntutam* (for which Ppp. gives *anthitam*) is read by all the mss., and occurs again at viii 5.11, so that it must be regarded as the real AV. reading. It is emended in our edition to *anti tam*; and the comm. also so understands it (*tam eva śatrum antikāt*). It is translated as if emended to *antitas*; or *antutam* might be an anomalous equivalent of *antikam*. The verse (12 + 8 . 12 + 8 = 40) is not properly a *samstārapāṅkti*.

१३०२. धिये समश्विना प्रावतं न उरुष्या ण उरुज्मन्नप्रयुच्छन् ।

द्यौर्द्विषितर्यावय दुच्छुना या ॥ ३॥

Unto knowledge (? *dhi*), O Aśvins, do you aid us, make wide

for us, O wide-goer, unremitting; O heaven, father, repel whatever misfortune.

The beginning of the verse is probably corrupt, but Ppp. gives no various reading, merely prefixing *deva tvasṭar* (apparently out of 3 3) . compare RV 1.117 23 b, *viśvā dhiyo aśvinā prāvataṁ me* In c, the great majority of mss., which SPP follows, have the true accent *dyaus* (1 e *di-
aus*, the word requiring to be pronounced as two syllables - see my *Skt. Gram* 314 b); exceptions among our mss. are only Bp. and 1 Several of our *samhitā*-mss. have *h* before *pitar* (viz. P.M.E.H). The meter lacks a syllable in a. [Correct the ed. to *dyaus*].

5. For some one's exaltation

Found also in Paipp. xix , and in VS. (xvii.50-52) TS. (iv 6.3¹), MS. (ii 10.4). Used in Kauś. (4.9) in the *parvan* sacrifice, with an oblation to Agni; and again (59.7), with vi 6 and vii.91, by one desiring a village; and for success in traffic, see under vi.1. In Vait. (29 15) the hymn accompanies the laying on of fuel in the *agnicayana*, and vs 2, in the *parvan* sacrifice (2.14; 3.3), two offerings to Indra; for the use in Vait. 16 9, see under vi.3. The comm further points out vs. 2 as addressed to Indra in the Naks. K.14.

[५-वर्चः प्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता-१,३ अग्नि, २ इन्द्र। छन्द-१,३ अनुष्टुप्, २ भुरिक् अनुष्टुप्।]

१३०३. उदेनमुत्तरं न्याग्ने घृतेनाहुत।

समेनं वर्चसा सृज प्रजया च बहुं कृषि॥ १॥

Lead him up higher, O Agni, [you] to whom oblations of gṛhi are made; unite him with splendor, and make him abundant with progeny.

VS TS. have in a the later form *uttarām*. In b, *ghṛtena* presents the rare case of an instrumental dependent on a vocative, and ought, like a genitive in the like construction, to be unaccented; it is so in all the three Yajus texts. Ppp reads *ghṛtebhir āhutaḥ*. VS.TS. exchange 1 c and 2 c; and TS has *dhanena ca* for *bahum kṛdhi* at the end. Ppp has, for d, *devānām bhāgadadhā asat* (cf. TS. 2 d). This first verse occurs also in Āp. vi 24.8, which has, for a, *ud asmān uttarān naya*, agrees with VS. and TS. in c, and reads *bahūn* in d

१३०४. इन्द्रेण प्रतरं कृषि सजातानामसद् वशी।

रायस्पोषेण सं सृज जीवातवे जुरसै नय॥ २॥

O Indra, put this man for forward; may he be controller of his

fellows; unite him with abundance of wealth, conduct him unto life (*jīvātu*), unto old age

In a, VS TS have again *pratarām*; VS.MS have *naya* for *krdhi*, for c (as already noted), VS.TS. have our 1 c, for d, MS. has *devebhyo bhāgadā asat*, VS and TS nearly the same, VS. substituting *devānām*, and TS. -*dhā*, Ppp has, for d, our 1 d. The meter of d might be rectified by abbreviating *jīvātave* to -*tvaī* (a form found in MS ŚB and Āp), or by emending it to *jīvātum*

१३०५. यस्य कृण्मो हविर्गृहि तमग्ने वर्धया त्वम्।
तस्मै सोमो अधि ब्रवदुयं च ब्रह्मणस्पतिः॥ ३॥

In whose house we make oblation, him, O Agni, do you increase; him may Soma bless, and this Brahmanaspati.

The three Yajus texts have, in a, *kurmas* for *kṛnmas*. and VS MS. (with Ppp.) put *havis* after *grhe*. In c, all three have *devā adhi bravan* (but MS. *bruvan*) The last half-verse occurs below, as 87.3 c, d (corresponding to RV.x 173 3 etc).

6. Against enemies

Found also in Paipp xix For the use of the hymn by Kauś. 59 7, see under the preceding hymn, by Kauś 50 13, see under v1 1, by Vait. 16 9, see under v1 3

[६-शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता-१ ब्रह्मणस्पति, २-३ सोम। छन्द-अनुष्टुप्]

१३०६. योऽस्मान् ब्रह्मणस्पतेऽदेवो अभिमन्यते।
सर्वं तं रन्धयासि मे यजमानाय सुन्वते

Whatever godless one, O Brahmanaspati, plots against us - every such one may you make subject to me the sacrificer, the soma-presser.

Ppp has *abhidāsati* at end of b.

१३०७. यो नः सोम सुशंसिनो दुःशंस आदिदेशति।
वज्रेणास्य मुखे जहि स संपिष्टो अपायति॥ २॥

Whatever ill-famed one, O Soma, shall aim at us of good fame, smite upon his face with the thunderbolt, may he go away crushed (*sam-piṣ*).

Notwithstanding the direct antithesis with *duḥśaṁsa*, all the mss. in a

read *susanśinas*; both editions emend to *suśansinas*, which is also read by Ppp, and by the commentary [Unless I misunderstand R's note, Ppp again reads *abhidāsati* at end of b In d, SPP's *ayati* is a misprint for *ayati*.]

१३०८. यो नः सोमाभिदासति सनाभिर्यश्च निष्ट्वः।

अप तस्य बलं तिर महीव द्यौर्वधुत्मना॥ ३॥

Whoever, O Soma, shall assail us, of the same kindred and also a stranger - draw (*tr*) away his strength, like the great sky, even now (?).

Ppp reads, in a, *ye na somā 'bhidāsatah*. The verse is RV.x 133.5, which reads *indra* for *soma* in a, *ava* for *apa* in c, and *adha tmanā* at the end For this last, the *vadhatmanā* (not divided in the *pada*-text) of all the AV mss. seems merely an unintelligent corruption (altered in our text to *vadha tmanā*) The comm however, naturally makes no difficulty of understanding it as = *vadhātmanā* (explaining it by *aśanurūpena*) and as qualifying *āyudhena* understood The emendation *mahīm 'va* would give a better sense 'as the sky [subjects] the earth' [To my thinking, it is licit, without emendation, to interpret *mahīva* as a correct graphic representation of *mahīm iva* with "elision and crasis" (see references under this head in my *Noun-Inflection*, JAOS x.599, and p 331 top), as in RV iv 1 3, *rathyeva* = *rathiam iva*]

7. For blessings

Found also in Paipp. xix The hymn appears in Kauś (46.4) as a help in removing obstacles to sacrifice, or an expiation for sacrificing for an improper person; and it is reckoned (note to 25 36) to the *svastyayana gana*, for its use by 50.13, see under vi 1

[७ -असुरक्षयणसूक्त]

[ऋषि- अथर्वा। देवता-१-२ सोम, ३ विश्वेदेवा। छन्द-१ निचृत् गायत्री, २-३ गायत्री।]

१३०९. येन सोमादितिः पृथा मित्रा वा यन्त्यद्बुहः।

तेना नोऽवसा गहि॥ १॥

By what road, O Soma, Aditi or friends go, not hostile, by that do you come to us with aid.

The comm understands *mitrās* 'friends' to mean "Aditi's twelve sons, Mītra etc."; i.e. as the equivalent of *ādityās*, which is not impossible. [The description as *nīrt* belongs rather to 8.1.]

१३१०. येन सोम साहन्त्यासुरान् रथ्यासि नः।

तेना नो अर्थि वोचत॥ २॥

By what, O Soma, overpowering one, you shall make the Asuras subject to us, by that do you bless us.

Ppp has, for a, *yebhis soma sahan̄tya*, and, for c, *tenā no 'vitā* [that is, *avitā*] *bhuvah*, thus relieving the embarrassing change of number [in the verb] from a, b to c : emendation to *vocatāt* in our c would accomplish the same result

१३११. येन॑ देवा असुराणा॑मोजांस्यवृणीध्वम्।
तेना॑ नुः शर्म॑ यच्छत॥ ३॥

By what, O gods, you did repel (*vr*) the mights of the Asuras, by that do you yield refuge unto us.

Ppp. begins with *yāni*, and has correspondingly *tebhis* for *tena* in c. This facilitates the rendering of *avṛnīdhvam* by its natural meaning 'did choose', there is no other known example of a *nā*-form from *vr* 'repel'. The comm renders it *tatah prthakkr̥tya yūyam sambhaktavantah* [Ppp has for c *tebhīr na adhi vocata*]

[८ - कामात्मा सूक्त]

[ऋषि- जमदग्नि । देवता-कामात्मा, २सुपर्ण, ३ द्यावापृथिवी, सूर्य । छन्द-पथ्यापंक्ति ।]

8. To win a woman's love

Not found in Paipp. Used by Kauś (35 21), in the rites concerning women, with v1 9 and 102 and u 30, for bringing a woman under one's control.

१३१२. यथा॑ वृक्षं॑ लिबुजा॑ समन्तं॑ परिष्वजे।
एवा॑ परि॑ष्वजस्व॒ मां यथा॑ मां का॒मिन्यसो॑ यथा॑ मन्नाप॑गा असः॥ १॥

As the creeper (*libujā*)¹ has completely embraced the tree, so do you embrace me - that you may be one loving me, that you may be one not going away from me.

The refrain of the hymn is found twice above, at the end of 134 5; u.30.1. SPP here again, in opposition to his mss, gives the *pada*-reading *apa gāh* in e. The Anukr. takes no notice of the metrical deficiency of a [but see note to 7 1]

१३१३. यथा॑ सुपर्णः॑ प्रपत॑न् पक्षौ॑ निहन्ति॑ भूम्या॑म्।
एवा॑ नि॑ हन्मि ते॒ मनो॑ यथा॑ मां का॒मिन्यसो॑ यथा॑ मन्नाप॑गा असः॥ २॥

1 लिबुजा व्रततिर्भवतीति । (नि० ६.२८) ।

As the eagle, flying forth, beats down his wings upon the earth, so do I beat down your mind - that you etc etc

The comparison here is a strikingly ineffective once, and the attempts of the translators to give it aptness are to no purpose

१३१४. यथेमे द्यावापृथिवी सद्यः पर्येति सूर्यः।

एवा पर्येमि ते मनो यथा मां कामिन्यसो यथा मन्त्रार्पणा असः॥३॥

As the sun goes at once about heaven-and-earth here, so do I go about your mind - that you etc. etc

Part of SPP's mss. read *paryaiti* in b. The comm gives *śīghram* 'swiftly' as the meaning of *sadyas*

9. To win a woman's love

Found also in Paipp., but in 11 (not in xix., like the hymns that precede and follow) Used by Kauś (35.21) with the preceding hymn, for the same purpose

[९ - कामात्मा सूक्त]

[ऋषि- जमदग्नि। देवता-कामात्मा ३, गोसमूह। छन्द-अनुष्टुप्।]

१३१५. वाञ्छ मे तन्वँ३ पादौ वाञ्छाक्ष्यौ३ वाञ्छ सक्थ्यौ।

अक्ष्यौ वृषण्यन्त्याः केशा मां ते कामेन शुष्यन्तु॥१॥

Want (*vāñch*) you the body of me, the feet, want the eyes; want the thighs, let the eyes, the hair of you, lusting after me, dry up with love.

Ppp puts *tanvām* not *-am*) after *pādaū* in a, reads *vāccha* in b, begins c with *akso*, adds *osthau* after *keśās*, and ends with *āsyatām* Read *aksyau* in c in our text (an accent-sign omitted over the *au*). [Delbruck, *Vergleichende Syntax*, 1386, joins *mām* with *kāmena* so Gregoire, KZ. xxxv 83]

१३१६. मम त्वा दोषणिश्रिषं कृणोमि हृदयश्रिषम्।

यथा मम क्रतावसो मम चित्तमुपायसि॥२॥

I make you cling to my arm, cling to my heart; that you may be in my power, may come unto my intent.

The second half-verse is the same with iii.25.5 c, d, and nearly so with i 34 2 c, d [cf vi 42 3, note] Ppp. reads, for a, b, *mai tvā dūs anūmrgam krnomi hrdayasprgam*, and begins c with *mame 'd apa kr-*

१३१७. यासां नाभिरारेहणं हृदि संवननं कृतम्।
गावो घृतस्य मातरोऽमूं सं वानयन्तु मे॥ ३॥

They whose navel is a licking, in [whose] heart is made conciliation - let the kine, mothers of ghī, conciliate her yonder to me.

The comm reads *amūs* in d, and so is able to understand *yāsām* at the beginning as relating to “women” understood, and not to *gāvas*; and he explains *ārehanam* by *āsvādanīyam* ‘something to be enjoyed by tasting’ The obscure and difficult first pāda is perhaps corrupt

10. Greeting to divinities etc. of the three spheres

This prose hymn is not found in Paipp In Kauś. (9.3, 5), it is quoted after each *śānti gana*, to accompany a pouring out of water three times (*iti trih pratyāsīñcati*; the comm. does not notice this use), and again (12.3), it is prescribed in all rites for success; being further (note to 8.23) reckoned to the *vāstu gana*.

[१० - संप्रोक्षणसूक्त]

[ऋषि- शन्ताति। देवता- १ अग्नि, २ वायु, ३सूर्य। छन्द-१साम्नी त्रिष्टुप्, २ प्राजापत्या बृहती, ३ साम्नी बृहती।]

१३१८. पृथिव्यै श्रोत्राय वनस्पतिभ्योऽग्नयेऽधिपतये स्वाहा॥ १॥

To earth, to hearing, to the forest-trees - to Agni [their] overlord, hail !

It is not easy to read 22 syllables in the verse.

१३१९. प्राणायान्तरिक्षाय वयोभ्यो वायवेऽधिपतये स्वाहा॥ २॥

To breath, to the atmosphere, to the birds - to Vāyu [their] overlord, hail !

It is strange that in this verse the sphere is placed after the human faculty.

१३२०. दिवे चक्षुषे नक्षत्रेभ्यः सूर्यायाधिपतये स्वाहा॥ ३॥

To the sky, to sight, to the asterisms - to Sūrya [their] overlord, hail !

The first *anuvāka*, of 10 hymns and 30 verses, ends here The quotation is simply *prathama* (or *-mā*) : see under the next *anuvāka*.

11. For birth of sons

The hymn is found also in Paipp. xix. Accompanies in Kauś (35 8) a rite for conception of a male child (*pumsavana*); fire is generated between *śamī* and *aśvattha*, and is variously applied to the woman.

[११ - पुंसवन सूक्त]

[ऋषि- प्रजापति । देवता-रेतस्, ३ प्रजापति अनुमति, सिनीवाली । छन्द-अनुष्टुप्]

१३२१. शमीमश्वत्थ आरूढस्तत्र पुंसुवनं कृतम् ।

तद् वै पुत्रस्य वेदनं तत् स्त्रीष्व भिरामसि ॥ १ ॥

The *aśvattha* [has] mounted upon the *śamī*¹, there is made the generation of a male; that verily is the obtainment of a son; that we bring into women.

Some of SPP's mss read, with the comm., *pumsavanam* in b Ppp combines *aśvatthā* "rū- in a, and for c, d has *tad eva tasya bhesajam yat strīṣv āharanti tam*, 'that is the remedy of this - namely, that they put this into women.'

१३२२. पुंसि वै रेतो भवति तत् स्त्रियामनु पिच्यते ।

तद् वै पुत्रस्य वेदनं तत् प्रजापतिरब्रवीत् ॥ २ ॥

In the male, indeed, grows (*bhū*) the seed; that is poured along into the woman; that verily is the obtainment of a son; that Prajāpati said.

Several of our mss (Bp P.M.W.E.H.) read *pūmsi* at the beginning. ŚGS. has (i 19) a nearly corresponding verse : *pumsī vai puruse retas tat strīyām anu siñcatu tathā tad abravīd dhātā tat prajāpatir abravīt*

१३२३. प्रजापतिरनुमतिः सिनीवाल्य चीक्लृपत् ।

स्त्रीष्वयमन्यत्र दधत् पुमांसमु दधद्दिह ॥ ३ ॥

Prajāpati, Anumati, Sinīvālī has shaped; may he put elsewhere woman-birth; but may he put here a male.

Ppp has in c *trisūyam* 'triple birth' (or for *strīsūyam*?) Two of the Prāt rules (ii.88, iv.83) mention *straisūyam* (p. *straisūyam*). ŚGS has for this verse also a correspondent (i.19) : *prajāpatir vy adadhāt savitā vy akalpayat strīsūyam anyānt sv (anyāsv ?) ā dadhat pumānsam ā dadhād iha*

1 शमीम् एतत्संज्ञं वृक्षम् । (अश्वत्थः) अश्वत्थाख्यो वृक्ष आरूढः । शमी स्त्री । अश्वत्थः पुमान् । स च अग्निलक्षणं पुत्रम् उत्पादयितुं ताम् अधिरूढः । 'शमीगर्भाद् अग्निं मन्थति । (तै० ब्रा० १.१.९.१)

12. Against the poison of snakes

Found also in Paipp xix Used by Kauś (29 28) in a remedial rite against the poison of serpents

[१२ - सर्पविषनिवारण सूक्त]

[ऋषि- गरुत्मान् । देवता-तक्षक । छन्द-अनुष्टुप्]

१३२४. परि द्यामि॑व सूर्योऽहीनां॑ जनि॑मागमम्।

रात्री जगदि॑वान्यद्धंसात् तेना॑ ते वारये॑ विषम्॥ १॥

I have gone about the race of snakes, as the sun about the sky, as night about living creatures other than the swan (*haṇsa*); thereby do I ward off your poison

It would appear from this that the *haṇsa* is regarded as exempt from the dominion of night, doubtless as remaining awake cf. Pliny, *Nat Hist* x 23 But Ppp. reads, in c, d, *rātrau jagad ivām ni dhvansād avādīr imam visam* The comm reads and explains *janim āgamam* in b, and in c derives *hansa* from root *han*, and makes it mean the soul (*ātman*), to which alone poison does not penetrate! The Anukr. does not heed the redundant syllable in c [Ppp combines *ahīnām*, without elision.]

१३२५. यद् ब्रह्मभि॑र्यद्विभि॑र्यद् दे॒वैर्वि॑दितं पुरा।

यद् भूतं॑ भव्य॑मासुन्वत् तेना॑ ते वारये॑ विषम्॥ २॥

What was known of old by priests (*brahman*), what by seers, what by gods; what is (*bhūta*), is to be, that has a mouth - therewith do I ward off your poison.

Ppp has *uditam* for *viditam* in b, and *āsuvvat* at end of c The comm explains *āsuvvat* to mean *āsyayuktam teno 'ccāryamānamantrasahitam*

१३२६. मध्वा॑ पृञ्चे न॒द्यः॑ पर्व॑ता गिरयो॑ मधु॑।

मधु॑ परु॑ष्णी शी॒षाला॑ शमा॒स्ते अ॑स्तु शं हृदे॑॥ ३॥

With honey I mix (*prc*) the streams; the rugged (?*parvata*) mountains [are] honey; honey is the *Paruṣnī*, the *Śīpālā*; weal be to your mouth, weal to your heart.

The comm. reads at the beginning *madhv ā prñce*; he takes the streams for the Ganges etc., the mountains (*parvata*) for the Himālaya etc., and the hills (*giri*) for their foot-hills, the *paruṣnī* for the great river of that name, and *śīpālā* as adj, 'rich in water-grass' (*śarvāla*) - all these are to pour on (*ā siñcantu*) poison-removing honey. The Ppp text is quite

different : *abhi nā prksa nadyas parvatai 'va girayo madhu, madhu prsti śīpālā samāste 'stu śam hrdaya* Perhaps *parusnī* signifies here an 'eddying' brook, and *śīpālā* a pool 'rich in water-plants' [Considering that the effect of snake-bite upon heart and blood must have been well known to even the most unlettered Hindu, I am tempted to suggest emendation of *āsne* to *asne*] [In R. and W's ed, correct *nadyo3* to *nadyaih*]

13. To the instruments and ministers of death

Found also in Paipp xix The hymn is variously employed by Kauś in a rite for victory (14 25), with iii 26, 27, and again (15 6), similarly, in favour of a Vaiśya, in the preparation of the house-fire (72 13), with an offering; four times in the chapter of portents once (104 3) when Brahmans quarrel, again (105 1) when images play pranks, yet again (113 3) when a cow suckles an ox (these three in company with i 19), once more (123 1), when animals touch sacred things, and it is further reckoned (note to 25 36) to the *svastyayana gana*

[१३ - मृत्युञ्जय सूक्त]

[ऋषि- अथर्व । देवता-मृत्यु । छन्द-अनुष्टुप् ।]

१३ २७ . नमो देववृधेभ्यो नमो राजवृधेभ्यः ।

अथो ये विश्वानां वृधास्तेभ्यो मृत्यो नमोऽस्तु ते ॥ १॥

Homage to the weapons (*vadha*) of the gods, homage to the weapons of kings; likewise the weapons that are of the Vaiśyas - to them of yours, O death, be homage.

Ppp has *viśvānām* in c.

१३ २८ . नमस्ते अधिवाकाय परावाकाय ते नमः ।

सुमृत्यै मृत्यो ते नमो दुर्मृत्यै त इदं नमः ॥ २॥

Homage to your benediction, homage to your malediction; homage to your favor, O death; this homage to your disfavor.

Ppp omits the first half-verse, doubtless by accident The comm takes the datives in a and b as *nomina agentis*

१३ २९ . नमस्ते यातुधानेभ्यो नमस्ते भेषजेभ्यः ।

नमस्ते मृत्यो मूलेभ्यो ब्राह्मणेभ्य इदं नमः ॥ ३॥

Homage to your sorcerers; homage to your remedies, homage to your roots, O death, this homage to the Brāhmanas.

14. Against the *balāsa*

Occurs also in Paipp. xix. Used by Kauś. (29.30) in a remedial rite against catarrh (*ślesman*), with variously administering prepared water to the patient.

[१४ - बलासनाशन सूक्त]

[ऋषि- बभ्रुपिङ्गल। देवता-बलास। छन्द-अनुष्टुप्।]

१३३०. अस्थिस्त्रंसं परुस्त्रंसमास्थितं हृदयामयम्।

बलासं सर्वं नाशयाङ्गैश्च यश्च पर्वसु॥ १॥

The bone-dissolving, joint-dissolving, settled (*āsthita*) heart disease, all the *balāsa*, cause you to disappear, that is seated in the limbs and in the joints.

SPP. adopts in a the *samhitā*-reading *parusransam* (p *paruh sransam*), with nearly all his mss, and with the comm. The majority also of our mss [not EO] omit the *h* but the Prāt. authorizes no such abbreviation, and the point is one in regard to which the usage of the mss, however seemingly accordant, is not to be trusted. Ppp reads, in c, *nis krdhi* for *nāśaya*. The comm takes the two words in a as names of disorders, which is perhaps preferable, and regards them as occasioned by phlegm (*ślesman*); *balāsa* he defines as *kāsaśvāsātmaka ślesmaroga* [For *āsthita*, see note to iv.17.8] [Delete the accent-sign over *-sam* in c.]

१३३१. निर्बलासं बलासिनः क्षिणोमि मुष्करं यथा।

छिनद्वायस्य बन्धनं मूलमुर्वावा इव॥ २॥

The *balāsa*¹ of him that has *balāsa* I destroy like a *muṣkara*; I cut its bond like the root of a gourd.

The accent *urvārvās* is noted in the commentary to Prāt.iii.60, Ppp reads *ulvālvo yathā* The comm defines *urvārū* as 'the fruit of the *karkatī*' (*Cucumis utilissimus*) and explains the comparison to be with the stem of this fruit, which becomes loosened of itself when ripe · cf. xiv.1.17. Ppp. and the comm read *puskaram* in b. Ppp also has *krnomi* instead of *ksinomi*, a preferable reading (BR pronounce *ksinomi* "false", but *nu*-forms of this root occur in Brāhmaṇa and Sūtra; *akṣnomi*, however, would be better in place). [See BR v 1348 and 838]

१३३२. निर्बलासेतः प्र पताशुङ्गः शिशुको यथा।

अथो इट इव हायनोऽप द्राह्यवीरहा॥ ३॥

1 बलासिनः श्लेष्मरोगिणः।

Fly out forth from here, O *balāsa*, like a young *āśumga*; then, like the [last] year's bulrush, scud away, innocuous to heroes.

Ppp. has for b, *suparno vasater iva* [cf. RV i 25 4] 'like a bird from its nest' · a much easier reading The comm. explains *āśumga* as an ordinary adjective, 'swift-going', and, instead of *śisuka*, reads *śuśuka* "a wild animal so called" For c, d, Ppp has *adhe 'ta ivā 'hano 'padrāhy avairaha* The comm. reads *itas* [that is *itas*], pple of root *i*, for *iṣas* in c The Anukr. appears to sanction the contraction *iṣe 'va* in c.

15. For superiority

Found also in Paipp xix. Kauś. applies (19.26) in a rite for prosperity, with vi.142.3, using an amulet of barley. It is also reckoned (note to 19.1) to the *puṣṭika* mantras.

[१५ - शत्रुनिवारण सूक्त]

[ऋषि- उद्दालक। देवता-वनस्पति। छन्द-अनुष्टुप्।]

१३३३. उत्तमो अस्योषधीनां तव वृक्षा उपस्तयः।

उपस्तिरस्तु सोऽस्माकं यो अस्माँ अभिदासति॥ १॥

You are the highest of herbs; of you the trees are subjects (*upastī*); let him be our subject who assails us.

The verse is RV.x.97.23 (with which VS.xii.101 precisely agrees), which has, for a, *tvam uttamā 'sy osadhe*, and accents *upastayas upastis*. Ppp elides the *a* of *asi* in a, and in c, d has *upastir asmākam bhūyād yo 'smān* The comm. regards the *palāśa* tree as addressed.

१३३४. सबन्धुश्चासंबन्धुश्च यो अस्माँ अभिदासति।

तेषां सा वृक्षाणामिवाहं भूयासमुत्तमः॥ २॥

Whoever, both kindred and not of kin, assail us, of them may I be highest, as this one of trees

The Ppp version of i 19.4 a, b is (as pointed out at that place) nearly our a, b here. In this verse Ppp. reads *samb-* and *asamb-*, and its c is *sabandhūn sarvāns tīn tvā*.

१३३५. यथा सोम ओषधीनामुत्तमो हविषाँ कृतः।

तलाशा वृक्षाणामिवाहं भूयासमुत्तमः॥ ३॥

As of herbs soma is made highest of oblations, as the *talāsā* of trees, [so] may I be highest.

Ppp. reads, for b, c, *uttamam havir ucyate* (which is better) : *yavā*

tvam aiva vrksānām. The comm. has *palāśa* in c. If *talāśā* is a good reading, it may mean the same as *tālīśā* (*Flacourtia cataphracta*).

[१६ - अक्षिरोगभेषज सूक्त]

[ऋषि- शौनक । देवता-चन्द्रमा । छन्द-निचृत् त्रिपदा गायत्री, २ अनुष्टुप्, ३ बृहतीगर्भा ककुम्भती अनुष्टुप्, ४ त्रिपदा प्रतिष्ठा गायत्री]

16. To various plants (?)

Found also in Paipp. xix Appears in Kauś. (30.1), in a healing rite, explained as intended for disease of the eyes, with various use of mustard plant. Verse 4 is quoted alone later (51.15), in a rite explained by Keś simply as one for welfare, by the comm. as for welfare in connection with food (*annasvastayana*) : and the comm. reads in Kauś *anna-* (not *āla-*) *bhesajam*; the three *śalāñjālāgrāṇi* of 51.16 the comm. explains as *sasyavallīś*.

The whole hymn is totally obscure; that it relates to a disease of the eyes, as assumed by the native comment, there appears no good reason to believe.

१३३६. आबयो अनाबयो रसस्त उग्र आबयो।
आ ते कर्मभमदासि॥ १॥

O *ābayu*, non-*ābayu* ! your juice is sharp (*ugra*), O *ābayu* ! unto your broth do we eat.

The hymn is unintelligible, and the translation only mechanical. Ppp. and the comm. read *āv-*, *anāv-* in a, b (Ppp combining *ugrā* 'v-'); and the comm. derives the words from the verbal stem *āvaya*, with suffix *u*, and renders 'being eaten' (*adyamāna*), 'not being eaten' (*abhakṣyamāna*), understanding 'mustard' (*sarsapa*) to be addressed. Ppp. has, for c, *yā te karmam aśīmahi* [and, in a, elides 'nāvayo].

१३३७. विहहो नाम ते पिता मुदावती नाम ते माता।
स हि न त्वमसि यस्त्वमात्मानमावयः॥ २॥

Vihalha by name is your father, *madāvati* ('intoxicated') by name is your mother; for you are he, not yourself, you that did consume yourself.

SPP. reads in a *vihahlas*. The translation of the second half-verse implies the altered division and accentuation of c that is made in our edition; the mss read *sa hina* (not divided in *pada*-text) *tvam asi*; and SPP. follows them. Ppp. has for c *śevas tvam asi* (its d is like ours), but it omits a, b, and, on the other hand, adds at the end *babhrus ca*

babhrukarnas ca nīlākalaśālāśavas paścā. The comm. reads *vihaṇla* for *vihaṇha* (which is supported by the commentary to Prāt i 46) in a, and regards *hi na* as two words in c. The verse as it stands ($8 + 9 \cdot 6 + 8 = 31$) is very improperly passed as a simple *anustubh*. [An *asi* between *hi* and *na* would mend the meter of c if such stuff were worth mending.]

१३३८. तौविलिकेऽवैयावायमैलब ऐलयीत्।

बभ्रुश्च बभ्रुकर्णश्चापैहि निराल॥ ३॥

O *tauvilikā*, quiet down, this racket has quieted down; both the brown and the brown-eared one : go away, O *nirāla* !

It is perhaps by a misprint that SPP reads *ava : ilaya* (for *il-*) in the *pada*-text of a (though our D has also *il-*). To the comm. *tauvilikā* is the name of a *piśācī* that produces disease, *ailaba*, a kind of disease of the eyes; *babhru* and *babhrukarna*, causes of disease, and *nirāla*, also a disease. The translation implies the emendation of *nir āla* to *nirāla*. * Ppp has a peculiar text : *taulike 've'layā 'vā imailavailai . ihas tvām āhutim jusāno manasā svāhā*, but part of this belongs perhaps to the following piece [The Anukr scans as $8 + 9 : 8 + 6$.] * [Comm reads *nirāla*, R has *nir āśala*, and T. has *nīlāśala*. Comm. has further *apahi* !]

१३३९. अलसालासि पूर्वा सिलाञ्जालास्युत्तरा।

नीलागलसाला॥ ४॥

Alasālā are you first; *silāñjālā* are you after; *nīlāgalasālā*.

This verse is wanting in Paipp. (save so far as its last word is found in that version of vs. 2) The comm understands the three obscure words it contains to be names of grain-creepers (*sasvavallī*); he gives the second the slightly different form *śalāñjālā*. The comment to Prāt iv.107 quotes *alasālā* 'si as instancing the indispensableness of the *pada*-text to a student; but what good it does him in this instance is quite unclear. Our Bp gives the third pāda thus : *nīlāgalasāle 'ti nīlāgalasālā*. The verse is capable of being read as $8 + 7 \cdot 6$

17. Against premature birth

Found, except vs. 1 (in the order 4, 2, 3), in Paipp. xix. Used by Kauś. (35 12) in the rite for securing the foetus against abortion.

[१७ - गर्भदंहण सूक्त]

[ऋषि- अथर्वा। देवता-गर्भदंहण, पृथिवी। छन्द-अनुष्टुप्।]

१३४०. यथेयं पृथिवी मही भूतानां गर्भमादुधे।

एवा तै ध्रियतां गर्भो अनु सूतं सवितवे॥ १॥

As this great earth receives the embryo of existences, so let your embryo be maintained, in order to birth after pregnancy

The comms reads *anusūtram* for *anu sūtum*. The first half-verse has already occurred, as v 25 2 a, b [where the note gives the parallel passages] The comment to Prāt 11 103 notes the non-lingualization of the *s* of *sūtum* after *anu* - which is wholly superfluous unless it read *anusūtum*.

१३४१. यथेयं पृथिवी मही दाधारेमान् वनस्पतीन्।
एवा तै ध्रियतां गर्भोऽनु सूतुं सवितवे॥ २॥

As this great earth maintains these forest-trees, so let yours etc. etc.

Ppp begins *yathe 'yam urvī prthivī*, and reads, in c,d, *garbha anu* and *suvitave*

१३४२. यथेयं पृथिवी मही दाधार पर्वतान् गिरीन्।
एवा तै ध्रियतां गर्भोऽनु सूतुं सवितवे॥ ३॥

As this great earth maintains the rugged (*parvata*) mountains, so let yours etc etc

१३४३. यथेयं पृथिवी मही दाधार विष्टितं जगत्।
एवा तै ध्रियतां गर्भोऽनु सूतुं सवितवे॥ ४॥

As this great earth maintains the various (*viṣṭhita*) living beings, so let yours etc etc.

18. Against jealousy

Found also in Paipp xix. Used by Kauś (36.25), with vii 45 and 74.3, in a rite against jealousy.

[१८ - ईर्ष्याविनाशन सूक्त]

[ऋषि- अथर्वा। देवता-ईर्ष्याविनाशन। छन्द-अनुष्टुप्।]

१३४४. ईर्ष्याया ध्राजिं प्रथमां प्रथमस्या उतापराम्।
अग्निं हृदय्यं शोकं तं ते निर्वापयामसि॥ १॥

The first blast of jealousy, and the one after the first, the fire, the heat of the heart - this we extinguish for you.

Ppp. has readings in part better . for b, *madhyamām adhamām uta*; for *agnim* in c, *satyam*, at end, *nir mantrayāmahe* The comm explains *dhrajim* by *vegayuktām gatim*.

१३४५. यथा भूमिर्मृतमना मृतान्मृतमनस्तरा।

यथोत ममृषो मन एवेर्ध्वोर्मृत मनः॥२॥

As the earth [is] dead-minded, more dead-minded than a dead man, and as [is] the mind of one who has died, so of the jealous man the mind [be] dead.

“Feeling” would be in this verse an acceptable equivalent for *manas* ‘mind.’

१३४६. अदो यत् ते हृदि श्रितं मनस्कं पतयिष्णुकम्।

ततस्त ईर्ष्यां मुञ्चामि निरुष्माणं दूतैरिव॥३॥

That fluttering mind (*manaska*) that has found place in (*śrita*) your heart - from it I set free your jealousy, like the hot vapor from a bag of skin.

The translation implies at the end the emendation (first proposed in BR.) of the apparently senseless *nrtes* into *drtes*, which the comm reads, and which SPP. has accordingly admitted into his text, the result of fermentation, escaping when the vessel is opened, is apparently intended Ppp, however, has *nrtes*, although it gives sundry various readings (in part mere corruptions) for a, *yad yan me hrđi srukam*, in b, *prathayis nukam*, in c, *tam te risyāmi mu-*. The comm divides b into *manas kam patayisnu kam*.

19. For ceremonial purification

Found also in Paipp. xix Translated by Ludwig (p 431) Quite various use is made of this hymn in the *sūtras*. In Kauś. it is included (9 2) in the *brhachānti gana*; it is associated (as are vi.23, 24, 51, 57, 59, 61, 62) with 1 4-6 etc. in a rite for good fortune (41 14); it appears in the *savayajñās* (66.16), with the *pavitra sava*, and the comm declares it and vi 51, 62 to be intended by *pavitrais* at 61.5, also in the *savayajña* chapter In Vait it accompanies a purifying rite (11.10) in the *agnistoma*, and (with vi.69 etc) the pouring out of the *surā* in the *sautrāmani* ceremony [30.13], and vs. 2 in the *agnyādheya* (6.11), with an offering to Agni *pavamāna*

[१९ - पावमान सूक्त]

[ऋषि- शन्ताति। देवता-चन्द्रमा, शदेवजन, मनुवंशी, विश्वाभूतानि (समस्त प्राणी),

पवमान; २ पवमान, ३ सविता। छन्द-गायत्री, १ अनुष्टुप्।]

१३४७. पुनन्तु मा देवजनाः पुनन्तु मनवो धिया।

पुनन्तु विश्वा भूतानि पवमानः पुनातु मा॥१॥

Let the god-fold purify me; let men (*manu*) purify me with prayer (*dhi*), let all beings purify me; let the purifying one purify me

Ppp reads at the end *mām* The verse is found in sundry other texts, with considerable varieties of reading : the first pāda is the same in all (only RV has *mām*), in the second, RV. (ix.67.27) has *vasavas* for *manavas*, while VS (xix 39) reads *manasā dhiyas*, and TB (1 4.8¹) and MS (iii 11 10) agree with AV., in the third, VS. agrees with AV., and MS differs only by giving *bhūtā mā*, while TB. has *viśva āyavah*, and RV *viśve devāḥ punīta mā*, the fourth is omitted in TB. and RV VS. have *jāta vedah punīhi mā*, while MS differs only by *punāhi*. The readings of K (xxxviii 2) I have not. The comm. explains *dhiyā* in a by *buddhyā karmanā vā*, and *pavamānas* in d as either wind or soma.

१३४८. पवमानः पुनातु मा ऋत्वे दक्षाय जीवसे।

अथो अरिष्टतातये॥ २॥

Let the purifying one purify me, in order to activity, dexterity, life, likewise unharmedness

Ppp arranges a as *punātu mā pavamānah* It gives for c, *pyok ca sūryam drśe* (cf our 1.6 3 and xii 2 18), and this is also the reading of MS. (1b), which alone of all the other texts has a correspondent to this verse

१३४९. उभाभ्यां देव सवितः पुवित्रेण सुवेन च।

अस्मान् पुनीहि चक्षसे॥ ३॥

With both, O divine impeller (*Savitā*), with purifier and with impulse, do you purify us in order to seeing.

This verse is found in all the texts that have vs. 1. RV. (ix.67 25) VS. (xix 43) have, for c, *mām punīhi viśvatah*, and MS. (as above) the same save *punāhi*; TB. (1 4.8²) gives instead *idam brahma punīmahe*.

20. Against fever (takman)

Only the last verse is found in Paipp., in book xiii Appears in Kauś. (30 7) in a remedial rite for bilious fever, and is reckoned (note to 26.1) to the *takmanāśana gana*.

[२० - यक्ष्मनाशन सूक्त]

ऋषि- भृग्वङ्गिरा। देवता-यक्ष्मनाशन। छन्द-१ अतिजगती,

२ ककुम्मती प्रस्तारपंक्ति, ३ सतः पंक्ति।]

१३५०. अग्नेरिवास्य दहत एति शुष्मिण उतेव मत्तो विलपन्नपायति।

अन्यमस्मदिच्छतु कं चिदव्रतस्तुर्वधाय नमो अस्तु तत्कर्मने॥ १॥

Of him as of burning fire goes the vehemence (?), likewise, as it were, shall he crying out go away from me; some other one than us let the ill-behaved one seek; homage be to the heat-weaponed fever.

The translation given implies the easy emendation of *śusminas* to *śusmas*, which eases the meter,* and helps the sense out of a notable difficulty. The comm. and the translators understand (perhaps preferably) *mattas* in b as pple of *mad*, instead of quasi- ablative of the pronoun *ma*, as here rendered ("he flees, crying like a madman," R.) The comm. takes *avratas* as intended for an accusative, -*tam*. The verse is really a *jagatī* with one redundant syllable in a. *[The metrical difficulty is in the prior part of a; the cadence of a is equally good with *śusminas* or with *śusmas*.]

१३५१. नमो रुद्राय नमो अस्तु त्वम्ने नमो राज्ञे वरुणाय त्विषीमते।
नमो दिवे नमः पृथिव्यै नम ओषधीभ्यः॥ २॥

Homage to Rudra, homage be to the fever, homage to king Varuna, the brilliant (*tvīṣīmanti*), homage to the sky, homage to the earth, homage to the herbs.

The Anukr. scans the verse as 12 + 12 : 9 + 6 = 39 syllables.

१३५२. अयं यो अभिशोचयिष्णुर्विश्वा रूपाणि हरिता कृणोषि।
तस्मै तेऽरुणाय बभ्रवे नमः कृणोमि वन्याय त्वम्ने॥ ३॥

You here who, scorching greatly, does make all forms yellow - to you here, the ruddy, the brown, the woody *takman*, do I pay homage.

Ppp. reads, in a, *rūras* for *yas*; its c, d are *arunāya babhrave tapurmaghavāya namo* 'stu *takmane*. The comm. understands *vanyāya* in d as gerundive of root *van* = *saṁsevyāya* - perhaps 'of the forest,' i.e., having no business in the village. The verse (9 + 11 + 9 + 12) is too irregular for the metrical definition given [cf. viii.2 21].

The second *anuvāka* ends here, having 10 hymns and 32 verses, and the quotation from the old Anukr. is simply *dvitīyau*, which ought to combine with the *prathama* of the first *anuvāka* - only one does not see how, as the two are not equal in number of verses.

21. To healing plants

Found also in Paipp. 1. Used by Kauś. (30.8) in a remedial rite for growth of hair.

[२१ - केशवर्धनी ओषधि सूक्त]

[ऋषि- शन्ताति। देवता-चन्द्रमा। छन्द-अनुष्टुप्।]

१३५३. इ॒मा या॒स्ति॒स्रः पृ॒थि॒वी॒स्तासां॑ ह॒ भूमि॑रु॒त्त॒मा।

ता॒सा॒मधि॑ त्व॒चो अ॒हं भै॒षजं॑ स॒मु ज॒ग्रभ॑म्॥ १॥

These three earths (*pṛthivī*) that there are - of them earth (*bhūmi*) is the highest; from off their skin have I seized a remedy.

Ppp. elides the initial *a* of *aham* in c, and its *d* is *sam u jagrabha bhes ajam*. [See Griffiths's note]

१३५४. श्रेष्ठ॑म॒सि भे॒ष॒जानां॑ व॒सिष्ठं॑ वी॒रू॒धानाम्।

सोमो॑ भ॒ग इ॒व चा॒मे॒षु दे॒वेषु॑ वरु॒णो यथा॑॥ २॥

You are the most excellent of remedies, the best of plants, as Soma, lord (?*bhaga*) in the night-watches (*yama*), like Varuna among the gods.

The comm takes *yāma* in the sense here given (*ahorātrabhāgesu sādhyesu*), and Soma as 'moon', which is doubtless true, but he renders *bhagas* by 'and the sun.' Ppp. exchanges the place of 'remedies' and 'plants', and reads *yajñas* for *somas* in c. The Anukr. appears to authorise *bhage* 'va in c.

१३५५. रे॒व॒ती॒रना॑धृषः॒ सिषा॑सर्वः॒ सिषा॑स॒था।

उ॒त स्थ॑ के॒श॒द॒ह॒णी॒रथो॑ ह॒ के॒श॒व॒र्धनीः॑॥ ३॥

O you wealthy (*revant*) ones, doing no violence, desirous to bestow you desire to bestow; both are you hair-fasteners, and also hair-increasers.

Ppp. exchanges the place of *-drnhaṇīs* and *-vardhanīs*, and reads the equivalent *sisāsantīs* for *sisāsavas* *Anādhṛsyās* in a would seem a better reading. The Anukr. overlooks the deficiency in a; insertion of *siha* after *revatīs* would rectify it

22. To the Maruts

Found also in Paipp.xix. Used by Kauś. (30.11) in a remedial rite against protuberant belly etc. Keś and the comm. read further in the rule the *pratīka sasrusīs* of hymn 23, and detail a second lengthy process in the same rite as performed with the two. Hymns 22-24 are also explained as among the *apām sūktāni* (7.14 and note). In Vait (9.5) this hymn

appears in the *cāturmāsyā* sacrifice as addressed to the playing (*krīdin*) Maruts

[२२ - भैषज्य सूक्त]

[ऋषि- शन्ताति। देवता-आदित्य रश्मि, २-३ मरुद्गण। छन्द-१, ३ त्रिष्टुप्,
२ चतुष्पदा भुरिक् जगती।]

१३५६. कृष्णं न्रियानं हरयः सुपर्णा अपो वसाना दिवमुत् पतन्ति।
त आर्ववृत्रन्तसदेनादुतस्यादिद् घृतेन पृथिवीं व्यू दुः॥ १॥

Black¹ the down-track, the yellow eagles, clothing themselves in waters, fly up to the sky; they have come hither from the seat of righteousness (*rta*); then, forsooth, with *ghī* they deluged the earth.

The verse comes from the mystic and obscure hymn RV.i.164 (vs 47), and is found again twice below (ix.10.22, which see, xiii.3.9). It is also found in several of the Black Yajus texts : TS. (iii.1.11⁴), MS. (iv.12 5), K. (xi.9, 13) RV.MS. end with *prthivī vy udyate*; TS. has *asitavarnās* (for *kṛsnam niyānam*) in a, *mihas* (for *apas*) in b, *sadanāni kṛtvā* in c, and, for d, *ād ut prthivī ghrtair vy udyate*. Ppp. agrees with RV MS. at the end of the verse, and it combines, in its frequent way, *suparnā 'po*.

१३५७. पर्यस्वतीः कृणुथाप ओषधीः शिवा यदेजथा मस्तो रुक्मवक्षसः।
ऊर्जं च तत्र सुमतिं च पिन्वत यत्रा नरो मस्तः सिञ्चथा मधु॥ २॥

You make the waters rich in milk, the herbs propitious, when you bestir yourselves, O golden-backed Maruts; do you lavish (*pinv*) both sustenance and good-will there, where, O manly Maruts, you pour honey.

The first, third, and fourth pādas are found as b, c, d, of a verse in TS. iii 1.11⁸; Ts reads *krnuta* (as does also Ppp.), and it omits *śivās*; it also has, with the comm., *pinvatha* in c (which is better). Ppp. further reads *yamās* for *śivās*, and *ejati* for *-thā*; [and *siñcatā* for *-thā*].

१३५८. उदप्रुतो मस्तस्ताँ इयर्त वृष्टिर्या विश्वा निवर्तस्पृणाति।
एजाति गल्हा क्रन्त्येव तुत्रैरु तुन्दाना पत्येव जाया॥ ३॥

Water -swimming [are] the Maruts; send you that rain which

1 कृष्णं न्रियानम् इति दक्षिणायनाभिप्रायम्। 'धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्' (भ० गी० ८.२५)।

shall fill all the hollows; the *glahā* shall bestir itself, like a girl that is thrust, thrusting the *eru*, like wife with husband.

The text of this verse is hopelessly corrupt, and all attempts to make connected sense of the second half must apparently be (like that of Pischel in *Ved. Stud* i.81 ff) forced and unsuccessful. [Baunack, KZ. xxxv.532, may also be consulted.] The version of it presented in TS. (iii.1.11⁸) rather sets off its difficulties than gives any help in solving them. It makes *maruts* vocative in a, and the comm. also understands the word as vocative, not heeding its accent; the preferable reading would be *udapruto marutas*, both vocative. The comm. then takes *tān* together with *udaprutas* as qualifying *meghān* 'clouds' understood. Ppp., with the majority of SPP's authorities and some of ours (P.M.), reads *udaplutas*. Then *tān* (*pada*-text *tān*) is read by all the authorities in both texts, although the sense necessarily requires (as in our translation is assumed) *tām*, as antecedent to *yā*. But here, again, all the *pada*-texts have *yāh*, which completes their confusion. TS. has, for b, the wholly different and doubtless secondary phrase *vr̥ṣtim ye viśve maruto junanti*, making of the line 'O Maruts, send those water-swimming ones who, [namely] all the Maruts, hasten the rain'. The comm. understands *yā*, but then also *viśvā*, as neut. pl. (*vr̥jīyavādisasyāni*), while all our *pada*-texts have correctly *viśvāh*; the comm. then is obliged to supply a *ca* 'and' after *nivatas*. In c, d TS reads *krośāti* for *ejāti*, *gardā* for *glahā*, *perum* for *erum*, and *tuñjānā* for *tundānā* (some of the mss., including our O.D.R., have *tudānā*); the comm. also has *tuñjānā*, but *gahlā* (so printed, but it should doubtless be *galhā*, since he derives it from root *garh* 'chide': one of our mss. (W) and three of SPP's have *galhā*) instead of *glahā* or *gardā*, he translates it 'thunder.' These changes on *glahā* and *eru*, at least, are plainly no real variations of reading, but blind blunders over an unintelligible text. Ppp. is corrupt and hardly legible - perhaps *ye jahāti ktahnā kanye* 'va *dunnonam dunnāmā patye* 'va *jāyām*. R. suggests that the line c-d belongs to a gambling hymn, and that we are to read *glahas* and *ūrum*, a comparison being made between the shaking of the dice-holder and the *agitatio* of a female at the *coutus*.

23. To the waters : for blessings

Found also in Paipp. xix Reckoned by Kauś. (9.2) to the *brhachānti gana* and also (note to 7.14) to the *apām sūktāni*; and again (41.14), with vi.19 etc., used in a rite for good fortune : as to its combination (30.11) with the preceding hymns, see that hymn. In Vait (4.14) it accompanies in the *parvan* sacrifices the pouring out of water.

[२३ - अपांभैषज्य सूक्त]

[ऋषि-शन्ताति। देवता-आपः। छन्द-१ अनुष्टुप्, २ त्रिपदा गायत्री, ३ परोष्णिक्।]

१३५९. सस्रुषीस्तदपसो दिवा नक्तं च सस्रुषीः।
वरैण्यक्रतुर्हमपो देवीरुषं ह्वये॥ १॥

Flowing on, devoted to it, by day and by night flowing on; I, of desirable activity, call upon the heavenly waters

The verse is found as a *khila* or appendix to RV x 9, as vs 10 to that hymn. It reads there, in a, *tadapasas*, which is an obvious and called-for emendation of our text, and assumed in our translation, in c, *-kratūs*, which is also an improvement (our P. has it, but apparently only by an accident); and, for d *ā devīr avase huve*. Ppp has, for a, *ahūpo devīr upa bruve*. The first pāda lacks a syllable, unless we resolve *sa-sr-u*.

१३६०. ओता आपः कर्मण्या मुञ्चन्वितः प्रणीतये।
सद्यः कृण्वन्त्वेतवे॥ २॥

Let them release here the worked-in waters of the ceremony for conducting forward; let them at once make [them] to go

The translation implies emendation of *āpas* in a to *apas*, or else the use of the former as accusative, as in more than one other passage. *Otās*, lit 'woven in' i.e. brought in as part of the ceremony. But the comm reads *ūtās*, and explains it as = *samtatās* or *avicchedena pravahantyah* [In a, b, the reading of Ppp appears to be like ours; but in c it has *bhavantu etave*] [Cf v.23.1 for *otās*]

१३६१. देवस्य सवितुः सवे कर्म कृण्वन्तु मानुषाः।
शं नो भवन्त्वप ओषधीः शिवाः॥ ३॥

In the impulse (*sava*) of the divine impeller (*Savitā*) let men do their [sacred] work; weal to us be the waters, the herbs propitious.

Ppp reads *kṛṇvanti* in b. Here, to preserve the balance of forms, *apas* has to be understood as nominative.

24. To the waters : for blessings

Found also in Paipp xix. Reckoned in Kauś. (9.2) to the *brhachānti gana*, and (note to 7.14) to the *apām sūktāni*; used in a rite for good-fortune (41.14) with vi.19 etc : see under 19, and also (30.13) in a healing ceremony for heart-burn, dropsy, etc.

[२४ - अपांभैषज्य सूक्त]

[ऋषि- शन्ताति । देवता-आपः । छन्द-अनुष्टुप् ।]

१३६२. हिमवतः प्रस्रवन्ति सिन्धौ समह संगमः।

आपो ह मह्यं तद् देवीर्ददन् हृद्योतभेषजम्॥ १॥

They flow forth from the snowy (mountain); in the Indus somewhere [is their] gathering; may the heavenly waters give to me that remedy for heart-burn.

Ppp. reads for a, b, *himavatah prasaravatas tās sindhum upagachatah*. In d, the true reading is of course *hrddyo-*, and SPP. so reads, though doubtless against his mss., as certainly against all ours; it is a very rare thing to find the full form written in such a case (and hence the *pada*-text blunder *hr-dyota* in 1.22.1).

१३६३. यन्मे अक्षयोरादिद्योत पाण्योः प्रपदोश्च यत्।

आपस्तत् सर्वं निष्करन् भिषजां सुभिषक्तमाः॥ २॥

Whatever had burnt (*ā-dyut*) in my eyes, and what in my heels, my front feet, may the waters remove all that - they of physicians the most excellent physicians.

The collocation of suffering parts in a, b is very old; Ppp. seems to read for a, *yad aksibhyām ād-*, and, for b, *pārṣṇibhyām hrdayena ca*, for d, *tvastā ristā ivā 'nasah*. One or two of our mss. (P.H.) agree with some of SPP's in reading *karat* at end of c; and two of his have *niḥ* before it. The *pada*-division *subhīṣaktama* is taught in Prāt iv.46.

१३६४. सिन्धुपत्नीः सिन्धुराज्ञीः सर्वा या नद्यं स्थनं।

दत्तं नस्तस्य भेषजं तेना वो भुनजामहे॥ ३॥

You whose spouse is the Indus, whose king is the Indus, all you streams that are - give us the remedy for this; for that would we enjoy you

Ppp exchanges the place of the two epithets in a. The comm. reads *stana* at end of b. Before *sthana* most of our mss. retain the final *h*, as usual; SPP does not note anything as to his authorities.

25. For relief from pains (?) in neck and shoulders

Found also in Paipp. xix. Used in Kauś (30.14) in a healing rite against *gandamālās*, with kindling fifty-five *paraśu* (comm., *-śū*) leaves by chips.

[२५ - मन्याविनाशन सूक्त]

[ऋषि- शुनः शेष। देवता- मन्याविनाशन। छन्द- अनुष्टुप्।]

१३६५. पञ्चं च याः पञ्चाशच्च संयन्ति मन्या अग्निः।

इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव॥ १॥

Both the five and the fifty that gather against those of the nape - let them all disappear from here, like the noises (?*vāka*) of the *apacits*

Manyās etc may of course as well be nom, and the comm so understands them, supplying *gandamālās* 'pimples, swellings' for them to agree with, *abhi* would then be left without object, or with indefinite object, 'one,' understood The comm. renders *vākās* by *vacanīyā dosāh*, and takes *apacitām* as accus. fe. ppl. - "as blameworthy faults leave an honored woman"! Under VS xvii.57, the comm. renders *vākās* by *vākyāni*.

१३६६. सप्त च याः सप्ततिष्ठं संयन्ति ग्रैव्या अभि।
इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव॥ २॥

Both the seven and the seventy that gather against those of the neck - let them all etc. etc.

Part of the mss. (including our D R.) accent *sapta* at the beginning, and SPP with good reason adopts that in his text.

१३६७. नव च या नवतिष्ठं संयन्ति स्कन्ध्या अभि।
इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव॥ ३॥

Both the nine and the ninety that gather against those of the shoulders - let them all etc. etc

Ppp, in these verses, exchanges the numbers of 1 and 3, omits *yās* every time in a, and combines *manyā 'bhi*, *gravyā 'bhi*, *skandā 'bhi*

26. Against evil

Found also in Paipp xix Used in Kauś. (30 17) in a healing rite against all diseases, and reckoned (note to 26.1) to the *takmanāsana gana* The comm. finds it quoted also in the Naks K. (15), in a ceremony against *nirṛti*.

[२६ - पाप्मनाशन सूक्त]

[ऋषि- ब्रह्मा । देवता- पाप्मा । छन्द- अनुष्टुप् ।]

१३६८. अव मा पाप्मन्सृज वृशी सन् मृडयासि नः।
आ मा भद्रस्य लोके पाप्मन् धेह्यविहृतम्॥ १॥

Let me go, O evil (*pāpman*); being in control may you be gracious to us; set me uninjured in the world of the excellent, O evil

All the mss leave *pāpman* unaccented at beginning of d, and SPP follows them. The second pāda occurred above as v 22.9 b Ppp rectifies the defective meter of c, by reading *ā mā bhadresu dhāmasv atve dh-*. The comm gives *sam* instead of *san* in b. The Anukr overlooks the deficiency of two syllables.

१३६९. यो नः पाप्मन् न जहासि तमु त्वा जहिमो व्रयम्।
पथामनु व्यावर्तनेऽन्यं पाप्मानु पद्यताम्॥ २॥

You who, O evil, do not leave us, you here do we leave, along at the turning apart of the ways, let evil go after another

The comm understands *anuvyāvartane* as one word in c. Ppp exchanges the place of 2 c, d and 3 a, b, reading, for the former, *patho vya vyāvartane nis pāpmā tvam suvāmasi*, [and it has *mā* for *nah* in a]

१३७०. अन्यत्रास्मञ्च्यतु सहस्राक्षो अमर्त्यः।
यं द्वेषाम तमृच्छतु यमु द्विष्मस्तमिज्जहि॥ ३॥

Elsewhere than [with] us let the thousand-eyed immortal one make its home, whomsoever we may hate, him let it come upon (*rch*); and whom we hate, just him do you smite.

Ppp, as above noted, has he first half of this verse as its 2 c, d, reading corruptly *nyucya* for *ny ucyatu*, its version of c, d is *yo no dvesti tam gacha yam dvismas tam jahi*. The comm renders *ny ucyatu* by *nitarām gacchatu*

27. Against birds of ill omen

Found also in Paipp xix With 28 1 and 29 1, it constitutes RV x 165. [MGS 11 17 1 a-e is made up of our v1 27, parts of 29 1 and 28 3 and 28 1 - see also the *pratīkas* in Knauer's Index] Hymns 27, 28 and 29 are employed together in Kauś. (46 7) against birds of ill omen (the comm to AV. reads *patatrbhyas* for *patitebhyas* of the edition of Kauś.)

[२७ - अरिष्टक्षयण सूक्त]

[ऋषि- भृगु। देवता- यम, निर्वृति। छन्द- जगती, २ त्रिष्टुप्।]

१३७१. देवाः कुपोतं इषितो यदिच्छन् दूतो निर्वृत्या इदमाजगाम।
तस्मा अर्चाम कृणवाम निर्वृतिं शं नो अस्तु द्विपदे शं चतुष्पदे॥ १॥

Seeking what, O gods, the sent dove, messenger of perdition, has come hither, to it will we sing praises, make removal, weal be [it] to our bipeds, weal to our quadrupeds.

RV. has precisely the same text in this verse Ppp begins with *devas k-* Some of the mss (including our P M W.T.) read *nihkr̥tum* in c The verse lacks two syllables of being a full *jagatī*.

१३७२. शिवः कपोतं इषितो नो अस्त्वनागा देवाः शकुनो गृहं नः।

अग्निर्हि विप्रो जुषतां हविर्नः परि हेतिः पक्षिणी नो वृणक्तु॥ २॥

Propitious to us be the sent dove, harmless, O gods, the hawk (*śakuna*) [sent] to our house, for let the inspired (*vipra*) Agni enjoy our oblation, let the winged missile avoid us

Ppp agrees with RV in the better reading *grhesu* (for *grham nah*) at end of b [One suspects that “hawk” may be too specific.]

१३७३. हेतिः पक्षिणी न दभ्यात्स्मानाष्ट्री पदं कृणुते अग्निधानैः।

शिवो गोभ्य उत पुरुषेभ्यो नो अस्तु मा नो देवा इह हिंसीत्
कपोतः॥ ३॥

May the winged missile not harm us; it makes its track on the hearth, in the fire-holder; propitious be it unto our kine and men; let not the dove, O gods, injure us here.

The form *āstrī* (p *āstrī iti*) is quoted under Prāt i.74 as an example of a locative in *ī* (*pragrhya*), RV has the less primitive form *āstryām*; the conn. explains it by *vyāptāyām aranyānyām*. For c, d, RV. has a slightly different text : *śam no gobhyaś ca purusebhyaś cā 'stu mā no hinsīd iha devāḥ kapotah* The AV version spoils the meter of c, but the Anukr does not heed this

28. Against birds of ill omen etc.

All the verses found also in Paipp., but not together; 1. occurs after the preceding hymn in xix, 3 at a later point in xix; 2. in x., and there is no internal connection perceptible among them. Used by Kauś., with the preceding and the following hymn, against birds of ill omen (46 7), and vs 2 is especially quoted as accompanying the leading of a cow [and] fire three times around the house [Vss. 1 and 3 occur at MGS. ii 17 1 - see under h.27]

[२८ - अरिष्टक्षयण सूक्त]

[ऋषि- भृगु। देवता- यम, निर्ऋति। छन्द- त्रिष्टुप्, २ अनुष्टुप्, ३ जगती।]

१३७४. ऋचा कपोतं नुदत प्रणोदमिषं मदन्तः परि गां नयामः।

सुलोभयन्तो दुरिता पदानि हित्वा न ऊर्जं प्र पदात् पथिष्ठः॥ १॥

With the praise-verse (*rc*) drive you the dove forth (*pranodam*); reveling in food (*is*) we lead a cow about, breaking up tracks hard to go in; leaving us (our?) sustenance shall it fly forth, swift-flying.

Pranodam, lit 'with forth-driving', a quasi gerundial cognate accusative RV. (x.165.5) has *nayadhvam* at end of b, a better reading. In Ppp, b, c are omitted. For c, RV. has *saṁyopayanto duritāni viśvā*. In d, both RV and Ppp. (also the comm.) end with *pra patāt patisthah*, of which our reading can only be a corruption; *pathiṣṭhah* (p *pathiṣṭhah*) indicates a confusion with *pathiṣṭha* [the non-division and accent also point to *patisthah* as true reading] [Ppp. has *hivām* for *hivā na*.]

१३७५. परीमे॑ऽग्निर्मर्षत॑ परीमे॑ गामनेषत॑।

देवेष्व॑ऋत॑ श्रवः॑ क इमाँ॑ आ द॑र्घर्षति॑॥ २॥

These have taken fire about; these have led the cow about, they have gained themselves fame (*śravas*) among the gods - who shall venture to attack them?

The RV. has the same verse at x.155.5 (also VS., xxxv.18, precisely the same text with RV.), reading for a, b, *parī 'me gām anesata pary agnim ahrsata*. Ppp transposes a and b and reads *pary agnim aharṣata* (a false form). The *arsata* of our text is plainly nothing but a corruption; and part of the mss. (including our P.M.W.I.) have instead *arisata* [or *arīsata*; K. *risatu*].

१३७६. यः प्रथ॑मः प्रव॑र्तमास॑साद॑ बहु॒भ्यः प॒र्या॑मनु॒पस्प॑शानः॑।

यो॑ऽस्ये॒शै द्वि॑पदो॒ यश्चतु॑ष्पद॒स्तस्मै॑ य॒माय॑ नमो॑ अस्तु॒ मृत्य॑र्वै॑॥ ३॥

He who first attained (*ā-sad*) the slope [of heaven], spying out the road for many, who is master of these bipeds, who of the quadrupeds - to that Yama, to death, be homage.

With the former half-verse is to be compared RV.x.14.1 a, b : *pareyivānsam pravato mahīr anu b.p. anupaspaśānam* (which is AV. xviii.1.49 a, b), d is the last pāda also of RV.x.165.4 (of which a, b are found here in 29.1); c is nearly equal to RV.x.121.3 c (our iv.2.1 c; xiii.3.24 c). Ppp follows RV. in c in putting *īse* before *asya* (reading *īsay asya*). Our *pada*-text accents *asya īse*, in RV. also *asya* is accented. The verse lacks two syllables of being a full *jagatī*. [Pischel discusses the verse, *Ved Stud* ii.73 cf 66.] [Ppp. has *pravatāsasāda*]

[२९ - अरिष्टक्षयण सूक्त]

[ऋषि- भृगु। देवता- यम, निऋति। छन्द- विराट् गायत्री, ३ त्र्यवसाना सप्तपदा
विराडष्टि।]

29. Against birds of ill omen

Not found in Paipp Used by Kauś (46 7) with the two preceding hymns.

१३७७. अमून् हेतिः पतत्रिणी येतु यदुलूको वदति मोघमेतत्।
यद् वा कपोतः पदमग्नौ कृणोति॥ १॥

Them yonder let the winged missile come upon; what the owl utters, [be] that to no purpose, or that the dove makes its track (*pada*) at the fire

The second and third pādas are RV.x.165.4 a, b (we had d in the last verse of the preceding hymn), RV. omits *vā* in c, its addition damages the meter of the pāda, but the Anukr overlooks this [Pādas b, c also occur at MGS.11.17.1 d - cf. under h 27]

१३७८. यौ ते दूतौ निऋत इदमेतोऽप्रहितौ प्रहितौ वा गृहं नः।
कपोतोलुकाभ्यामपदं तदस्तु॥ २॥

Your two messengers, O perdition, that come hither, not sent forth or sent forth, to our house - for the dove and owl be this no place.

The comm reads *etau* for *etas* in a; he renders *apadam* by *anāśrayabhūtam*

१३७९. अवैरुहत्यायेदमा पपत्यात् सुवीरताया इदमा संसद्यात्।
पराडेव परा वद पराचीमनु संवर्तम्।
यथा यमस्य त्वा गृहेऽरसं प्रतिचाकशानाभूकं प्रतिचाकशान्॥ ३॥

May it fly hither in order to non-destruction of heroes, may it settle (*ā-sad*) here in order to abundance of heroes, turned away, do you speak away, toward a distant stretch (?*samvat*), so that in Yama's house they may look upon you [āś] sapless, may look upon [you as] empty (*ābhūka*).

The sense would favour the accent *avairahatya* in a, and *avīrahatyāyai*, which the comm reads, would be a further improvement The comm also has *papadyāt* at end of a, and, for c, *parām eva*

parāvatam. He explains *ābhūkam* by *āgatavantam*. At the end of e, *grhe* ought, of course, to be *grhe*, but most of the mss. (all of ours that are noted) have *grhe*, and SPP also has admitted it into his text [As to Yama's house cf Hildbrandt, *Ved Mythol*, 1512. For *cākaśān*, see *Gram* §1008 b]

30. To the *samī* plant : for benefit to the hair

Found also in Paipp. xix. Verse 1 is wholly unconnected in meaning with the others, nor do these clearly belong together. Used by Kauś. (66.15) in the *savayajñas*, at a *sava* called *paunaḥśila* (*paunasira*, comm), and vs. 2 (2 and 3, comm.) in a remedial rite (31 1)

[३० - पापशमन सूक्त]

[ऋषि- उपरिबभ्रव । देवता- शमी । छन्द- जगती, २ त्रिष्टुप्, ३ चतुष्पदा शंकुत्यनुष्टुप्]

१३८०. देवा इमं मधुना संयुतं यवं सरस्वत्यामधि मृणावचर्कषुः।

इन्द्र आसीत् सीरपतिः शतक्रतुः कीनाशा आसन् मरुतः
सुदानवः॥ १॥

This barley, combined with honey, the gods plowed much on the Sarasvatī, in behalf of Manu (?); Indra, of a hundred abilities, was furrow-master; the liberal (?*sudānu*) Maruts were the plowmen

Ppp has this verse only by citation of its *pratīka*, as if it had occurred earlier; but it has not been found elsewhere in the text. It occurs also in TB. (ii 4 8⁷; exactly repeated in ĀpŚŚ vi.30.20, PGS.ii 1 6), MB.iii.1 16, and K. (xiii.15) The TB version begins with *etam u tyam madh-* (so MB also), it gives in b *sarasvatyās* and *manāv* : cf. *manāv adhi*, RV viii.61.2, ix 63 8, 65.15; and the translation follows this reading; MB. has *vanāva carkrdhi* The comm, too, though the reads *manau*, explains it by *manus yajātau*. In a, he has *samyutam* (for *samyutam*). He explains *acarḥsus* by *kr̥tavantas*, as if it came from root *kr* ! [SPP. reads *manau*, without note of variant]

१३८१. यस्ते मदौऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि।

आरातृत्वद्वन्या वनानि वृक्षि त्वं शमि शतवल्शा वि रौह॥ २॥

The intoxication that is yours, with loosened hair, with disheveled hair, wherewith you make a man to be laughed at - far from you do I wrench [out] other woods; do you, O *samī*, grow up with a hundred twigs

Even the lines of this verse seem unrelated. Ppp. has, in a, *mado vikeśo yo vikeśyo*, and its c, d are entirely different : *bhrūnaghno varivānā janitvam tasya te prajayas suvāmi keśam*. SPP. reads *śatavalśā* in d, with a part of the mss (including our P.M.K.Kp.). The comm. explains *vrksī* by *vrścāmī*; but its connection and form, in the obscurity of the verse, are doubtful. [W. Foy discusses root *vrj*, KZ. xxxiv. 241 ff., and this vs at p 244] R writes “The fruit of the *śamī*, the pod or kernels, is regarded (Caraka, p 182, 1.6) as injurious to the hair; and from the designation *keśamathanī* in Rājan.8.33 is to be inferred that it makes the hair fall out. But nothing is said of an intoxicating effect. To the two trees usually identified with *śamī*, *Prosopis spicigera* and *Mimosa suma*, belongs neither the one nor the other effect. Nor is either ‘of great leaves’ [The Dhanvantarīya Nighantu, p.188 of the Poona ed., also speaks of *śamī* as *keśahantrī* and of its fruit as *keśanāśana*]

१३८२. बृहत्पलाशे सुभगे वर्षवृद्ध ऋतावरि।

मातेव पुत्रेभ्यो मृदु केशेभ्यः शमि॥ ३॥

O you of great leaves,¹ blessed one, rain-increased, righteous!² as a mother to her sons, be you gracious to the hair, O *śamī*

It is possible to read sixteen syllables out of the second half-verse (accenting then *mrda*), but the description of the Anukr. implies 8 + 8 . 8 + 6 = 30 syllables [as does also the position of the *avasāna*-mark, which is put after *mrda*] Ppp. eases the situation by-inserting *nas* before *śamī* in d; it also reads *ūrdhvasvapne* (for *varsavrdhe*) in b.

31. At rising of the sun (or moon)

Found also in Paipp xix., as in RV (x.189.1-3), SV (ii 726-8)* VS (iii.6-8), TS. (1.5.3¹), K. (vii 13), MS (1 6 1) Used by Kauś (66 14) in the *savayajñas*, with a spotted cow as *sava*. And by Vait. in the *agnyādheya* ceremony (6 3), as the sacrificer approaches the *āhavanīya* fire, and again in the *sattra* (33.28), spoken by the Brahman-priest to the *hotar*, after the *mānasastotra*. *[Also in 1.631-3 = Naigeyaśākhā v.46-8.]

[३१ - गौ सूक्त]

[ऋषि- उपरिब्रभव। देवता- गौ। छन्द- गायत्री।]

१३८३. आयं गौः पृथ्विरक्रमीदसदन्मातरं पुरः।

पितरं च प्रयन्स्वः॥ १॥

1 बृहन्ति महान्ति समधिकानि पलाशानि पर्णानि यस्याः सा।

2 ऋतम् उदकं सत्यं यज्ञो वा तद्वति। ऋतावरि।

Hither has stridden this spotted steer, has sat upon his mother in the east, and going forward to his father, the heaven (*sva*)

All the texts agree in this verse, except that TS has *asanat* and *punah* in b, while Ppp. has *prayat* in c. It seems to be a description of the rising of a heavenly body, the comm. and the translators say, the sun, but the epithet “spotted,” and the number thirty in the third verse point rather to the moon. The “mother” is of course the earth, upon which it seems to rest a moment.

१३८४. अ॒न्तश्चर॑ति रोच॒ना अ॒स्य प्रा॒णाद॑पा॒नतः॑।

व्य॒ख्यन्म॑हिषः स्वः॥ २॥

He moves between the shining spaces, from the breath of this outbreathing [universe]; the bull (*mahisa*) has looked forth unto the heaven (*sva*).

RV. (with which, through the whole hymn, SV and VS entirely agree) reads (as does TS) *apānatī* (p. *apa anati*) at end of b, in c, it reads *divam* for *svah*. TS. inverts the order of a and b, and has the same c as out text, on the other hand, MS. has our b, but *arnave* (for *rocanā*) in a, and a wholly peculiar c : *prati vām sūro ahabhih* Ppp. has (nearly as TS), for a, b, *yasya prāṇād apānaty antas carati rocanah*; and *divam* (with RV) at the end. The sense of the verse is very obscure, made so by the unintelligible second pāda; Roth suggests *apānati* [as 3d singular], with *rocanā* “stars” as subject : “They die at his breath” · but this teems with difficulties [In Geldner’s note, *anati* was taken as 3d plural.] Our P.M.I.R.T.K., and all SPP’s authorities, separate *rocanā asya* in *samhitā* (the *pada*-text reading *-nā*), and SPP. has accordingly, properly enough, adopted it in his text : see the note to Prāt.iii 34 [Ppp also has *vyākhyān*]

१३८५. त्रिंशद् धामा॑ वि रज॑ति वाक् प॒त॒ङ्गे अ॑शि॒श्रियत्॑।

प्र॒ति वस्तो॑र॒हृद्भिः॑॥ ३॥

Thirty domains (*dhāman*) he rules over; voice, the bird, has set up, to meet the day with the lights of morning

This translation is one of despair, and of no value, like the others that are given of the verse. Taken by itself, the first pāda is well enough, and seems most naturally (as noted above) to refer to the thirty days of the moon’s synodical revolution, or spaces of the sky traversed by it in them, to understand it of the thirty divisions of the day (*muhūrta*) looks like an anachronism; and thirty gods (Ludwig) is wholly senseless [Roth observes : Ushas, in returning to her point of departure, traverses thirty *yojanas* (RV.i 123.8): the path of the light around the world thus appears to be divided into thirty stages.] The variety of reading of the texts

indicates, as in many other like cases, the perplexity of the text-makers RV (with SV VS) has, for b, *vāk patamgāya dhīyate*, TS and MS have *patamgāya*, but TS follows it with *śīśriye*, and MS with *hūyate* Ppp reads *-gāya su śriyat* In c, RV (etc) reads *aha*, particle, for *ahas*, and the comm. does the same, TS. gives, for the whole pāda, *praty asya vaha dyubhih*, while MS substitutes our 2 c, in its RV version, having given its wholly independent version of this as 2 c, (see above), Ppp has at end *divi* In a, MS reads *trinśaddhāmā*, as compound, the other texts (and three of SPP's authorities) have *trinśad dhāma* (the *pada*-reading is *dhāma*). Both TS. and MS, it may be added, put vs. 3 before 2

With this hymn ends the third *anuvāka*, of 11 hymns and 33 verses, the extracted item of Anukr. is simply *trīya* (see end of the next *anuvāka*)

32. Against demons

The first two verses found also in Paipp. xix * Kauś. has the hymn (or vss 1, 2) in a remedial rite against demons (313), the fire is circumambulated three times, and a cake is offered, and it is reckoned (note to 8.25) to the *cātana gana* Verse 3 is by itself reckoned (note to 168) to the *abhaya gana*, and also (note to 25.36) to the *svastyayana gana*. * [Ppp. then has a third verse, whose a = vi 40 1 a, and whose b is corrupt Roth's note seems incomplete.]

[३२ - यातुधानक्षयण सूक्त]

[ऋषि- चातन, ३ अथर्वा । देवता- १ अग्नि, २ रुद्र, ३ मित्रावरुण ।

छन्द- त्रिष्टुप्, २ प्रस्तार पंक्ति ।]

१३८६. अन्तर्द्वि जुहुता स्वेतद् यातुधानक्षयणं घृतेन ।

आराद् रक्षांसि प्रति दह त्वमग्ने न नो गृहाणामुप तीतपासि ॥ १॥

Within the flame, pray, make you this sorcerer-destroying libation with ghi; from afar, O Agni, do you burn against the demons, may you not be hot toward our houses

Our mss (so far as noted) and nearly all SPP's, accent *juhutā* in a; but his text, as well as ours, emends to *juhutā*. The comm. understands at the beginning *antar dāve* as two separate words, and that is a preferable, and probably the true, reading The gen. in d is peculiar, we should expect with it *tītapāti*, in impers. sense. 'may there be no sickness befalling our houses.' Ppp. reads *ghrtam nah* at end of b, and, for d, *mā 'smākam vasū 'pa tītipanthā* The verse (10 + 10 . 12 + 11 = 43) is ill-defined as a mere *tristubh*.

१३८७. रुद्रो वो ग्रीवा अशरैत् पिशाचाः पृष्टीर्वोऽपि शृणातु यातुधानाः।
वीरुद् वो विश्वतोर्वीर्या युमेन समजीगमत॥ २॥

Rudra has crushed (*śr*) your necks, O *piśācas*; let him crush in (*api-śr*) your ribs, O sorcerers; the plant of universal power has made you go to Yama.

A few of SPP's authorities (also the Anukr., in citing the verse) read *aśarīt* in a. Some of our mss. accent *piśācāḥ* at end of a (P.M.I.p.m.), and *yātudhānāḥ* (P.M.I.), all the *pada*-mss. absurdly have *viśvataḥ vīryāḥ* at end of c. Ppp. has, for a, b, *śarvo vo grīvāy aśarīs piśācā vo 'pa śrnāty agnih*, and in d it gives *mṛtyunā for yamena*. [The "verbal forms with suspicious *ai*" in the AV. (*śarais* etc., *asaparyait* : cf. *Gram.* §555, c, 904 b, 1068 a) have been treated by Bloomfield, ZDMG, xlviii.574 ff., and Böhtlingk, *ibidem*, liv.510 ff. Cf also note to xviii.3.40]

१३८८. अभयं मित्रावरुणाविहास्तु नोऽर्चिषात्रिणौ नुदतं प्रतीचः।
मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो विज्ञाना उप यन्तु मृत्युम्॥ ३॥

Fearlessness, O Mitra-and-Varuṇa, be ours here, drive you backward the devourers with your gleam, let them not find a knower, nor a foundation (*pratiṣṭhā*), mutually destroying one another let them go unto death.

The verse occurs also in AGS. (iii.10.11), which has, in a, b, *-nā mahyam astv arcīṣā śatrūn dahatam pratītya*, in c, *vindantu*; in d, *bhīndānās*. The latter half-verse is found again as viii.8.21 c, d *Pāda* a has a redundant syllable unheeded by the Anukr.

33. Praise to Indra

Found also in Paipp.xix., and in AA. (v.2.1) and ŚŚS. (xviii.3.2); and the first verse, in the Naigeya supplement to SV i. (i.3; or SV.1.588). Kauś. quotes, in the section relating to house-building, marking cattle, etc., with the simple direction *ity āyojanānām apyayah* (23.17); the schol. and the comm. declare it to relate to the rite for success in plowing (*kṛs ikarman*); the details of the process described by them have nothing to do with the expressions of the Atharvan text. Again, it appears in a *kāmya* ceremony (59 18), with vii 2, 6, etc. (by a *sarvaphalakāma*, comm.); and the comm. holds it to be intended (106.1,8) in the portent-rite for the collision of plows. It is further reckoned (note to 19.1) to the *pustika mantras*.

[३३ - इन्द्रस्तव सूक्त]

[ऋषि- जाटिकायन। देवता- इन्द्र। छन्द- गायत्री, २ अनुष्टुप्।]

१३८९. यस्येदमा रजो युजस्तुजे जना वनं स्वः।

इन्द्रस्य रन्त्यं बृहत्॥ १॥

Of whom the welkin (*rajas*) here [is] the allies, [who] thrusts (?) people, the wood, the heaven - great [is] Indra's gladness.

This is a mechanical version, not pretending to sense; the verse appears to be too corrupt for anything else. The other texts bring plenty of variants, but no real improvements of reading. All agree in c, also in *yasye* 'dam at the beginning of a, between, SV. has *ārajo yujas tuje jane vanam svah*; AA. has *ārajas tujo yujo vanam sahaḥ*; ŚŚS. has *oja ārujas tujo yujo balam sahaḥ*. Ppp. reads *tute janam svah*, and, for the rest of 1 and 2, *indrasya nāgnikeśavah vrsāṇaṁ dhṛsadaś śavas purā yathā dhīstinah indraś ca rantyam mahat*. The comm. explains *tuje* by *tojanāya śatrūnām hīsanāya*, takes *ā yujas* as a verb = *saṁnaddham karoti*, *vanam* as *vananīyam*, *sva* as *susthu prāptavyam*, etc. all the purest nonsense.

१३९०. नाद्येष आ दद्युषते द्युषाणो द्युषितः शवः।

पुरा यथा व्यथिः श्रव इन्द्रस्य नाद्येष शवः॥ २॥

[He is] not to be dared against; [his] might, dared, dares daring against [others]; as, of old, his fame [was] unwavering, Indra's might [is] not to be dared against.

The (provisional) translation given implies emendation of text, in a, d, to *ādhr̥ṣe*, in b, to *dhṛṣānam dhṛṣitam*, and in c, to 'vyathi. AA's version of the whole is *nā ''dhṛsa ā dadharsa dādhr̥sānam dhṛsitam śavah purā yad īm ativyathir indrasya dhṛṣitam sahaḥ*. [Cf. iv.21.3 and note, and Geldner, *Ved. Stud.* ii 29.] ŚŚS. has nothing corresponding to the second half-line; for the first, it reads *anādhṛṣtam vipanyayā nā ''dhṛsa ā ādadharsayā dhṛṣānam dhṛṣitam śavah*. The reading of Ppp. was given under vs. 1. The comm. has *vyathi* in c.

१३९१. स नो ददातु तां रयिमुं पिशङ्गसदृशम्।

इन्द्रः पतिस्तुविष्टमो जनेष्वा॥ ३॥

Let him give us that wide wealth, of reddish (*piśaṅga*-) aspect; Indra [is] most powerful lord among the people.

Ppp., also the comm., and one of our MSS. (H.) read *dadhātu* in a, AA and ŚŚS. and the comm. have *tam* for *tām*; Ppp. gives *no* instead;

instead of *urum* in b, ŚŚS. has *puru*, and AA repeats *rayim* In c, both AA and ŚŚS. read *tavastamas*; the comm., *tuvittamas* Our *tuvistamas* in vouched for by two rules of the Prātiśākhya, iii 96 and iv 59 Further, the comm. in b reads *-sadrśam* That the verse is *usnih* and not *gāyatrī* appears not to be noted in the Anukr. [ŚŚS omits *ā* at the end]

34. Praise and prayer to Agni

Only vss 1, 3, 4 found in Paipp. xix It is also a RV hymn, x 187 (with exchange of place between vss 2 and 3); in other texts is found only the last verse. As in the case of certain previous hymns with a refrain, one may conjecture that, with omission of the refrain, and combination of the remaining parts of verses, it was made into or viewed as three verses, but the case is a much less probable one than those we have had above [Cf Oldenberg, *Die Hymnen des RV*, i 245.] The hymn is employed by Kauś (31 4), with vii 114 2, in a remedial rite against demons, and it is added (note to 8 25) to the *cātana gana*

[३४ - शत्रुनाशन सूक्त]

[ऋषि- चातन। देवता- अग्नि। छन्द- गायत्री।]

१३९२. प्राग्नये वाचमीरय वृषभाय क्षितीनाम्।

स नः पर्षदति द्विषः॥ १॥

Send you forth the voice for Agni, bull of people (*ksiti*) · may he pass us over our haters.

१३९३. यो रक्षांसि निजूर्वत्यग्निस्तिग्मेन शोचिषा।

स नः पर्षदति द्विषः॥ २॥

He who burns down the demons, Agni, with sharp heat (*śocis*) : may he etc etc.

RV. has *vrsā śukrena* at beginning of b

१३९४. यः परस्याः परावर्तस्तिरो धन्वातिरोचते।

स नः पर्षदति द्विषः॥ ३॥

He who from distant distance shines over across the wastes . may he etc. etc.

Ppp. reads, for c, *tiro viśvā 'dhirocate..*

१३९५. यो विश्वाभि विपश्यति भुवना सं च पश्यति।

स नः पर्षदति द्विषः॥ ४॥

Who looks forth upon and beholds together all beings : may he etc etc.

Ppp reads *nipaśyati* in a

१३९६. यो अस्य पुरे रजसः शुक्रो अग्निर्जायत।
स नः पर्षदति द्विषः॥५॥

Who, the bright Agni, was born on the further shore of this firmament (*rajas*) may he etc. etc

Nearly all our mss (all save O D K), and the great majority of SPP's, read *ajāyata*, without accent, at end of b, both editions give *aj-* RV has *asya*, unaccented, in a The verse is also found in TS (iv 2.5²), TB (iii.7.8¹), and MS. (ii 7 12*), all beginning a with *yat* and c with *tat*, and having, instead of *śukro agnir, śukram jyotir* (but MS. *mahaś citram jyotir*); all accent *ajāyata*, and TB MS accent *asya* with our text *[Also at iii 2 4, with the same reading, save *parisad*]

35. Prayer to Agni Vaiśvānara

Found also in Paipp xix, and in the Śrauta-Sūtras of Āśvalāyana (viii.11 4) and Śāṅkhāyana (x 9 17), the first verse, further, in VS. and MS This hymn and the one following are called by Kauś (31 5) *vaiśvānariya*, and used in a general remedial rite, and verse 35.2 is reckoned (note to 32 27) to the *anholūṅga gana*. In Vait. hymn 35 appears alone in the *agnicayana* (29 5), with i 21 and vii.84, accompanying the covering of the first courses of bricks

[३५ - वैश्वानर सूक्त]

[ऋषि- कौशिक। देवता- वैश्वानर। छन्द- गायत्री।]

१३९७. वैश्वानरो न ऊतय आ प्र यातु परावतः।
अग्निर्नः सुष्टुतीरुप॥१॥

Let Vaiśvānara, for our aid, come forth hither from, the distance - Agni, unto our good praises

ĀSS has this verse precisely as in our text, and so has VS at xviii.72 [and ŚSS. has the *pratīka*, a], but VS xxvi 8 has again the first two pādas, with *agnir ukthena vāhasā* (see under the next verse) for third; and MS iii 16 4 has the latter version, with the further variant of *ūtyā pra* (i.e., doubtless, *ūtyā ā pra*) at the end of a Ppp. has the bad reading *ūtāyā pra*; it further exchanges the third pādas of 1 and 2, and reads as 2 c *upe 'mām sustutim mama*.

१३९८. वैश्वानरो न आर्गमदिमं यज्ञं सजूरुप।
अग्निरुक्थेष्वंहसु॥ २॥

Vaiśvānara, our ally (*sajūs*), has come unto this our offering - Agni, at our songs, in our distresses

The two Sūtras have for c *agnir ukthena vāhasā* (found in VS MS in combination with 1 a, b), Ppp., as also noticed above, has for c omits 1 c. The translation given implies that *anhasu* (which is read by all the mss. without exception, and is quoted so in the commentary to Prāt. iv 32) is the same with the usual *anhahsu*, no stem *anhan* is found anywhere else; the comm foolishly explains it by *abhigantavyesu*, adj to *ukthesu*. The translation, moreover, represents the *pada*-text reading of *āgamat* in a as *ā agamat*, but it seems altogether likely that the true meaning is *a gamat* 'may he come'

१३९९. वैश्वानरोऽङ्गिरसां स्तोममुक्थं च चाक्लृप्त।
ऐषु द्युम्नं स्वर्यमत॥ ३॥

May Vaiśvānara shape the praise and song of the Aṅgirasas; may he extend to them brightness (*dyumna*) [and] heaven (*svar*).

Of the two Sūtras, ŚSS supports our *cākṛpat* (comm *cakṛpat*) in sense by reading *jījanat*; AŚS has the better reading *cākanat* 'take pleasure in'. AŚS also has *aṅgirobhyas* in a (both preserve the *a* of *aṅg-*), Ppp has *no aṅgirobhis*. In b, Ppp and ŚSS. have *yajñam* for *uktham*, AŚS has *stoma* for *-mam*, and in c omits *ā* (if it is not a misprint); Ppp has *pra* instead of *ai 'su*.

36. In praise of Agni

Found also, imperfect, in Paipp xix, and in other texts, as SV (ii 1058-60), etc, mentioned under the several verses. For the use of the hymn with its predecessor by Kauś (31.5), see under the latter.

[३६ - वैश्वानर सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- गायत्री।]

१४००. ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम्।
अजस्रं घर्ममीमहे॥ १॥

To Vaiśvānara, the righteous, lord of right, of light, we pray for unfailing heat (*gharma*)

The Sāman version, as also that in VS. (xxvi.6), MS (iv.11.1), and AŚS (viii 10 3), is precisely accordant with ours, that in ŚŚS. (iii 3 5) has *bhānum* instead of *gharmam* in c

१४०१. स विश्वा प्रति चाक्लृष ऋतून्स्तृ सृजते वृशी।

यज्ञस्य वयं उत्तिरन्॥ २॥

He shaped himself unto all things, he, the controlling one, sends out the seasons, drawing out the vigor (*vayas*) of the sacrifice.

The verse is corrupt in Ppp, but the second and third pādas in it exchange places, as they do in the SV. version SV also reads, for a, *ya idam pratipaprathe*, and has *sva* for *vayas* in c; it and all the other versions read *rtūn*, our *rtūnr* is quoted in Prāt.11.29, and in the comment to i 68 The comm reads in a *viśvāh* and *cakre*, and some of our authorities (P I K.), with the great majority of SPP's, also have *viśvāh*, but SPP gives *viśvā* in this text, as we have done AŚS. (viii.9.7) and ŚŚS (x 11.9) read instead *viśvam*, and *cāklpat* TB. (ii 4 19⁻¹⁰) makes an *anustubh* verse of our 3 b, c and 2 a, b, it reads, for our 2 a, *sa idam prati paprathe*

१४०२. अग्निः परेषु धामसु कामो भूतस्य भव्यस्या

सम्राडेको वि राजति॥ ३॥

Agni, in distant domains, the desire of what is and is to be, bears rule as the one universal ruler.

Or, it may be (so Florenz), 'Agni, as Kāma, rules over what has been and is to be,' etc., the comm explains *kāmas* as *kāmayitā kāmaprado vā*. SV (also VS.xii.117) reads *priesu* for *paresu* in a, AŚS (viii 10 3) has instead *pratnesu*. ŚŚS. (iii.5.8) has our text without variant, also TB (see above), in b, c. [Cf iii.21.4 and Muir, v 403.]

37. Against curses

Found also in Paipp. xx Quoted by Kauś (48.23) in a witchcraft ceremony (against the effect of an opponent's sorcery, comm), with giving a pale lump (*pindam pāndum* the comm. explains it as a lump of white dirt) to a dog; and vs. 3 is, doubtless correctly, regarded by the comm as intended at 48.37 (the *pratika* would equally designate vii.59), with the laying on of fuel from a tree struck by lightning. The hymn is further reckoned (note to 25 36) to the *svastyayana gana*.

[३७ - शापनाशन सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्रमा। छन्द- अनुष्टुप्।]

१४०३. उप प्रागात् सहस्राक्षो युक्त्वा शपथो रथम्।

शप्तारमन्विच्छन् मम वृक इवाविमतो गृहम्॥ १॥

Hither has come forth, having harnessed his chariot, the thousand-eyed curse, seeking after my curser, as wolf the house of a sheep-owner.

Ppp has, in a, *abhi* (which is better) for *upa*, in c, *yāti* for *mama*; and, in d, it combines *vrkai* 'va - which contraction the Anukr. appears to ratify. *Yuktvyāya* would fill out b more acceptably.

१४०४. परिणो वृद्धिश्च शपथ हृदमग्निरिवा दहनम्।

शप्तारमन्त्रं नो जहि दिवो वृक्षमिवाशनिः॥ २॥

Avoid us, O curse, as a burning fire a pond; smite our curser here, as the bolt from heaven a tree.

The distinction of *hr* and *hra* in manuscripts is so slight that some of our mss. might be viewed as reading *hṛdam* in b, and SPP. estimates most of his authorities as giving it (and the comm. *idam*), though he also accepts *hradam* in his text. Ppp. reads *iva* in b, and *tvam* for *nas* in c, and *divyā* for *divas* in d.

१४०५. यो नः शपादशपतुः शपतो यश्च नः शपात्।

शुने पेष्टमिवावक्षामं तं प्रत्यस्यामि मृत्यवे॥ ३॥

Whoever shall curse us not cursing, and whoever shall curse us cursing, him, withered (?), I cast forth for death, as a bone (??) for a dog.

The first half-verse is repeated below, as vii.59.1 a, b, with a different second half, it is also found, with still another ending, in TB. (iii.7.6²³), TA (ii.5.2¹¹), and Āp.(iv.15.1): these three put *śapatas* in b next before *śapāt*. The meaning of both *peṣṭram* (for which cf. iv.12.2) and *avaks āmam* in c is extremely doubtful, and the translation of the line must be regarded as only tentative. [Bloomfield takes *ava-ksāmam* as 'down upon the ground': on the score of form and accent (*Gram.* §1313 b, 1310), this is admissible; but I can hardly cite an example of *ava* thus used, except Pāṇini's *ava-lomam*.] The comm. reads *peṣṭam*, explaining it by *pist amayam khādyam*; *avaksāmam* is glossed with *avadagdhām*. Ppp. gives the verse the same second half as our vii. 59.1. The Anukr. appears to

ratify the contraction -tram 'va in c. [Pāda d = v 8 5 d Compare also iv.36.2 a, b.]

38. For brilliance

Found also in Paipp ii (in the order 1, 2, 4, 3); and in TB. ii 7 7¹⁻² (in the order 1, 4, 2, 3) and K xxxvi 15 (in the order 3, 2, 1, 4). This hymn and its successor are employed together by Kauś (13 3-6) in a rite for glory, with the navel-hairs of sundry creatures [cf Weber, *Rājasūya*, p.99, n 3], and splinters of ten kinds of trees; and they are reckoned to both *varcasya ganas* (notes to 12.10 and 13.1) They are further included [139 15] with several others (i 30, iv 30, etc) in a rite (called *utsarjana*, comm.) in the ceremony of entering on Vedic study

[३८ - वर्चस्य सूक्त]

[ऋषि- अथर्वा। देवता- बृहस्पति अथवा त्विषि। छन्द- त्रिष्टुप्।]

१४०६. सिंहे व्याघ्र उत या पृदाकौ त्विषिरग्नौ ब्राह्मणे सूर्ये या।

इन्द्रं या देवी सुभगा ज्ञान सा न ऐतु वर्चसा संविदाना॥ १॥

What brilliancy (*tvīṣi*) is in lion, in tiger, and what in adder,¹ in fire, in the Brāhman, what is the sun : the fortunate goddess that gave birth to Indra - let her come to us, in union with splendor.

Ppp. reads *vavardha* for *jajāna* in c, and *sā ā nai 'tu* in d TB. has in the refrain *ā 'gan* (or *ā gan*) for *ai 'tu*.

१४०७. या हस्तिनि द्वीपिनि या हिरण्ये त्विषिरप्सु गोषु या पुरुषेषु।

इन्द्रं या देवी सुभगा ज्ञान सा न ऐतु वर्चसा संविदाना॥ २॥

What brilliancy is in elephant, in leopard, what in gold, in waters, in kine, what in men (*puruṣa*) : the fortunate goddess etc etc.

Ppp. and TB. agree in reading *aśveṣu purusesu gosu* in b

१४०८. रथे अक्षेष्वाभस्य वाजे वाते पर्जन्ये वरुणस्य शुभे।

इन्द्रं या देवी सुभगा ज्ञान सा न ऐतु वर्चसा संविदाना॥ ३॥

In chariot, in dice, in the bull's strength (*vāja*), in wind, in rain-god, in Varuna's vehemence (*śuṣma*) : the fortunate goddess etc. etc.

1 पृदाकौ सर्पे। पदयति कुत्सित शब्दयति स्वेन दष्टान् प्राणिन इति पृदाकः सर्पविशेषः।

Ppp inverts the order of *vāte* and *parjanya* in b, TB [and comm] read *vsabhasya* in a

१४०९. राज॒न्ये दु॒न्दुभावाय॑तायाम॒श्वस्य॑ वाजे॒ पुरु॑षस्य मा॒यौ।

इन्द्रं॑ या दे॒वी सु॒भगा॑ ज॒जान॒ सा न॒ ऐतु॑ वर्च॑सा संवि॒दाना॥ ४॥

In a noble (*rājanya*), in the drum, in the drawn [arrow], in the horse's vigor, in man's roar (?) : the fortunate goddess etc. etc

Ppp and TB agree in prefixing *yā* at the beginning of the verse, and TB has *krandye* for *vāje* in b, while Ppp has, for b, *tvīsir aśve māyām stanayitna gosu yā* *Māyu* is not properly used of *purusa* 'man,' and the expression is obscure and doubtful. The comm takes *āyatāyām* as = *ātādyamānāyām* and qualifying *dundubhau* ' [For the meaning here assigned to it, see note to v1 65 1] In this hymn, again, it appears as if the equivalence to three verses were recognized, the refrain of vss 2, 3 being left out of account. But the Anukr acknowledges four verses, and each of the four has its refrain in TB

39. For glory

Found also in Paipp xix. Used by Kauś always in connection with hymn 38 see under that hymn.

[३९ - वर्चस्य सूक्त]

[ऋषि- अथर्वा। देवता- बृहस्पति अथवा त्विषि। छन्द- जगती, २ त्रिष्टुप्, ३ अनुष्टुप्।]

१४१०. यशो॑ ह॒विर्वर्ध॑तामिन्द्र॒जुतं॑ स॒हस्र॑वीर्यं सु॒भृतं॑ स॒ह॑स्कृतम्।

प्र॒सस्त्रा॑ण॒मनु॑ दी॒र्घाय॑ चक्ष॑से ह॒विष्म॑न्तं मा वर्ध॑य ज्येष्ठ॑ता॒तये॥ १॥

[As] glory (*yaśas*) let [my] oblation increase, quickened by Indra, of thousand-fold might, well-brought, made with power; me, proceeding mightily onward unto long sight, [me] with my oblation, do you increase unto chief-hood.

Ppp has, for b, *sahasratrstis sukrtam sahasvat*, in c, *jīvase* (which is better) for *caksase*, in d, it omits *mā*, which improves the meter. The comm. has *suvrtam* in b. The "jagati" (11 + 12 12 + 13 = 48) is an irregular one. [Cf RV v.44 3, where we have the intensive of *sr* with *anu-pra*]

१४११. अ॒च्छां न॒ इन्द्रं॑ य॒शसं॑ यशो॑भिर्यश॒स्विनं॑ नम॒साना॑ वि॒धेमा॑।

स नो॑ रा॒स्व रा॒ष्ट्रमिन्द्र॑जुतं तस्य॑ ते रा॒तौ य॒शसः॑ स्या॒मा॥ २॥

Unto our glorious Indra, rich in glory, would we, rendering

homage, with glories pay worship; do you bestow on us royalty quickened by Indra, in your bestowal here may we be glorious

This verse is found in Ppp in a different connection, further on in the same book, and with quite different readings *vayam* for *nas* in a, for b, *yaśasvino havisai 'nam vidhema*, in c, *dadhad* for *rāsva*, for d, *tasya rātre adhivāke syāma*

१४१२. य॒शा इन्द्रो॑ य॒शा अ॒ग्निर्य॒शाः सोमो॑ अजायत।

य॒शा विश्व॑स्य भूतस्या॒हमस्मि॑ य॒शस्तमः॑॥ ३॥

Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious

Ppp combines *yaśā 'gnir* in a This verse is repeated below, as 58 3

40. For freedom from fear

The first two verses are found also in Paipp. 1, much altered Used, according to Kauś (59 26), by one who desires absence of danger, with vi.48, with worship or offering to the seven seers in as many directions; and Keśava and the comm regard it as further intended by 16 8, in a rite for courage in an army, vss 1, 2 are reckoned (note to 16 8) to the *abhaya gana*, and vs 3 (note to 25 36) to the *svastyayana gana*; the comm notes its application according to 139 7 in the rite for one beginning Vedic study.

[४० - अभय सूक्त]

[ऋषि — अथर्वा। देवता — १ द्यावापृथिवी, सोम, सविता, अन्तरिक्ष, सप्तर्षिगण, २ सविता, इन्द्र; ३ इन्द्र। छन्द — जगती, ३ अनुष्टुप्।]

१४१३. अभयं॑ द्यावा॒पृथिवी॑ इ॒हास्तु॑ नोऽभयं॑ सोमः॑ सविता नः॑ कृणोतु।

अभयं॑ नोऽस्तुर्व॑न्तरिक्षं॑ सप्त॒र्षीणां॑ च॑ ह॒विषा॑भयं॑ नो अस्तु॥ १॥

Let fearlessness, O heaven-and-earth, be here for us, let Soma, Savitā, make us fearlessness; be the wide atmosphere fearlessness for us, and by the oblation of the seven seers be there fearlessness for us

In d, *saptarsināms* read by one or two mss. Ppp. has only the first pāda of this verse Neither vs 1 nor vs. 2 is a good *jagatī*, easy emendations would make both good *tristubh*.

१४१४. अ॒स्मै ग्रा॒माय॑ प्रदि॒शश्च॑त॒स्र ऊर्जं॑ सु॒भूतं॑ स्व॒स्ति स॒विता नः॑ कृणोतु।

अ॒श॒च्चिन्द्रो॑ अभयं॑ नः॑ कृणोत्व॒न्यत्र॑ रा॒ज्ञा॒मभि॑ यातु म॒न्युः॥ २॥

For this village [let] the four directions - let Savitā make for us sustenance, well-being, welfare, let Indra make for us freedom from foes, fearlessness; let the fury of kings fall on (*abhi-yā*) elsewhere.

Ppp. rectifies the redundancy of b by reading *subhūtaṁ savitā dadhātu*; in c, it reads *aśatrum* and omits *nas*; for d, it has *madhye ca viś ām sukrte syāma*. The comm. reads *aśatrus* in c

१४१५. अ॒न॒मि॒त्रं नो॑ अ॒ध॒राद॑नमि॒त्रं न॑ उत्तरात्।

इन्द्रा॑नमि॒त्रं नः॑ प॒श्चाद॑नमि॒त्रं पु॒रस्कृ॑षि॥ ३॥

Freedom from enemies for us below, freedom from enemies for us above; O Indra, make freedom from enemies for us behind, freedom from enemies in front.

Or, these four directions admit of being understood (so the comm.) as from the south, from the north, from the west, in the east. The verse is found also in the Kāṇva version of the Vājasaneyi-Samhitā (iii.II.6), with *me adharāg* in a, *udak krdhi* in b, and *paścān me* in c; further, in K. (xxxvii.10).

41. To various divinities

Not found in Paipp., nor, so far as observed, in any other text. Used by Kauś. (54.11), with ii.15, in the *godāna* ceremony, as the youth is made to eat a properly cooked dish of big rice (*mahāvrihi*)

[४१ - दीर्घायुप्राप्ति सूक्त]

[ऋषि — ब्रह्मा। देवता— चन्द्रमा, २ सरस्वती, ३ दिव्य ऋषिगण। छन्द — भुरिक्

अनुष्टुप्, २ अनुष्टुप्, ३ त्रिष्टुप्]

१४१६. मन॑से चेत॑से धि॒य आकू॑तय उ॒त चि॑त्तये।

म॒तुवै श्रु॒ताय॑ चक्ष॑से वि॒धेम॑ ह॒विषा॑ व॒यम्॥ १॥

To mind, to thought, to device (*dhī*), to design, and to intention, to opinion (*matī*), to instruction (*śruta*), to sight, would we pay worship with oblation.

The meter in b would be rectified by reading *ākūtyai*. [In his note to i.1.1, W. took *śruta* here as 'sense of hearing.']

१४१७. अ॒प॒नाय॑ व्या॒नाय॑ प्रा॒णाय॑ भू॒रिध्या॑यसे।

सर॑स्वत्या उरु॒व्यचे॑ वि॒धेम॑ ह॒विषा॑ व॒यम्॥ २॥

To expiration, to perspiration (*vyāna*), to breath the much nourishing, to Sarasvatī the wide extending, would we pay worship with oblation

१४१८. मा नो हासिषुर्ऋषयो दैव्या ये तनूपा ये नस्तन्वस्तनूजाः।

अमर्त्या मर्त्या अभि नः सचध्वमायुर्धत्त प्रतरं जीवसे नः॥ ३॥

Let not the seers who are of the gods leave us, who are self (*tanū*)- protecting, self-born of our self; O immortal ones, attach yourselves to us mortals, grant life-time (*āyus*) in order to our further living

With the first line is to be compared AB. ii.27.7 : *rsayo daivyāsas tanūpāvānas tanvas tapojāh* (Florenz). *Tanū* (lit. 'body') 'self' apparently refers throughout to ourselves This verse is translated by Muir, OST v 296 [*Mā hāsīsur rsayo daivā nah* would make good meter]

The fourth *anuvāka* ends here, having 10 hymns and 33 verses; and the old Anukr says of it and its predecessor together *trītyacaturthau trayastrinśakau* (*trītya-* given above, not here).

42. To remove wrath

Found also, with considerable variation, in Paipp. xix Used by Kauś. (36 28-30), in the section of rites concerning women, for the appeasement of anger : with vs 1, one takes a stone on seeing the angry person, with vs. 2 one sets it down toward the same, with vs. 3 one spits upon it (*abhinisthīvati* the text would suggest rather *abhitisthati*). The hymn is reckoned also (note to 26.1) to the *takmanāśana gana* In Vait. (12 13) it is employed in the *agnistoma* in case of an outbreak of anger

[४२- परस्परचित्तैकीकरण सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- मन्यु। छन्द- भुरिक् अनुष्टुप्, ३ अनुष्टुप्।]

१४१९. अव ज्यामिव धन्वनो मन्युं तनोमि ते हृदः।

यथा संमनसौ भूत्वा सखायविव सचावहै॥ १॥

As the string from the bow, do I relax (*ava-tan*) fury from your heart, that, becoming like-minded, we (two) may hold together (*sac*) like friends

The Ppp. version is in many points different : *ava jyām iva dhanvinaś śusmam tanomi te hrdah adhā sammanasau bhūtvā sakhike 'va sacāvahe* The first half-verse occurs [at MP ii.22 3, with *hrdas* transferred to the beginning of b,] also in HGS. (i.15.3), with *dhanvinaś* (like Ppp), and with *hrdas* transferred [as in MP], and with *dyām* for

jjām In this verse and the next, the Anukr does not allow the abbreviation 'va after *sakhāyau*.

१४२०. सखायाविव सचावहा अव म॒न्युं त॑नोमि ते।

अ॒धस्ते अश्म॑नो म॒न्युमुपा॑स्यामसि यो गुरुः॥ २॥

We (two) will hold together like friends, I relax your fury; we cast in your fury under a stone that is heavy.

Perhaps better 'your fury that is heavy'; but the version of Ppp. [with the comm] decidedly supports the translation as given *aśmanā manyum gurunā 'pi ni dadhmasi* Ppp's version of a, b is this : *vi te manyum nayāmasi* [cf MP ii.22 2] *sakhike 'va sacāvahai*.

१४२१. अ॒भि ति॒ष्ठामि॑ ते म॒न्युं पा॒ण्यो॑ प्र॒पदे॑न च।

यथा॑व॒शो न वादि॑षो मम॑ चि॒त्तमुपा॑यसि॥ ३॥

I trample upon (*abhi-sthā*) your fury, with heel and with front foot, that you may speak not uncontrolled, may come unto my intent.

[I do not see why *prapada* may not here be rendered by 'toe'] Ppp. reads, for b, *pārsnibhyām prapadābhyām*; and, for c, d, *parā te dastyām vadham parā manyum suvāmi te* [The second half-verse recurs at the end of the next hymn. Pāda d is a stock-phrase : see i.34 2, iii 25 5; vi.9 2, 43.3.]

43. To assuage wrath

Found also in Paipp. xix. In Kauś. (36.32), the hymn appears, next after hymn 42, in a rite for appeasement of anger, *darbha* being treated as an amulet (? *oṣadhivat*).

[४३ - म॒न्युशम॑न सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- म॒न्युशम॑न। छन्द- अनुष्टुप्।]

१४२२. अ॒यं दु॒र्भो वि॑म॒न्युकः॑ स्वाय॒ चार॑णाय च।

म॒न्योर्वि॑म॒न्युक॑स्यायं म॒न्युशम॑न उच्यते॥ १॥

This *darbha* [is] fury-removing, both for one's own man and for a stranger; and this is called a fury-removing fury-appeaser of fury.

The translation implies the emendation of *vimanyukasya* in c to *-kaś ca* (as proposed by Grill, and virtually by Florenz) Ppp. supports the change, reading *vimanyako manyuśamano 'stu me*, it has *vimanyakas* also in a

१४२३. अ॒यं यो भूरि॑मूलः समु॒द्रम॑वतिष्ठति।

दु॒र्भः पृ॒थि॒व्या उ॒त्थि॒तो म॒न्यु॒श्म॑न उच्यते॥ २॥

This that is many-rooted, [that] reaches down (*ava-sthā*) to the sea, the *darbha*, arisen out of the earth, is called a fury-appeaser.

Ppp. reads, in b, *prthivyām* 'in the earth,' instead of *samudram* 'to the sea'; end of c, and d, *niṣṭhitas sa ce* 'stu vimanyakah. The Anukr. takes no notice of the deficiency of a syllable in a.

१४२४. वि ते ह॒नुव्यां॑ श॒रणिं॑ वि ते मुख्यां॑ नयामसि।

यथा॑व॒शो न वादि॑षो म॒म॑ चि॒त्तमु॑पाय॒सि॥ ३॥

We conduct away the offense (? *śaraṇi*) of your jaws, away that of your mouth, that you may not speak uncontrolled, may come unto my intent.

The last half-verse is a repetition of vi.42.3 c, d [which see]; it is wanting in Ppp., perhaps as result of a lacuna. Most of the mss. have the false reading *mukhyān* in b, but SPP. also emends to *-ām*, being supported by the comm. The latter explains *śaranim* by *hṛisāhetubhūtām krodhābhivyāñjikām dhamanim*.

44. For cessation of a disease

[Partly prose - vs 3.] The verse 1, 2 are found also in Paipp., 1 a, b in iii.; 1 c, d and 2 in xix. Used in Kauś. (31.6) in a remedial rite against slander (*apavāda*; but the text [cf. Bloomfield, p.xlv.] reads *apavāta*), with help of a self-shed cow-horn properly prepared.

[४४ - रोगनाशन सूक्त]

[ऋषि- विश्वामित्र। देवता- वनस्पति। छन्द- अनुष्टुप्, ३ त्रिपदा महाबृहती।]

१४२५. अ॒स्थाद् द्यौर॑स्थात् पृथि॒व्यस्थाद् विश्व॑मिदं जगत्।

अ॒स्थुर्वृ॒क्षा ऊ॒र्ध्वस्व॑प्न॒स्तिष्ठाद् रोगो॑ अ॒यं तव॑॥ १॥

The heaven has stood; the earth has stood; all this living world has stood; the trees have stood, sleeping erect; may this disease of yours stand.

The peculiar epithet *ūrdhvasvapna* was applied by Ppp. to a tree also in its version of 30.3, above. ["Stand," i.e. 'come to a standstill.']

१४२६. शतं या भेषजानि ते सहस्रं संगतानि च।
श्रेष्ठमास्त्रावभेषजं वसिष्ठं रोगनाशनम्॥ २॥

What hundred remedies are yours, and [what] thousand, assembled - [with them you are] the most excellent remedy for flux, the best effacer of disease

Ppp has *yat* for *yā* in a, and *sambhrtāni* (for *-gatāni*) in b, instead of c, it reads *tesām asi tvam uttamam anāsrāva saroganam** (= 11 3 2 c, d), in d, *-stha* The Ppp reading, and 11 3.2, suggest supplying rather 'of them' than 'with them' between the half-verses. The comm understands a, b as addressed to the patient (*vyādhitā*) *[Intending, presumably, *anāsrāvam aroganam*]

१४२७. रुद्रस्य मूत्रमस्यमृतस्य नाभिः।

विषाणुका नाम वा असि पितृणां मूलादुत्थिता वातीकृतनाशनी॥ ३॥

Rudra's urine are you, the navel of the immortal (*amṛta*); *vis ānakā* ('horny') by name are you, arisen from the root of the Fathers, an effacer of the *vātīkṛta*.

This prose-stanza is reckoned by the Anukr as if metrical. *Vātīkṛta*, like *vātīkāra*, is too doubtful to render, its derivation from *vāta* 'wind' is extremely unsatisfactory, and Zimmer's connection of *vāta* with our "wound" etc is also questionable, the comm understands *vātī kṛtanāśanī* (*vātī* = *āsrāvasya rogasya śosayitrī*). The name *visānakā* points to some use of a horn, such as is indicated in the Kausika (*svayamsrasta gośrṅga* 'a self-shed cow-horn'). [Note that the epithet "deciduous" (*svayamsrasta*) corroborates the etymology of *visānā* as set forth W at 111 7 1, note] The verse (7 + 6 8 + 8 + 7) does not at all agree with the description of the Anukr

45. In atonement of offenses

Found also in Paipp. xix This hymn and the one next following are used together by Kauś (46 9) in a rite against bad dreams, and they are both reckoned (note, ib) to the *duhsvapnanāśana gana*

[४५ - दुःध्वपनाशन सूक्त]

[ऋषि- अङ्गिरस् (अङ्गिरा), प्रचेता, यम। देवता- दुध्वपनाशन।

छन्द- पथ्यापंक्ति, २ भुरिक् त्रिष्टुप्, ३ अनुष्टुप्।]

१४२८. पुरोऽपेहि मनस्याप किमशस्तानि शंससि।

परैहि न त्वा कामये वृक्षां वनानि सं चर गृहेषु गोषु मे मनः॥ १॥

Go far away, O mind-evil' why utter (*śans*) you things unuttered? Go away; I desire you not, do you frequent (*sam-cara*) trees, woods; in houses, in kine [15] my mind

The combination *manaspāpa* is expressly prescribed by Prāt 11 79, and the anomalous conversion of the final of *vrksān* to *anusvāra* by Prāt 11 28 Ppp has, for a, *ape 'hi manasas pate* (which RV has at the beginning of x 164.1), and omits e The comm regards *manas* and *pāpa* as two independent words in a, and reads *śansati* in b, and *vrksavanāni* in d

१४२९. अवशसा निःशसा यत् पराशसोपास्मि जाग्रतो यत् स्वपन्तः।
अग्निर्विश्वान्यप दुष्कृतान्यजुष्टान्यरे अस्मद् देधातु॥ २॥

If (*yat*) by down-utterance, out-utterance, forth-utterance we have offended (*upa-r*), waking or (*yat*) sleeping, let Agni put far away from us all disagreeable ill-deeds.

The verse corresponds to RV. x 164 3, which reads in a *yad āśasā nihsasā 'bhiśasā*, of these words the first and third have usage elsewhere, and a determinable meaning, 'wish' or 'expectation' and 'imprecation'. The Atharvan substitutes occur only here, and the root *śans* is not met with combined with either *ava*, *nis* (except in the doubtful *anihsasta*, RV. once), or *parā*, so that it has been necessary to render the words mechanically above TB. (III 7.12⁴) has a only, with *niśasā* (instead of *nihsasā*), which is equally unsupported.* The comm. regards all the words as containing the root *śas* 'cut,' paraphrasing it by *hins* 'injure', *upārīma* he renders by *upārīh piditā bhavema*, turning the active into a passive [Pāda b recurs at vi 96 3] *[TB has *yad āśasā niśasā yat parāśasā*, blending RV. and AV. readings]

१४३०. यदिन्द्र ब्रह्मणस्पतेऽपि मृषा चरामसि।
प्रचेता न आङ्गिरसो दुरितात् पात्वंहसः॥ ३॥

If (*yat*), O Indra, O Brahmanaspati, we also proceed falsely, let the Āṅgīrasa, forethoughtful, protect us from difficulty, from distress.

The verse is RV x 164 4, which, however, has the better readings *abhidroham* for *apī mrsā* in b, and *dvisatām* for *duritāt* in d Ppp. reads, for d, *dvisatas pātu tebhayah*

It is probably only on account of the occurrence in it of the word *svapantas* (2 b) that this hymn is in our text put in connection with the one that follows

46. Against evil dreams

The first and third verses are found also in Paipp. xix,* but not in connection with the hymn which here precedes. The first two “verses” are pure prose, and their description as metrical gives the Anukr. much trouble, with unsatisfactory result. The hymn is used by Kauś. (46.9) with the preceding . see under the latter; further, in the same ceremonies against bad dreams appears (46.13) a *pratika* which might signify either vs 2 or xvi 5.1 the comm. holds that the former is intended (as including vss 2 and 3). *[Roth reports xix 57.1 (= vs 3 here) as occurring in Paipp. 11.]

[४६ - दुष्वप्ननाशन सूक्त]

[ऋषि- अङ्गिरस्, प्रचेता, यम। देवता- दुष्वप्ननाशन। छन्द- ककुम्भती विष्टारपंक्ति, २
त्र्यवसाना पञ्चपाद शक्वरीगर्भा जगती, ३ अनुष्टुप्।]

१४३१. यो न जीवोऽसि न मृतो देवानाममृतगुर्भोऽसि स्वप्न।

वरुणानी तै माता यमः पितरर्नुर्मासि॥ १॥

You who are not alive, not dead, immortal-embryo of the gods are you, O sleep; Varunānī is your mother, Yama your father; Araru by name are you.

Ppp. reads *yamas pitā*. The mss. are much at variance as to two points in this verse - whether *asi* or *asī* after *-garbhas*, and whether *ararus* or *ararus*. As regards the former, they are nearly equally divided, both printed texts give *asi*, which is doubtless preferable. In the other case, the great majority of authorities have *ararus*, which is accordingly adopted in both texts (our Bp E.T.K. read *ararus*) but TB (11.2.9⁴) and MS. (1v 1 10), which have a legend about an Asura of this name, accent *araru*, and this was probably to have been preferred.

१४३२. विद्म तै स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः।

अन्तकोऽसि मृत्युरसि।

तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्यात् पाहि॥ २॥

We know your place of birth (*janitra*), O sleep; you are son of the gods' sisters (*-jāmi*), agent of Yama; end-maker are you; death are you; so, O sleep, do we comprehend you here; do you, O sleep, protect us from evil-dreaming.

This verse is repeated below as xvi 5.6. The comm. renders *-jāmi* by *-strī*.

१४३३. यथा कृतां यथा शृफं यथुर्णं सुनयन्ति।

एवा दुष्वप्यं सर्वं द्विषते सं नयामसि॥ ३॥

As a sixteenth, as an eighth, as a [whole] debt they bring together, so do we bring together all evil-dreaming for him who hates us

‘Bring together,’ i.e. ‘pay off, discharge’ This verse is RV viii 47 17 a-d, where, however, is read *sam-nayāmasi* also at end of b (instead of -yanti), and *āptye* for *divisate* in d, it is also found again below, with slight differences, as xix.57 1. ‘Eighth’ is literally ‘hoof’ (*śapha*), from the eight hoofs of cattle etc. The sixteenth or eighth is possibly the interest All the authorities, for once, agree in reading *yatha rnam* (instead of *yatha nam*), and it is accordingly received in both published texts

47. For blessings : at the three daily libations

Found also in Paipp. xix and in TS. (ii 1 9¹⁻²), and KŚS Not used by Kauś, appears in Vait (21 7) in the *agnistoma*, with vi.48 and ix 1 11-13, at the *savanas*

[४७ - दीर्घायुप्राप्ति सूक्त]

[ऋषि- अङ्गिरस्, प्रचेता, यम। देवता- १ अग्नि, २ विश्वेदेवा, ३ सौधन्वन्।

छन्द- त्रिष्टुप्॥]

१४३४. अग्निः प्रातः सवने पात्वस्मान् वैश्वानरो विश्वकृद् विश्वशंभूः।

स नः पावको द्रविणे दधात्वायुष्मन्तः सुहभक्षाः स्याम॥ १॥

Let Agni at the morning libation (*savana*) protect us, he that belongs to all men (*vaiśvānara*), all-maker, all-wealful, let him, the purifier, set us in property (*draviṇa*); may we be long-lived, provided with draughts.

Ppp ends b with *pathikrḍ viśvakrstuḥ*, and TS. has *mahinā*, KŚS (ix 3.21) *mahinām*, and MS (i 3 36) *viśvaśrīs*, for *viśvakrt*, all have *dravinam* (for -ne) in c; and MS reads *prātaḥ savanāt* in a [As to the morning invocation of Agni, see Bloomfield, JAOS xvi.10] The comm. explains *sahabhaksās* by *samānasomapānāḥ putrapautrādibhiḥ sahabhojanā vā*

१४३५. विश्वे देवा मस्तु इन्द्रो अस्मानस्मिन् द्वितीये सवने न जह्युः।

आयुष्मन्तः प्रियमेषां वदन्तो वयं देवानां सुमतौ स्याम॥ २॥

May all the gods, the Maruts, Indra, not leave us at this second libation; long-lived, speaking what is dear to them, may we be in the favour of the gods.

Neither Ppp nor TS nor KŚS (ix.14.17) have any variant in this verse.

१४३६. इदं तृतीयं सर्वेन कवीनामृतेन ये चमसमैर्यन्ता।

ते सौधन्वनाः स्वरानशानाः स्विष्टिं नो अभि वस्यो नयन्तु॥ ३॥

This third libation [1s] of the poets (*kavi*), who rightfully (*rtena*) sent out the bowl; let those Saudhanvanas,¹ who have attained heaven, conduct our happy-offering unto what is better.

That is (a), of the Ribhus, one of whose merits, leading to the conferral of immortality upon them, was their service to the ceremonial in connection with the libational bowl, which they made four. [For this the comm. gives ample citations, e.g. RV. i.161.2.] Ppp combines, in c, *saudhanvanā* 'mrīā 'naśānās, and ends the verse with *nayātha*. TS. has the insignificant variants of *suvar* in c, and *vasīyas* in d; KŚS. (x.3.21) reads *trītya-savanam* in a, and *no 'bhi vasiyo n-* in d

48. To the deities of the three daily libations

[Not metrical.] Not found in Paipp, but occurs in ŚB. (xii 3.4³⁻⁵), TS iii 2.1¹, PB i.3.8 and 5.12, 15, GB. (i.5.12-14), ŚŚS (vi.8.10-12), and KŚS. (xiii.1.11). Used by Kauś. (56.4), in the *upanayana* ceremony, as the teacher gives and the pupil accepts a staff; and again (59.26) in the *kāmya* rites, with vi.40 : see the latter; [and again (59.27), alone, with delivering a staff to one consecrated or to a Vedic student;] and Keś [schol. to 16.8] regards the hymn as going with hymn 40 in the battle incantations. In Vait. it is employed with the preceding hymn (see the latter), and also (17.10) at an earlier part of the *agnistoma*, with the *suvanas* [in the verse-order 1, 3, 2].

[४८ - स्वस्तिवाचन सूक्त]

[ऋषि- अङ्गिरस, प्रचेता, यम। देवता- १ श्येन, २ ऋभु, ३ वृषा। छन्द- उष्णिक्।]

१४३७. श्येनोऽसि गायत्रच्छन्दा अनु त्वा रभे।

स्वस्ति मा सं वहस्य यज्ञस्योदचि स्वाहा॥ १॥

A falcon are you, with *gāyatra* for meter; I take hold after you; carry me along to welfare at the close (*udrc*)² of this offering : hail!

1 सौधन्वनाः सुधन्वन आङ्गिरसस्य त्रयः पुत्राः बभूवुः। ऋभुर्विभ्वा वाज इति। (नि० ११.१६)।

All the other texts read *sam pāraya* for *sam vaha*, and ŚB TS PB.GB KŚS end there, ŚŚS adds our further refrain, but with *udrcam* (for *-ci*), and omitting *svāhā*, ŚŚS also adds *patvā* after *asi* at the beginning, in all the three verses. The comm regards the sacrifice itself as addressed in each verse. He says of *udrci uttamā 'vasānavartiny rg udrk*. The metrical definitions of the Anukr. are so far correct that the verses can be read as 28 syllables

१४३८. ऋभुर॑सि जग॑च्छन्दा अनु त्वा र॑भे।

स्व॒स्ति मा सं व॑हास्य य॒ज्ञस्यो॒दृचि स्वाहा॑॥ २॥

A Ribhu are you, with *jagat* for meter, I take hold etc. etc.

All the other texts put this verse last, as it properly belongs ŚB TS.GB end all three verses in the same way; ŚŚS omits the refrain after the first verse, but states that it is the same in the others, KŚS. ends also with *-chandās* in the second and third verses. Instead of *rbhur asi*, TS has *saghā 'si* (and *jagatichandās*), GB. and PB have *svaro 'si gayo 'si*, and ŚŚS. has *sakhā 'si patvā*.

१४३९. वृषा॑सि त्रिष्टु॑च्छन्दा अनु त्वा र॑भे।

स्व॒स्ति मा सं व॑हास्य य॒ज्ञस्यो॒दृचि स्वाहा॑॥ ३॥

A bull are you, with *tristubh* for meter; I take hold etc. etc.

At the beginning of this verse the authorities vary greatly ŚB.TS KŚS have *suparno 'si*, ŚŚS. the same, with *patvā* added (as in the other verses); PB *vrṣako 'si*, GB *samrād asi*. The comm identifies the "bull" with Indra.

49. To Agni etc.

Found also in Paipp xix Further in K. (xxxv. 14-15), and the first two verses in ĀpŚS xiv.29 3, the first in TA (vi 10.1) and JB. (ii.218), the last in RV (x.94.5); they seem to be three unconnected verses. Their very obscure and questionable content is explained by the comm. as accompanying and referring to the fire that consumes a deceased teacher, the hymn is to be spoken by a pupil this the Kauśika prescribes (46.14). In ĀpŚS, the two verses are two out of six with which a consecrated person is to accompany six oblations offered in case he spills his seed. Parts of the hymn relate to the action of the pressing stones in crushing the stalks of the soma-plant.

[४९ - अग्निस्तवन सूक्त]

[ऋषि- गार्ग्य। देवता- अग्नि। छन्द- १ अनुष्टुप्, २ जगती, ३ विराट् जगती।]

१४४०. नृहि ते अग्ने तन्वः क्रूरमानंशु मर्त्यः।

कृषिर्बभस्ति तेजं स्वं जरायु गौरिव॥ १॥

Surely no mortal, O Agni, has attained the cruelty of your self (*tanū*) The ape gnaws (*bhas*) the shaft (*tejana*), as a cow her own after-birth.

That is, perhaps (a) had succeeded in inflicting a wound on you Ppp. differs only in reading *martyam* at end of a For *tanvas* in a, TA Āp. have the equivalent *tanuvai*; for *ānansa* in b, TA *cakāra*, Āp *ānāsa*; for *svam* in c, TA *punar* The comm. has *bibhasti* in c (also 2 d [which see]).

१४४१. मेष इव वै सं च वि चोर्वच्यसे यदुत्तरद्रावुपरश्च खादतः।

शीर्ष्णा शिरोऽप्ससाप्सो अर्दयन्त्रंशून् बभस्ति हरतिभिरासभिः॥ २॥

Like a ram, you are bent both together and wide apart, when in the upper wood [the upper] and the lower stone devour; exciting (*ara*) head with head, breast (*apsas*) with breast, he gnaws the soma-stalks (*ansū*) with green mouths

In a, 'ram' (*mesa*) perhaps means something made of ram's wool or skin, or the action of the stones is compared to that of a ram, butting and drawing back. K. (of which I happen to have the readings in this verse) gives *mesa iva yad upa ca vi ca carvati*, and Āp. the same, except the blundering *earvari* for *carvati*. The comm. has *ucyase* for *acyase*. Ppp's a is *tvesai 'va siñca itaror varnyate*. In b, which is the most hopeless part of the verse, K. reads *yad apsaradrūr uparasya khādati*, and Āp. doubtless intends the same, but is corrupted in part to *apsararūparasya* The comm. has *aparas* for *uparas*. In c, K. has *vaksasā vaksa ejayann*, Āp. the same, and also, blunderingly, *girau* for *śiro* Ppp. has *apsarā 'pso*. In d, K. begins with *ansūm*, Āp. has the same and also *gabhasti*, the comm. again *bibhasti* The comm. has two different conjectures, both worthless, for *uttaradrau*. [Pischel discusses *apsas*, *Ved Stud* 1 308. ff., and this vs. at p 312. Aufrecht discusses the roots *bhas*, KZ xxxiv 458. Hillebrandt discusses this vs., *Ved Mythol.* 1.154]

१४४२. सुपर्णा वाचमक्रतोष द्रव्याखुरे कृष्णा इषिरा अनर्तिषुः।

नि यन्नियन्त्युपरस्य निष्कृति पुरु रेतो दधिरे सूर्यश्रितः॥ ३॥

The eagles have uttered (*kr*) their voice close in the sky; in the lair (*ākharā*) the black lively ones have danced; when they come

down to the removal of the lower [stone]¹, they have assumed much seed, they that resort to the sun

In c, RV. has *nyañ* (p. *nyak*) *ni yanti*, for which our reading is evidently a corruption - as is probably also *niskṛtam* for RV. *niskṛtam*, and *sūryaśritas* for RV. *-śvitas* at the end. The comm. has *divi* instead of *dyavi* in a. Ppp. has a very original d. *puro vāco dadhire sūryasya*. There is no reason for reckoning this *jagatī* as *virāj*.

50. Against petty destroyers of grain

Only the second verse is found in Paipp., in book xix.; and no occurrence of any part of the hymn has been noted elsewhere. Its intent is obvious. In Kauś (51.17) the hymn is applied in a rite for ridding the fields of danger from mice and other pests : one goes about the field scratching lead with iron (? the comm. reads *ayahsīsam gharsan*); and it is reckoned (note to 16 8) to the *abhaya gana*.

[५० - अभययाचना सूक्त]

[ऋषि- अथर्वा। देवता- अश्विनीकुमार। छन्द- विराट् जगती, २-३ पथ्यापंक्ति।]

१४४३. हतं तर्दं समङ्कमाखुमश्चिना छिन्तं शिरो अपि पृष्टीः शृणीतम्।

यवान्नेददानपि नह्यतं मुखमथाभयं कृणुतं धान्याय॥ १॥

Smite, O Aśvins, the borer, the *samañka*, the rat; split their head, crush in their ribs; lest they eat the barley, shut up their mouth; then make fearlessness for the grain.

All the mss. accent *aśvinā*, as if the word began the second pāda instead of ending the first, and SPP. follows them; our text emends to *aśv*-. In b, SPP. reads, with most of the mss., *chintam*, which is better, being prescribed by Prāt.ii.20. The comm. reads at the beginning of c *yuvām ned adāt*. *Tarda* perhaps denotes a special kind of *ākhu* or rat. The comm. regards *samañka* as adj. to *ākhum* and = *samañcanam bilam sampraviśya gacchantam*.

१४४४. तर्दं है पतङ्गं है जभ्य हा उपक्वसा

ब्रह्मोवासंस्थितं हविरनदन्त इमान् यवान्हिसन्तो अपोदितः॥ २॥

Hey, borer! hey, locust! hey, grinder, *upakvasa*! as a priest (*brahman*) an unfinished oblation, not eating this barley, go up away, doing no harm.

1 उपर उपलो मेघो भवतीति (नि० २.२१)।

Ppp's version is quite corrupt . *tarda hem patañga hem jabhyā upakvasah anadanta idam dhānya hinsanto 'podita* . The comm reads *apakvasas* in b (explaining it by *adagdhāh santah*), and *brahma* (instead of *brahmā*) in c, and *anudantas* at beginning of d . The first two pādas are deficient by a syllable each [I think Roth intended *hi* twice, not *hem*]

१४४५ . तर्दपिते वर्धापते तृष्टजम्भा आ शृणोत मे।

य आरण्या व्यद्वरा ये के च स्थ व्यद्वरास्तान्सर्वाज्जिम्भयामसि॥ ३॥

O lord of borers, lord of *vaghā's*! with and jaws do you (pl) listen to me what devourers (*vyadvāra*) there are of the forest, and whatever devourers you are, all them do we grind up.

In *vyadvārās*, some of our mss blunder the *dv* into *ddh* or *dhv*, even *ddhv*, but most of them, with all SPP's authorities save one, have *vyadvārās*, which is accordingly, doubtless with reason, admitted by SPP into his text as the true reading, and our *vyadvhv-* is to be corrected accordingly [For *vy-advāra*, *vy-advārī*, see note to 11 28 2 . But at HGS 11 16 5 we have *vyadvhvara* with *maśaka*; cf note to 11 31.4.] Some mss appear to read *vatyāpate* in a, but SPP gives *vaghā-* as supported by all, his authorities, and the comm. also has it, giving it a fictitious etymology from *ava-han*; he explains it by *patañgādi* . Pāda b is redundant, unless we contract *-bhā 'śrnota*

51. For various blessings

Found also in Paipp. xix., in the verse-order 1, 3, 2 . The hymn is reckoned by Kauś. (9 2) to the *brhachānti gana*, it is used (25 20) in healing rites against various diseases, and (25 21) especially against disorders arising from soma drinking; and (41.14), with hymn 19 and others, in a ceremony for good fortune, it is further (note to 7 14) one of the *apām sūktāni* . Vait (30 7) has it in the *sautrāmanī* ceremony with the preparation of *surā* for one disordered by soma [Keśava (to 61 5) counts this hymn (not 57) to a *pavitra gana*]

[५१ - एनोनाशन सूक्त]

[ऋषि- शन्ताति। देवता- १-२ आप, २ वरुण। छन्द- २ त्रिष्टुप्,
१ गायत्री, ३ जगती।]

१४४६ . वायोः पूतः पवित्रेण प्रत्यङ् सोमो अति द्रुतः।

इन्द्रस्य युज्यः सखा॥ १॥

Purified with Vāyu's purifier, Soma [has] run cver opposite (*pratyāñ*), Indra's suitable companion.

The translation implies, at the end of b, *ati drutas* (or *atidrutas*, as the comm. appears to read), which SPP has rightly in his text. In most mss *dru* and *hru* are hardly distinguishable (and not easily distinguishable from *du* and *hu*), and *hru* was unfortunately adopted in our text, because the first mss. consulted favored that reading. Ppp. has instead *adhiśrutah*. The verse is found twice *in VS (x 31 d; xix. 3 a), twice in TB (11 6 1²⁻³ two immediately successive versions), and thrice in MS (11 3 8, and 11.11 7 two immediately successive versions), and, what is unusual, with differences of reading in the different versions. VS differs from our text [see note*] in b, having in x *atisrutas*, and in xix *atidrutas*. TB has both times *vāyus* at the beginning, but in b the first time *prāṅk* and the second *pratyāṅk* both times *atidrutas*. MS has in 11. *vāyos* (doubtless a misprint for *vāyos*) and *atisrutas*; in 11., the first time *vāyus*, *prāk*, and *atidrutas*, the second time *vāyos*, *pratyak* and *atisrutas*. The Atharvan reading, according to the Prāt. phonetic rule 11.9, ought to be *pratyāṅk* before a following *s*, but (as explained in the note to that rule) the mss. read simple *ṅ*, and both printed texts adopt it. [Cf. Weber, *Rājasūya*, p 101, n 7.] * [Should be “thrice”. W. overlooked that at xix 3 also there are two immediately successive versions, the first with *pratyāṅk atidrutas*, the second with *prāṅk atidrutas*. Moreover, VS has in x (like TB) *vāyuh*.]

१४४७. आपो अस्मान् मातरः॑ सूदयन्तु घृतेन॑ नो घृतप्लवः पुनन्तु।

विश्वं हि रिप्रं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पूत एमि॥ २॥

Let the mother waters further (*sūd*) us, let the ghī-purifying ones purify us with ghī; since the heavenly ones carry forth all evil (*ripṛa*)¹, forth from them, indeed, I come clean, purified

The verse is found also as RV x 17.10, with the single variant *sundhayantu* at end of a; the comm. gives to *sūd*- the same meaning (*ks ālayantu pāparahitān śuddhān kurvantu*). VS (iv.2) also has it, precisely in the RV version, and MS (1 2 1), with *mā* for *asmān* and *nas* in a and b, and with *-vahantu* in c. Ppp. has *-vahantu* likewise, and at the end it reads *pūtay emi*, which, curiously enough, Schroder notes as read by two of his mss. and by the Kapisthala text. Ppp. has further the phonetic [ʔ graphic] variant *ghrtapuvās* in b.

१४४८. यत् किं चेदं वरुण॑ दैव्ये जनेऽभिद्रोहं॑ मनुष्या॑ऽश्चरन्ति।

अर्चित्या॑ चेत् तव॑ धर्मा॑ युयोपिम॑ मा नस्तस्मादेन॑सो देव रीरिषः॥ ३॥

Whatever, O Varuna, that is hateful to the people of the gods

1 रिप्रम् इति पापनामनी भवतः। (नि० ४ २१)।

human beings practise here, if without intention we have obstructed your ordinances (*dharman*), do not, O god, harm us for that sin

The verse is RV vii 89 5, which, however, reads at end of b *carāmasi*, and at beginning of c *acittī yat tava* etc. TS (iii 4 11⁶) and MS (iv 12 6) agree precisely with RV

The fifth *anuvāka*, 10 hymns with 30 verses, ends here, the Anukr quotation, *pañcama*, has to be combined with that to the next *anuvāka*

Here ends also the thirteenth *prapāṭhaka*.

52. For deliverance from unseen pests

Also found in Paipp xix (in the verse-order 1, 3, 2). The first two verses are RV i 191 9, 4 Used by Kauś (31 8) in a remedial rite against demons

[५२ - भैषज्य सूक्त]

[ऋषि- भागलि। देवता- १ सूर्य, २ गौएँ, ३ भेषज। छन्द- अनुष्टुप्।]

१४४९. उत् सूर्यो^१ दिव एति पुरो रक्षांसि निजूर्वन्।

आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा॥ १॥

The sun goes up from the sky, burning down in front the demons; he the Āditya, from the mountains, see of all, slayer of the unseen.

All the mss read *-jūrvat* at end of b, but both editions make the nearly unavoidable emendation to *-van*, which the comm also reads The first half-verse in RV is very different *ud apaptad asau sūryah puru viśvāni jūrvan* (should be *viśvā niyūrvan* ? [rather, *viśvāni niyūrvan*?]) Ppp has *viśvāni jūrvan*, and, for c, *ādityas parvatān abhi* The “unseen” in d are, according to the comm, the demons and *piśācas* and the like [Whitney’s M reads *-jūrvan*]

१४५०. नि गावो गोष्ठे असद्वन् नि मृगासौ अविक्षता।

न्यू^१र्मयो नृदीनां न्य^१दृष्टा अलिप्सता॥ २॥

The kine have sat down in the stall, the wild beasts have gone to rest (*ni-viś*), the waves of the streams, the unseen ones, have disappeared (*ni-lip*)

For c, RV has *ni ketavo janānām*, and again Ppp agrees with it The

comm takes *alipasata* as impf of the desiderative of root *labh* (*nitarām labdhum acchan*)¹

१४५१. आयुर्ददं विपश्चितं श्रुतां कण्वस्य वीर्यम्।

आभारिषं विश्वभैषजीमस्यादृष्टान् नि शमयत्॥ ३॥

The life (*āyus*)-giving inspired (*vipaścit*), famous plant of Kaṇva, the all-healing one, have I brought, may it quench this man's unseen ones

Ppp begins a with *āyurvidam*, and c with *aharsam* SPP. has, in c, *ā bhārisam*, although it is both ungrammatical and unmetrical, because nearly all his authorities read so (the comm gives *-rsam*), as do part of ours (H D.R.) [As to Kanva's plant, cf iv 19 2]

53. For protection : to various gods

Found also in Paipp xix, and in other texts as noted under the several verses. Kauś uses the hymn (31 9) in a remedial rite against boils etc, also, in the *kāmya* rites (59 28), with worship of heaven and earth, when valuables are lost, and in the *savayajñas* (66.2), with v 10, vii 67, in a response, and, according to the comm (the *pratīka* might also designate xii 1 53), in the *medhājanana* [10 20], with vi 108, to accompany the partaking of some dish (milk-rice, comm) and worshipping the sun And vs 2 occurs in the *godāna* ceremony (54 2), with vii 67, with wiping (the razor, comm) thrice, and vs 3 in the *upanayana* (55 20), with vii 97 2, on releasing a cow In Vait, vs 2 is employed in the *agnistoma* (11 15), near the beginning of the ceremony, and vs 3 twice in the *parvan* sacrifice (4 8, 17), once with the *patnīsamyaḍja* offerings, and once as the sacrificer strokes his face with his wetted hands.

[५३ - सर्वतोरक्षण सूक्त]

[ऋषि- बृहच्छुक्र। देवता- द्यौ, पृथिवी, शुक्र, सोम, अग्नि, वायु, सविता, २ वैश्वानर,
३ त्वष्टा। छन्द- त्रिष्टुप्, १ जगती।]

१४५२. द्यौश्च म इदं पृथिवी च प्रचेतसौ शुक्रो बृहन् दक्षिणया पिपर्तु।

अनु स्वधा चिकितां सोमो अग्निर्वायुर्नः पातु सविता भगश्च॥ १॥

Let both the sky now and the earth, forethoughtful - let the bright (*śukra*) great one, by the sacrificial gift, rescue (*pr*) me; let the *svadhā* favour (*anu-ci*) [me, let] Soma, Agni; let Vāyu protect us, [let] Savitā and Bhaga.

For the embarrassing *ma idam* in a; Ppp. reads simply *mā*, which is better TB, in its version of the verse (namely of a, b, c, ii 7.8², 16² each has a different d) has *tvā* instead, and inserts it again before *pipartu*, it also reads *pracetasā* at end of a, and *brhad daksinā* in b “The bright one” is doubtless *soma*; the comm explains it as *sūrya*, and to *daksinayā* supplies *disā* [Cf. Bloomfield’s remark on b at AJP xvii.409] The combination *anu-ci*, elsewhere unknown, must be the equivalent of *anujñā* or *anu-man* (the comm, *anujānātu*). Three of the pādas are *tristubh*, but a has 13 syllables unless we contract *me ’dam*

१४५३. पुनः प्राणः पुनरामा न ऐतु पुनश्चक्षुः पुनरसुर्न ऐतु।

वैश्वानरो नो अदव्यस्तनूपा अन्तस्तिष्ठाति दुरितानि विश्वा॥ २॥

Again let breath, again let soul (*ātman*) come unto us, again let sight, again let spirit (*asu*) come unto us, let Vaiśvānara, our unharmed body-protector, stand between [us and] all difficulties

Compare TA ii 5¹⁷, MS i 2.3, Āp x 18 3, all of which have a different (and TA a much longer) enumeration in a, b, with the verb *ā ’gāt* ‘has come’ In c, MS. and Āp omit *nas*, TA reads instead *me*, in d, *antas tist hāti*, TA and Āp have *ava bādhatām*, MS *apa b-*. Ppp agrees nearly with MS by reading in a *punar manah punar āyur na mā ’gan*, in c it has *adbhutas for adabdhas*; its d is *antas tisthāsi durityād avadyāt*, [and it combines *tanūpāntas*] [Cf also MGS i 3 2 and p 152, s v. *punar me*, and MB i 6 34]

१४५४. सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सं शिवेन।

त्वष्टा नो अत्र वरीयः कृणोत्वनु नो मार्ष्टु तन्वो३ यद विरिष्टम्॥ ३॥

We have become united with splendor, with fatness (*payas*), with bodies (*tanū*), with propitious mind; let Tvastā make for us here wider room; let him smooth down what of our body is torn apart.

This verse is found also in many other texts, is first half generally without variation, only PB. (i 3 9 this half-verse alone) has *tapobhis* for *tanūbhis* at end of a VS (ii.24 et al) has for c, d *tvastā sudatro vi dadhātu rāyo ’nu mārstu tanvo yad vilistam*, and the rest follow this rather than our text, only TA (ii 4 1) has *no atra* in c, and TS (i 4 44) *no atra varivah krnotu*, MS. (i 3 38 et al.) and ŚŚŚ (iv 11 6) add *nas* (like AV.) after *anu* in d, and MS ends with *viristam* (TS., of course, has *tanuvās*). Ppp. has, in c, *sudatro varivas kr-*, differing from all The comm renders *anu mārstu* by *hastena śodhayatu* [Cf von Schroeder’s *Tubinger Katha-hss*, p 72.]

54. To secure and increase some one's superiority

Found also in Paipp. xix Used by Kauś (48 27), in a sorcery, with vii 70, with the direction *ity āhitāgnim pratinirvapati*, vs 2 appears also in the *parvan* sacrifice (4 19), with an offering to Agni and Soma. And vs 2 appears in Vait (3 4), in the *parvan* sacrifice, with a silent offering to the same gods

[५४ - अमित्रदम्भन सूक्त]

[ऋषि- ब्रह्मा । देवता- अग्नीषोम । छन्द- अनुष्टुप् ।]

१४५५. इदं तद् युज उत्तमिन्द्रं शुम्भाम्यष्टये।

अस्य क्षत्रं श्रियं मही वृष्टिरिव वर्धया तृणम्॥ १॥

Now do I adorn this man as superior to his fellow, for attainment of Indra, do you increase his authority, his great fortune, as the rain the grass.

The first half-verse is very obscure, and the rendering given only tentative - it implies the emendation of *tat* in a to *tam*, or else of *idam* to *imam* (as antecedent to *asya* in c), and the understanding of *yuja* as for *yujas*, instead of *yuje*, which the *pada*-text gives for it both here and in 2 d, to read further *indra* (voc) in b would much lighten the difficulty here, and also furnish a subject for the appeal in the next line. A dative with *uttara* is a construction perhaps unknown elsewhere. The comm comfortably explains *yuje* as a verb “= *yojayāmi*” Ppp reads *yujam* (probably a mere error of the transcriber), and, for b, the corrupt *yene* *’ndram śumbhā nv istaye*, in c it has *yesya* for *asya* The Anukr. seems to allow the contraction *vrstir* *’va* in d [Roth’s collation gives *yugam* in a, and *yuga* in 2 d; but it may be a mere omission of the accent by which he distinguishes the palatal sonant (*g* = our *j*) from the guttural sonant (*g*)] [Plate 453¹⁷ reads *yugam*.]

१४५६. अस्मै क्षत्रमग्नीषोमावस्मै धारयतं रयिम्।

इमं राष्ट्रस्याभीवर्गे कृणुतं युज उत्तरम्॥ २॥

For him, O Agni-and-Soma, maintain you dominion, for him wealth; in the sphere of royalty make you him superior to his fellow.

Two or three of our mss have in b the bad reading *dhārayatām*; and, in c, even the majority of them given *-vargre* (as Bp at iii 5.2, and B.Kp. at xi.2.4 : but SPP. reports nothing of the sort in his authorities) Ppp has

yasya for the first *asmai*, and *asya* for the second, and *vardhayatas* for *dhārayatam* in b, also *aho* for *imam* in c

१४५७. सबन्धुश्चासंबन्धुश्च यो अस्मौ अभिदासति।

सर्वं तं रन्ध्यासि मे यजमानाय सुवृते॥ ३॥

Whoever, both related and unrelated, assails us— every such one may you make subject to me, the sacrificer, the soma-presser

The first half-verse is also 15.2 a, b, above, the last half-verse is also 6 1 c, d Ppp has, for b, *yo jāto yaś ca nistyah*, it further puts d before c, in the form *sarvam tvam rīradhāsi¹ nah*

55. For various blessings

Not found in Paipp , but in TS (v 7 2³⁻⁴) etc as noted below. Used by Kauś (52 1) in a rite for welfare, on going away; and vs 2 is reckoned (note to 50 13) to the *raudra gana*. With vs 2, according to Vait.2 16, are offered the *prayājas* in the *parvan* sacrifice, and with vs.3 (8.5), the initial and final *homas* in the *āgrayana*.

[५५ - सौमनस्य सूक्त]

[ऋषि- ब्रह्मा। देवता- १ विश्वेदेवा, २-३ रुद्र। छन्द- १,३ जगती, २ त्रिष्टुप्।]

१४५८. ये पथानो ब्रह्मवो देवयानां अन्तरा द्यावापृथिवी संचरन्ति।

तेषामज्यानि यत्तुमो वहति तस्मै मा देवाः परि धत्तेह सर्वे॥ १॥

The many paths, traveled by the gods, that go between heaven-and-earth - whichever of them shall carry [one] to unscathedness, to that one, O gods, do you all here give me over.

The first half-verse is also iii 15 2 a, b. TS. begins *ye catvārah pathayo*, and ends b with *viyanti* (metrically better), its c is *tesām yo ajyānim ajitum āvahāt*; and in d it has *nas* for *mā*, and *datta* for *dhatta* PGS (iii 1 2) agrees with TS except in this last point, and in combining *yo 'jyānim* in c, MB. (ii 1.10) [also agrees with TS. save that it] has *ajijum* for *ajitum* The comm. has *datta*, like TS., and it is the better reading. Both this verse and vs. 3 are incomplete as *jagati*

१४५९. ग्रीष्मो हैमन्तः शिशिरो वसन्तः शरद् वर्षाः स्विते नो दधात।

आ नो गोषु भजता प्रजायां निवात इद् वः शरणे स्यामा॥ २॥

1 रन्ध्यासिर्विशगमने (नि० ६.३२)।

Hot season, winter, cool season, spring autumn, rains - do you set us in welfare (*svita*), portion you us in kine, in progeny, may we verily be in your windless shelter

TS. and MB (ii.1 11) read *uta nas* for *śisīras* in a, end b with *suvitam no astu*, and have, for c, d, *tesām rtūnām śataśāradānām nivāta esām abhaye syāma* [See also MGS ii 8 6 a, and p 158, s v. *hemanto* PGS. (iii 2.2) follows TS except that it ends with *vasema* and has for b *śivā varsā abhayā śaran nah.*]

१४६०. इदुवत्सराय॑ परिवत्सराय॑ संवत्सराय॑ कृणुता बृहन्नमः॑।

तेषां॑ वयं सुम॑तौ यज्ञिया॑नामपि॑ भद्रे सौम॑नसे स्या॑म॥ ३॥

To the *idā*-year, the *pari*-year, the *sam*-year, pay you great homage; may we be in the favour of these worshipful ones, likewise in their auspicious well-willing

TS. begins with the *idvatsara* or *id*-year (in the form *iduvat*-), and has, for d, *jyog ajītā ahatāh syāma*; MB (ii.1.12) differs from it only in the form *idvat*-; PGS (iii 2 2) also agrees except in giving in a the whole series of five year-names of the cycle : *samv*-, *pariv*-, *idāv*-, *id-vatsarāya*, and *vatsarāya*. Our latter half-verse occurs repeatedly in RV. (e.g. iii.1.21 c, d*), and once more in AV. (xviii.1 58 c, d) Ppp xvii.6 15 enumerates in succession *rtavas*, *ārtavās* and *idā*-, *anu*-, *pari*-, and *sam*- *vatsarās*. The comm. quotes from an unknown source the following verse - *cāndrānām prabhavādīnām pañcake-pañcake yuge sam-pari-'dā-'nv-id-ityetacchabdapūrvās tu vatsarās* *[With slight changes; and verbatim at x 14 6]

56. For protection from serpents

Found also in Paipp. xix (in the verse-order 1, 3, 2) Used by Kauś. (50.17), in a rite for welfare, with iii.26, 27 and xii.1 46, against serpents, scorpions etc , and again (139 8), with various other verses and hymns, in the ceremony for commencing Vedic study. In Vait (29.10), in the *agnicayana*, it and other passages accompany oblations to Rudra

[५६ - सर्परक्षण सूक्त]

[ऋषि- शन्ताति। देवता- श्विश्वेदेवा, २-३ रुद्र। छन्द- उष्णिग्गर्भा पथ्यापंक्ति,

२ अनुष्टुप्, ३ निचृत् अनुष्टुप्]

१४६१. मा नो॑ देवा अहिर्वधी॑त् सतो॑कान्सहपूरुषान्।

संय॑तं न वि ष्य॑रद् व्या॑त्तं न सं य॑मन्नमो॑ देवज॒नेभ्यः॑॥ १॥

Let not the snake, O gods, slay us with our offspring, with our men (*purusa*), what is shut together may it not uncloze, what is open may it not shut together homage to the god-people

Pādas c and d are found again below as x 4 8 a, b [Read *samyatam yan na vi sparad, viāttam yan na* etc ?] Ppp reads in b *sahapaurusān*, and omits the concluding pāda The comm has *vi sphurat* in c, he understands the 'open' and 'shut' of the snake's mouth, doubtless correctly MB (11 1 5) has a parallel phrase - *samhatam mā vivadhīr vihatam mā 'bhisamvadhīh*

१४६२. नमोऽस्त्वसिताय नमस्तिरश्चिराजये।

स्वजाय बभ्रवे नमो नमो देवजनेभ्यः॥ २॥

Homage be to the black [snake], homage to the cross-lined, homage to the brown constrictor; homage to the god-people

Ppp. reads *haye* for *astu* in a The comm. explains *svaja* 'constrictor' as "self-born" [and Aufrecht as the "natural" color, that is, "green"]

१४६३. सं ते हन्मि दृता दृतः समु ते हन्वा हनू।

सं ते जिह्वा जिह्वां सम्वास्नाह आस्यम्॥ ३॥

I smite your teeth together with tooth, your (two) jaws together with jaw, your tongue together with tongue, your mouth, O snake, together with mouth

Ppp reads at the beginning *sam te dadāmi dadbhīr datas*, omits *u* in b, and ends with *āsnāhasyam*. The comm. understands "your lower teeth with yours upper tooth," and so in the other cases but this is very unacceptable; and more probably the tooth, jaw, etc are said of some object or instrument used in the incantation

57. With a certain remedy against disease

Found also in Paipp xix Used by Kauś. (31.11) in a healing rite, while treating a bruise [? *aksata* - cf Bloomfield, Introd p xliii] with foam of urine, and vs. 3 is reckoned (9 2) to the *brhachānti gana*, and employed, with vi.19 etc. (41 14), in a rite for welfare

[५७ - जलचिकित्सा सूक्त]

[ऋषि- शन्ताति। देवता- रुद्र। छन्द- अनुष्टुप्, ३ पथ्याबृहती।]

१४६४. इदमिद् वा उ भेषजमिदं रुद्रस्य भेषजम्।

येनेषुमेकतेजनां शतशल्यामपब्रवत्॥ १॥

This verily is a remedy, this is Rudra's remedy; wherewith one may spell away (*apa-brū*) the one-shafted (*-tejana*), hundred-tipped arrow.

The comm has at the end *upabruvat* He regards the remedy as used against the *vranaroga*, and the arrow of c, d as that of Mahādeva, used *tripurasamhrtisamaye*

१४६५. जालाषेणाभि षिञ्चत जालाषेणोप सिञ्चत।

जालाषमुग्रं भैषजं तेन नो मृड जीवसे॥ २॥

Pour you on with the *jālāsa*, pour in with the *jālāsa*, the *jālāsa* is a formidable remedy; with it do you be gracious to us, unto life (*jīvas*)

Ppp has, for second half-verse, *jālāse bhadram bhesajam tasyo no dehi jīvase*, which is better The comm reads *jāl-* in all three cases, and it has the RV form *mrla* in d, it understands the foam of cows' urine to be intended by *jālāsa* [see Bloomfield, AJP xii 425]

१४६६. शं च नो मयश्च नो मा च नः किं च नाममत्।

क्षमा रपो विश्वं नो अस्तु भेषजं सर्वं नो अस्तु भेषजम्॥ ३॥

[Be there] both weal for us and kindness (*mayas*) for us, and let nothing whatever ail (*am*) us, down with [our] complaint (*rapas*)¹ be every remedy ours; be all remedy ours

Pāda b and the first two words of our c occur at RV x.59 8 e, d, 9 f, e, 10 f, e, where, however, we have *mo su te* instead of *mā ca nas*, and *dyauh prthivi* before *ksamā rapas*, making a complete pāda [Cf also RV viii 20 26.] The comm explains *ksamā* by *ksāntir upaśamo bhavatu* Our b occurs also elsewhere (as AV x 5 23 c, and RV. ix.114 4 d [this time with *mo ca nas*]). The first pāda lacks a syllable [unheeded by the Anukr : read *śam cāstu no*?]. [The Anukr scans as 7 + 8 . 12 + 8 . but perhaps the "12-syllabled pāda" contains, as the RV hints, the damaged remnants of two (8 + 8)] [Ppp omits our last pāda, *sarvam* etc.]

58. For glory

Found also, except vs. 3, in Paipp. xix. The hymn is reckoned (note to Kauś 13.1) to the *varcasya gana*, and is employed (59 9) among the *kāmya* ceremonies by one desiring glory; also (139 15), in the introduction to Vedic study (*utsarjanakarmani*, comm.), it appears with various other hymns (vi.38, 39, etc.), with an oblation to Agni.

[५८ - यशःप्राप्ति सूक्त]

[ऋषि- अथर्वा । देवता- बृहस्पति (१-२ इन्द्र, द्यावापृथिवी, सविता, ३ अग्नि, इन्द्र, सोम) । छन्द- जगती, २ प्रस्तार पंक्ति ३ अनुष्टुप्।]

१४६७. यशसं मेन्द्रो मधवान् कृणोतु यशसं द्यावापृथिवी उभे इमे।

यशसं मा देवः सविता कृणोतु प्रियो दातुर्दक्षिणाया इह स्याम्॥ १॥

Glorious let the bounteous Indra make me; glorious both heaven-and-earth here, glorious let god Savitā make me, may I be dear here to the giver of the sacrificial gift.

Ppp reads *me indro maghavā* in b, for b, *yaśasam somo varuno vāyur agnih*, and ends with *-nāyā syām aham* The comm has *dhātur* instead of *dā-* in d As *jagatī*, the verse is both irregular and deficient

१४६८. यथेन्द्रो द्यावापृथिव्योर्यशस्वान् यथाप ओषधीषु यशस्वतीः।

एवा विश्वेषु देवेषु वयं सर्वेषु यशसः स्याम॥ २॥

As Indra is possessed of glory in heaven-and-earth, as the waters are possessed of glory in the herbs, so among all the gods may we, among all, be glorious

Ppp omits *yaśasvatī*s in b, and has, for c, d, *yathā viśvesu devesu evā devesu yaśasah syāma* The verse (11 + 12 : 8 + 11) is very ill defined by the Anukr.

१४६९. यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत।

यशा विश्वस्य भूतस्याहमस्मि यशस्तमः॥ ३॥

Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious.

This verse is a repetition of 39 3 above.

59. For protection to cattle

Found also in Paipp. xix Reckoned by Kauś. (9.2) to the *brhachānti gana*, and used (41.14), with vi.19, 23, 24 etc , for good fortune, and also (50 13), with vi 1.3, etc , in a similar rite

[५९ - ओषधि सूक्त]

[ऋषि- अथर्वा । देवता- रुद्र, अरुन्धती, ओषधि । छन्द- अनुष्टुप्।]

१४७०. अ॒न॒डु॒द्भ्य॒स्त्वं प्र॑थ॒मं धे॒नु॒भ्य॒स्त्वम॑रु॒न्धति॑।
अ॒र्धे॒न॒वे वय॑से श॒र्म॑ यच्छ॒ चतु॑ष्पदे॥ १॥

To the draft-oxen [to you] first, to the milch kine [do you], O *arundhati*, to the non-milch cow, in order to vigor (*vayas*), to four-footed creatures do you yield protection.

For the *arundhati* cf. iv 12 and v 5, the comm. identifies it with the *sahadevī*. Instead of *tvam* in a, Ppp reads *nas*, which is better. The sense of c is very doubtful, Grill conjectures *avayase*, to fill out the meter as well as ease the translation; the comm. explains *vayase* as a cow or horse or the like under five years old; perhaps the corruption of the reading is a deeper one. *A'dhenu* may signify young kine, not yet yielding milk. Both this verse and vs 3 are defective by a syllable.

१४७१. श॒र्म॑ यच्छ॒त्वोष॑धिः सु॒ह दे॒वीर॑रु॒न्धती॑।
क॒र॒त् पय॑स्वन्तं गो॒ष्ठम॑य॒क्ष्मो॑ उ॒त पू॒रुषा॑न्

Let the herb, the *arundhati*, allied with the gods (?) yield protection, may it make the cow-stall rich in milk, and the men (*purusa*) free from disease (*yakṣma*)

The translation implies the emendation of *saha devīs* in b to *sahadevī*, this the comm. gives (it is conjectured also by Grill), it may be here simply the name of the plant, but yet probably with pregnant implication of its etymological sense. Ppp., in d, reads *-mām* and *paurusām*

१४७२. वि॒श्वरू॑पां सु॒भगा॑म॒च्छाव॑दामि जीव॒लाम्।
सा नो॑ रु॒द्रस्या॒स्तां हे॒तिं दू॒रं न॑यतु गो॒र्भ्यः॑॥ ३॥

I appeal to the all-formed, well-portioned, vivifying one; let it conduct the hurled missile of Rudra far away from our kine

The comm. understands, in b, *achā vadāmi*, and explains *jīvalām* as *jīvanam lāti dadāti*.

60. For winning a spouse

Found also in Paipp. xix. Used by Kauś. (34.22), in a women's rite, for obtaining a husband, with an oblation to Aryaman (it is added, *purā kākasampātāt*, which the comm. explains by *kākasamcārāt pūrvam*)

[६० - पतिलाभ सूक्त]

[ऋषि- अथर्वा । देवता- अर्यमा । छन्द- अनुष्टुप् ।]

१४७३. अयमा यात्यर्यमा पुरस्ताद् विषितस्तुपः ।

अस्या इच्छन्नगुवै पतिमुत जायामजानये॥ १॥

Here comes Aryaman, with locks [-*stupa*] loosened in front, seeking a husband for this spinster, and a wife for a wifeless one.

Ppp reads in b *visatastugah* (ie *visitastukah*). Our edition has -*srupah*, the manuscript distinction of *sru* and *stu* being always doubtful, and the majority of the authorities here giving as plainly *sru* as it is possible to give it. The comm explains *visita-* as *viśesena sito baddhah*, and as used of the “rays” (*stupa-*) of the sun (*aryaman*) in the east (*purastāt*). *Aryaman* is perhaps properly rendered here by ‘suitor, match-maker’ (‘Brautwerber,’ Weber, Grill); but doubtless at any rate the address implies an identification of such a functionary with the god Aryaman. The *pada*-reading in b, *visita stupah*, is quoted under Prāt iv 77. In c, *asyā ichan* is the chosen example in the Prāt commentary (under 11 21 et al) of the *samdhū* it illustrates, although the meter shows that the irregular combination *asye 'chan* requires to be made, and the Anukr apparently winks at it. Ppp has the corrupt reading *sa vai chāyad ag-* [intending *sa vai 'ched?*] [Correct the ed to -*stupah*.]

१४७४. अश्रमदियमर्यमन्नन्यासां समनं यती ।

अङ्गे न्वर्यमन्नस्या अन्याः समनमायति॥ २॥

This woman, O Aryaman, had toiled, going to other women’s assembly; now, O Aryaman, shall another woman come to her assembly.

Ppp. reads in c *nv asyā 'ryaman*. The comm. has *samanam* in b and d, and *anu* for *nu* in c. He makes no difficulty in taking *āyati* (p ā *ayati*) as a 3d pl, which it is not, we ought to have either *āyan* (*ā ayan*), or *anyā* instead of *anyāh* : the translation implies the latter. The proper *pada* reading would be *ā ayati*. [For *samanam* [‘wedding-assembly,’ see Bergaigne, *Rel Ved.* i.159, n 3. Comm. renders *aṅga* by *he*; Bloomfield, “without fail.”]

१४७५. धाता दाधार पृथिवीं धाता द्यामुत सूर्यम् ।

धातास्या अगुवै पतिं दधातु प्रतिकाम्यम्॥ ३॥

The creator (*dhātar*) sustains the earth; the creator [sustains] the sky and the sun; let the creator assign (*dhā*) to this spinster a husband that is according to her wish.

Ppp. combines *asyā 'gruvai* in c, and reads *dadātu* in d.

61. Prayer and boasts

Found also in Paipp xix, and in K x1 9 Reckoned by Kauś (9 2) to the *bṛhachānti gana*, and used (41 14), with v1 19, 23, 24 etc, in a rite for good fortune, in the *kāmya* ceremonies (59 10), for splendor*, also, in the chapter of portents (133 2), on occasion of one's house burning down, it is further (note to 50 13) included in the *raudra gana*. In Vait (2 17) vs 3 accompanies, in the *parvan* sacrifice, two offerings of butter of Agni and Soma *[*Varcas* so the comm, but Bloomfield reads *vyacas*, which accords better with 1 d of the text]

[६१ - विश्वस्त्रष्टा सूक्त]

[ऋषि- अथर्वा। देवता- रुद्र। छन्द- १ त्रिष्टुप्, २-३ भुरिक् त्रिष्टुप्]

१४७६. मह्यमापो मधुमदेर्यन्तां मह्यं सूर्यो अभरज्ज्योतिषे कम।

मह्यं देवा उत विश्वे तपोजा मह्यं देवः सविता व्यचो धात्॥ १॥

To me let the waters send what has sweetness, to me the sun brought [it] in order to light, to me the gods, and all those born of penance - to me let god Savitā assign expansion [*vyacas*]

Ppp has, for b, *mahyam sūryo bharaj jyotisā gam*, and, in c, *samoā* for *tapojā* K. has, in c, *mām* for *mahyam*, and *anu* for *uta*, and ends with *bhāt* (?) *Abharat* in b cannot well be correct, we might conjecture instead *bhavatu* The Anukr. disregards the deficiency of a syllable in d

१४७७. अहं विवेच पृथिवीमुत द्यामुहमूर्तूरजनयं सप्त साकम्।

अहं सत्यमर्तुं यद् वदाम्यहं दैवीं परि वाचं विशश्च॥ २॥

I expanded (?) earth and heaven, I generated the seasons, seven together, I speak true what is untrue; I encompass (*pari*) divine speech and people (*viśas*).

For the doubtful *viveca* in a, Ppp has *dādāhāra*, and K. *astabhnām*. Some of the mss read *ajanayan* in b (also in 3 b); K has *ajanam* (if the reading is correct), Ppp substitutes *sindhūn sasrje* (for *rtūr aj-*). The second half-verse in K is quite different · *aham vācam pari sarvām babhūva ya indrāgnī asanam sakhāyau* (the last pāda is parallel with our 3 d) The sense of c is obscure, and the rendering given only tentative; it implies *vadāmi* instead of *vadāmi* · perhaps, 'I declare what [is] true [and what] untrue.' The comm reads *viśam* for *viśas* at the end He understands *viveca* in a as 'winnow, separate' (*parasparavivikte asamkīrnarūpe kṛtavān asmi*).

१४७८. अ॒हं ज॑जान पृथि॒वीमु॒त द्या॒म॒ह॒मृ॒तूँर॑जनयं स॒प्त सि॒न्धून्।

अ॒हं स॒त्यम॑मृ॒तं यद् व॑दामि॒ यो अ॑ग्नी॒षोमा॑वजु॒षे स॒खाया॑॥ ३॥

I generated earth and heaven; I generated the seasons, the seven rivers, I speak true what is untrue (?) [I] who enjoyed Agni-and-Soma as companions

Ppp reads, from b, on,* as follows *aham vācaspatī sarvā 'bhi siñca aham vinejmi prthivīm uta dyām aham rtūn srje sapta sākam aham vācam pari sarvām babhūva yo 'gnisomā viduse sakhāyuh* K. has, for *ajāna ajanayam* (a, b), *dyāvāprthivī ā babhūva aham virvā osadhīs*; and, for c, d, *mahyam viśas sam anamanta daivīr aham ugras smatahavyo babhūva* *[Perhaps this is an error of Roth for 2 d If so, 3 a would begin with *aham vinejmi*.] [See p 1045]

62. To Vaiśvānara etc. : for purification

Found also in Paipp. xix (but the first verse is given only by its *pratīka*, and has not been found elsewhere), and its first two verses in other texts, as noted below Agrees in use with the preceding hymn as regards the *ganas* to which it is reckoned (Kaus̥ 9.2, and note to 50.13; Keś [to 61 5] and the comm [page 37 end] further have it, with vi 19 and 51, in a *pavitra gana*), and (41 14) in the rite for good fortune, and it appears (41.15) in another similar rite, with worship of the rising sun, and is added (note to 41.13) in one for luck in gambling.

[६२ - पावमान सूक्त]

[ऋषि- अथर्वा । देवता- रुद्र (वैश्वानर, वात, द्यावापृथिवी) । छन्द- त्रिष्टुप्]

१४७९. वैश्वान॒रो र॒श्मिभि॑र्नः पुनातु॒ वातः॑ प्रा॒णैर्नै॑षि॒शरो न॑भौ॒भिः।

द्यावा॑पृथि॒वी पर्य॑सा पर्य॑स्वती ऋ॒ताव॑री य॒ज्ञियै॑ नः पुनीताम्॥ १॥

Let Vaiśvānara (Agni) by his rays purify us, the wind, lively with mists (?*nabhas*), by his breath; let heaven-and-earth, rich in milk, righteous, worshipful, purify us by milk.

The verse is found also in TB (1 4 8³) and MS (11.11 10). They read *mā* for *nas* in a and d, *mayobhūs* (which is decidedly better) for *nabhobhis* at end of b, and *payobhis* for *payasvatī* in c Pāda c is *jagatī*.

१४८०. वैश्वान॒रीं सु॒नृता॑मा र॒भध्वं॑ यस्या॒ आशा॑स्तन्वो वी॒तपृ॑ष्ठाः।

तया॑ गु॒णन्तः॑ सध॒मादे॑षु व॒यं स्या॑म॒ पत॑यो रयी॒णाम्॥ २॥

Take you hold upon the pleasantness of Vaiśvānara, of which the regions are the smooth-backed bodies; with that, singing in joint revelings, may we be lords of wealth (ol.).

The sense, especially of b, is obscure, and the version mechanical, b is perhaps a reminiscence of RV.1.162 7 b. Found, considerably altered in a, b, in VS (xix.44), and TB MS (as above). They read for a, b *vaiśvadevī punatī devy ā 'gād yasyām*. (TB *yasyai*, MS. *yasyās*) *imā* (TB MS omit) *bahvyas* (TB. *bahvīs*) *tanvo* (TB. *tanuvo*) *vītaprsthāh*, all have *madantas* for *grnantas* in c, and TB.MS -*mādyesu* - this last an alteration plainly called for by the meter, and the Anukr does not describe the verse as *nirṛt* Ppp has at the beginning *vaiśvadevyam*, for b a wholly different text, *śuddhā bhavanta śucayas pāvukāh* (our 3 b), and in c, corruptly, -*nta sasada ādayema*. The variants indicate, as often elsewhere, the hopelessness of a rendering

१४८१. वैश्वानरीं वर्चसु आ रभध्वं शुद्धा भवन्तुः शुचयः पावकाः।
इहेडया सधमादुं मदन्तो ज्योक् पश्येम सूर्यमुच्चरन्तम्॥ ३॥

Take you hold upon that (f.) of Vaiśvānara in order to splendor, becoming cleansed, clear, purifying; here, reveling in joint reveling with Idā, may we long see the sun going up

The first half-verse is nearly identical with xii 2 28 a, b. Durga to Nir vi.12 (Calcutta ed'n, iii.187) quotes *vaiścadevīm sūnrtām ā rabhadhvam*, showing that *sūnrtā* is meant here also, as in vs 2. Ppp reads in a *vaiśvānaryam*, combines *varcasā 'rabh-*, [has for b our 2 b, combining *yasyā 'sās;*] and begins c with *ide 'ha sadh-*

63. For some one's release from perdition (nirṛti)

Found also (excepting vs. 3) in Paupp. xix, the fourth verse not in company with the others. For other correspondences, see under the verses Used by Kauś (46 19) in an expiatory rite for incontinence, fastening on a rope of *darbha*; and in rites for welfare (52 3), with vi 84 and 121, to accompany acts of release, vs 4, further (46 22), in an expiatory rite for a spontaneously kindled fire Vait has the vss 1, 2, and 4 singly in the *agnicayana* (28.27, 26; 29 8), with the laying of bricks consecrated to *nirṛti* etc.

[६३ - वर्चोबलप्राप्ति सूक्त]

[ऋषि- दुहण। देवता- १-३ निरृति, यम, मृत्यु; ४ अग्नि। छन्द- १ अतिजगती, २- ३ जगतीगर्भा जगती, ४ अनुष्टुप्।]

१४८२. यत् ते देवी निरृतिराबुबन्ध दाम् ग्रीवास्वविमोक्त्यं यत्।

तत् ते वि ष्याम्यायुषे वर्चसे बलायादोमदमन्नमद्भि प्रसूतः॥ १॥

The tie that the divine Nirṛti (perdition) bound upon your neck, [and] that was unreleasable, that do I untie for you, in order to long

life (*āyus*), splendor, strength; do you, quickened (*pra-sū*), eat uninjurious (?) food

Ppp reads in b *avicrtyam*, omits *varcase*, which is metrically redundant and probably intruded, in c, and has, for d, *anamīvam pitum addhi prasūtah*, thus getting rid of the extremely obscure *adomadam* (made more obscure by the occurrence of *adomadha* in viii.2 18). The comm takes *adomadam* as two independent words, and renders it 'producing pleasure for a prolonged time.' The translation given is that of the Petersburg Lexicons. A corresponding verse is found in VS (xii 65), TS (iv 2 5³), and MS ii 7.12. VS and MS have, in a, b, *yam pāsām*, VS ends b with *avicrtyam*, TS MS with *avicrtyam* (all omitting *ya*). In c, for *tat te*, VS.MS. have *tam te*, and TS *idam te tat*, VS TS. end it with *āyuso na madhyāt*, MS with *-so nu madhye*. For d, TS MS. have *athā jīvah pitum addhi pramuktah*, VS *athai 'pitum addhi prasūtah*. The verse has no *jagatī* character

१४८३. नमोऽस्तु ते निरृते तिग्मतेजोऽयस्मयान् वि चृता बन्धपाशान्।
यमो मह्यं पुनरित् त्वां ददाति तस्मै यमाय नमो अस्तु मृत्यवे॥२॥

Homage be to you, O Nirṛti, you of keen keenness, unfasten the bond-fetters of iron. Yama verily gives you back to me; to that Yama, to death, be homage.

The "you" of the second half-verse is doubtless the person on whose behalf the spell is uttered. The first half-verse is found combined with our 3 c, d into one verse in VS. (xii 63) and TS.MS. (as above). They all read *su* for *astu* in a, and for *tigmatejas* TS has *viśvarūpe* (Ppp. has *viśvavāre*); their b is *ayasmayam vi crtā bandham etam* Ppp. has *-yān pra mumugdhi pāsān* for b, and for c, d our 3 c, d. The whole verse is nearly repeated below, as 84.3. Only the last pāda is *jagatī*

१४८४. अयस्मये द्रुपदे बैधिष इहाभिहितो मृत्युभिर्ये सहस्रम्।
यमेन त्वं पितृभिः संविदान उत्तमं नाकमर्थि रोहयेमम्॥३॥

You were bound here to an iron post (*drupada*), bridled with deaths that are a thousand. Do you, in concord with Yama, with the Fathers, make this man ascend to the highest firmament.

We have the same change of address here as in the preceding verse, and it proves that the make-up of the material as given by the Yajus texts is more original and correct. They read, in c, d *yamena tvam yamyā* (TS MS *-yā*) *saṁvidāno 'tame* (TS *-mam*) *nāke* (TS. *-kam*) *adhī rohayai 'nam* (TS. *-ye 'mam*). Ppp, as noticed above, has c, d of this verse as 2 c, d, reading *-dāno 'tame nāke* (like VS.MS.). The last pāda is found also as

that of 1.9 2, 4; x1 1 4 With the contraction *bedhise 'ha*, the verse would be a good *tristubh* [The vs recurs at v1 84 4]

१४८५. संसुमिद् युवसे वृषन्नग्ने विश्वान्यर्य आ।

इडस्पदे समिध्यसे स नो वसून्वा भर॥४॥

You collect together for yourself, O Agni, bull, all things from the foe (?), you are kindled in the track of sacrifice (*id*), do you bring to us good things

This is a RV. verse, found at x 191 1 (vss 2-4 are out next hymn), and is also to be met with at VS xv 30, TS 11.6 11⁴, and MS 11 13 7 - in all its occurrences offering precisely the same text It was noticed above that it occurs in Ppp., but not in connection with the three preceding verses of this hymn - with which, indeed, it has nothing to do as regards sense It was pointed out in the note to Prāt.11.72 that the prescription in that rule of *s* as the final of only *idāyās* before *pada* seems a strong indication that this verse was not a part of the AV text as recognized by the Prāt The comm explains *idas* by *idāyā bhūmyāh* [For consistency, *sam sam* ought to be printed *sam-sam*]

64. For concord

The first two verses are found in Paip xix The whole hymn is RV x 191 2, 3, 4, and is also read in TB 11 4 4⁴⁻⁵, and (with the order of the verses inverted) in MS 11 2 6 In neither of these texts does the first verse of the RV hymn (our 63 4) stand in connection with the other verses, and as the situation of the RV hymn is one that calls for three verses only, it is pretty evident that the first verse (which also has nothing to do with the others in point of sense) is a later addition, and has also, by an extremely curious process, not paralleled elsewhere in our text, been added at the end of our 63, in order to stand in its RV relation to the other verses See Oldenberg, *Die Hymnen des RV*, 1 244 The hymn is used by Kauś (12 5) in a rite for harmony, with 11 30, v 1, etc

[६४ - सांमनस्य सूक्त]

[ऋषि- अथर्वा। देवता- विश्वेदेवा, मन। छन्द- अनुष्टुप्, २ त्रिष्टुप्।]

१४८६. सं जानीध्वं सं पृच्यध्वं सं वो मनांसि जानताम्।

देवा भागं यथा पूर्वे संजानाना उपासते॥ १॥

Do you concur; be you closely combined; let your minds be concurrent, as the gods of old sat concurrent about their portion.

The other texts begin *sam gachadhvam sam vadadhvam* (but MS. *jānidhvam*); at the end, TB reads (if it be not a misprint) *upāsata*, the *pūrve* gives, at any rate, a past meaning to *-te*. [Poona ed. has *-ata*]

१४८७. समानो मन्त्रः समितिः समानी समानं वृतं सह चित्तमेषाम्।
समानेन वो हविषा जुहोमि समानं चेतो अभिसंविशध्वम्॥ २॥

[Be] their counsel (*mantra*) the same, their gathering the same, their course (*vrata*) the same, their intent alike (*saha*), I offer for you with the same oblation, do you enter together into the same thought (*cetas*)

The other texts differ from ours in the first half-verse only in this, that RV TB. read *manas* instead of *vrata* in b, but our c is their d (TB.* have *saṃjñānena* for *saṃānena*), and their c agrees nearest with our d TB reading *s keto abhi sam rabhadhvam*, RV *s mantram abhi mantraye vah*, and MS *s kratum abhi mantrayadhvam* Ppp has, for b, *saṃānam cittam saha vo manāsi*, and omits d The Anukr omits to describe the verse as a *tristubh* *[TB has also *yajāmas* for *juhomi*.]

१४८८. समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥ ३॥

Be your design the same, your hearts the same, your mind the same, that it may be well for you together

MS has, for a, *saṃānā vā* (1 e *vas*) *ākūtāni* The comm appears to understand *su saha* as two independent words in d [See MGS 18 10 and p 156, s v *saṃānā*] [Pāda a lacks a syllable, easily supplied]

65. For success against enemies

Found also (vss 1, 2) in Paipp xix Used by Kauś (14 7), with 12, 19-21, vi 66, 67, 97-99, in a rite for victory over enemies; belongs (note to 14 7) to the *aparājita gana*.

[६५ - शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्र, इन्द्र अथवा पराशर।

छन्द- १ पथ्यापंक्ति, २-३ अनुष्टुप्]

१४८९. अव मन्थुरवायताव बाहू मनोयुजा।

पराशर त्वं तेषां पराञ्चं शुष्ममर्दयाद्या नो रयिमा कृधि॥ १॥

Down (*ava*) [be] the fury, down the drawn [arrow], down the two mind-yoked arms O demolisher (*parāśara*)¹, do you vex (*ard*) away the vehemence (*śusma*) of them, then get us wealth

One can hardly help emending *manyus* in a to *dhanus* 'bow' For

1 परागत्य शृणाति हिनस्ति शत्रून् इति पराशर इन्द्र. । 'पराशर इति निगमो भवतीति (नि० ६ ३०)।

āyatā used pregnantly of an arrow ready to be launched, cf vi 38 4 and xi 2 1 and vi 66 2 The combined idea of crushing and removing in *parāśara* cannot be briefly rendered, the comm regards it as an epithet of Indra. For *adhā nas* in e, Ppp reads better *arvāñcam*, as antithesis to *parāñcam*, the comm has *atha* instead of *adha*

१४९०. निर्हस्तेभ्यो नैर्हस्तं यं देवाः शरुमस्यथ।

वृश्चामि शत्रूणां बाहूनेन हविषाहम्॥ २॥

The handleless shaft, O gods, which you cast at the handleless ones - I hew [off] the arms of the foes with this oblation

Apparently the oblation itself is the “shaft,” called ‘handleless’ (*nairhasta*) because it makes ‘handleless’ (*nirhasta*) so the comm Ppp has for second half-verse our 3 c, d Our second half-verse is identical with iii 19, 2 c, d, above

१४९१. इन्द्रश्चकार प्रथमं नैर्हस्तमसुरेभ्यः।

जयन्तु सत्त्वानो मम स्थिरेणेन्द्रेण मेदिना॥ ३॥

Indra made the handleless one first for the Asuras Let my warriors conquer by means of stanch Indra as ally (*medin*)

The last half-verse, as noted above, is found in Ppp as 2 c, d

66. For success against enemies

Found also in Ppp xix [but confused with h 65]. Used by Kauś (14 7) in a battle rite with the preceding hymn, which see, and reckoned to the *aparājita gana*

[६६ - शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्र अथवा इन्द्र। छन्द- १ त्रिष्टुप्, २-३ अनुष्टुप्।]

१४९२. निर्हस्तः शत्रुरभिदासन्नस्तु ये सेनाभिर्युधमायन्त्यस्मान्।

समर्पयेन्द्र महता वधेन द्रावैषामघहारो विविद्धः॥ १॥

Handleless be the assailing foe - they who come with armies to fight us, make them, O Indra, collide with the great weapon, let their evil-doer (? *aghahāra*) run (*drā*), pierced through

The comm to SV explains *aghahāra* by *atipratyavara*, ours, by *maranalaksanasya duhkhasya prāpayitā*

१४९३. आतृन्वाना आयच्छन्तोऽस्यन्तो ये च धावथ।

निर्हस्ताः शत्रवः स्थनेन्द्रोवोऽद्य पराशरीत्॥ २॥

You who run (*dhāv*) stringing [the bow], drawing [the arrow] (*ā-yam*), hurling - handless are you, O foes; Indra has now demolished you.

[For *ā-yam*, cf vi 65 1.] Our text reads at the end *-śarait*, on the authority of Bp E I.R.T and O ; all SPP's authorities [save his B , which has *-śarīt*] give *-śarīt*, which he has accordingly rightly adopted, as the better supported as well as the regular form [cf vi 75 1] Ppp. has *parā 'śarī* [With regard to these *ai*-forms, see the note to vi 32 2.] SPP , contrary to his usual practice, retains the *h* of *śatravah* before *sth*- The comm has *stana* in c ["Demolished" stands in rapport with "demolisher" of 65.1]

१४९४. निर्हस्ताः सन्तु शत्रवोऽङ्गैषां म्लापयामसि।

अथैषामिन्द्र वेदांसि शतशो वि भजामहे॥ ३॥

Handless be the foes; their limbs we make to relax (*mlā*), then will we, O Indra, share among us their possessions hundred-fold.

All our mss. but one (D), and nearly all SPP's, read *śatravas*, vocative, in a; both texts emend to *śat-*

[६७ - शत्रुनाशन सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्र अथवा इन्द्र। छन्द- अनुष्टुप्।]

67. For success against enemies

Not found in Paipp Used by Kauś (14.7) in a battle rite with the two preceding hymns (and reckoned with them to the *aparājita gana*) · see under 65, also (164) in another rite of the same class, for terrifying enemies, with vi.98, with the direction "the king goes thrice about the army "

१४९५. परि वर्त्मानि सर्वत इन्द्रः पूषा च सस्रतुः।

मुह्यन्त्वद्यामूः सेनां अमित्राणां परस्तराम्॥ १॥

Everywhere about the routes Indra and Pūsan have gone; let yonder armies of our enemies today be confounded further away.

That is (a), to prevent access to our villages. The comm takes *parastarām* as simply = *atiśayena*.

१४९६. मुढा अमित्राश्चरताशीर्षाणं इवाहयः।

तेषां वो अग्निमूढानामिन्द्रो हन्तु वरवरम्॥ २॥

Go about confounded, you enemies, like headless snakes; of you there, confounded by Agni, let Indra slay each best man (*vara*).

This verse is SV 11 1221, and one of the supplementary verses to a RV hymn (RV x 103 15) SV has, for a, b, *andhā amitrā bhavatā 'śīrsāno 'haya iva*, and, in c, *agninunnānām* The RV version (see Aufrecht's 2d edition, 11 682) accents *amitrā*, reads *-sānā ah-in* b, and, in c, *agnidagdhānām agnimūlhānām* The translation implies the emendation *amitrās* instead of *amitrās*, which latter is given by all the authorities, and hence accepted in SPP's text The comm understands *amitrās*, voc, and he explains b to mean as snakes with their heads cut off can merely move about, but not do anything in particular

१४९७. ऐषु नह्य वृषजिनं हरिणस्या भियं कृधि।
पराङ्मित्र एषत्वर्वाची गौरुपेषतु॥ ३॥

Fasten you, as bull, the skin upon them; make the fear of the fallow-deer; let the enemy hasten (*es*) away; let the cow hasten hither to us.

The sense of a is very obscure One is tempted to combine *vr̥sājīnam* into one word. The comm makes *harinasya* (= *kr̥snamrgasya*) depend on *ajnam*, which cannot well be right, though it may be questioned whether, as dependent on *bhiyam*, it is subjective or objective genitive * He explains the "skin" as sued for *somamanivestana*, and the "cow" (d) as the enemy's wealth, in cows and the like The combination of *upa esatu* into *upesatu* falls under Prātīi 52, and the case is quoted in the commentary to that rule [Correct *nahya* to *nahya* (accent mark slipped out of place).] *[In a marginal note, W compares *mitra-tūrya*, v 20 7]

[६८ - वपन सूक्त]

[ऋषि- अथर्वा। देवता- १ सविता, आदित्यगण, रुद्रगण, वसुगण; २ अदिति, आपः, प्रजापति; ३ सविता, सोम, वरुण छन्द- १ चतुष्टुपा पुरोविराट् अतिशाक्वरगर्भा जगती, २ अनुष्टुप्, ३ अतिजगतीगर्भा त्रिष्टुप्।]

68. To accompany the act of shaving

Found also in Paipp xix. (in the verse-order 1, 3, 2), and in part in various Grhya-Sūtras, as noted under the several verses. [Further in MP 11 1 1-3; and MGS 1.21.2, 3.14, 6 (cf also Knauer's Index, p.148, x.v *us nena*, p.146, and p 154)] The hymn is used by Kauś, as was to be expected, in the *godāna* ceremony (53 17-20), vs. 1 being addressed to the vessel of water used, vs 2 accompanying the wetting of the youth, and vs. 3 the parting and cutting of the hair. Further, in the *upanayana*, at the beginning of the whole ceremony (55 2), with the directions "do as directed in the text" etc

१४९८. आयमगन्त्सविता क्षुरेणोष्णेन वाय उदकेनेहि।

आदित्या रुद्रा वसव उन्दन्तु सचेतसुः सोमस्य राज्ञो वपत्
प्रचेतसः॥ १॥

Savitā here has come with razor, come, O Vāyu, with hot water, let the Ādityas, the Rudras, the Vasus, wet [him] in accordance, do you, forethoughtful, shave [the head] of king Soma

‘Wet,’ corresponding to our ‘lather’ Dignity is sought to be given to the operation by identifying the participants in it with various divinities. The second pāda is given, without variation, in AGS i.17.6 and PGS ii 1.6, the first and second are found in GGS ii 9 10, 11, MB i 6 1,2, with *agāt* in a, and *-kenai 'dhi* in b Ppp. has, in b, *vāyav udakena ehi*, and omits *undantu* in c The combination *vāya ud-* is quoted under Prāt ii 21, 24, iii.35, *-kene* '' *'hi*, under iii 3 8, 66 [Hillebrandt, *Ved Mythol* , 1.472, may be consulted]

१४९९. अदितिः श्मश्रु वपत्वार्ष उन्दन्तु वर्चसा।

चिकित्सतु प्रजापतिर्दोर्घायुत्वाय चक्षसे॥ २॥

Let Aditi shave the beard, let the waters wet [it] with splendor, let Prajāpati nurse (*cikits*) [it], in order to length of life, to sight.

Ppp's version of c, d is *dhārayatu prajāpatih punah-punah suvaptave* AGS (i 17.7) has a, b, reading *keśān* for *śmaśru* and *varcase* for *-sā*, PGS. (ii 1 6) has *adite keśān vapa*, parallel to our a

१५००. येनावपत् सविता क्षुरेण सोमस्य राज्ञो वरुणस्य विद्वान्।

तेन ब्रह्माणो वपतेदमस्य गोमानश्चवानुयमस्तु प्रजावान्॥ ३॥

With what razor the knowing Savitā shaved [the head] of king Soma, of Varuṇa, therewith, you priests (*brahman*), shave [it] now of this man, be he rich in kine, in horses, in progeny

Ppp reads, for d, *aśyāmodīyur ayam astu vīrah* AGS (i 17.10) and PGS. (ii.1 11) have our a, b, c without variant, but add as d, *āyusmāñ jaradastir yathā 'sat* TB. (ii.7 17²) also has the verse, differing only in d : *ūrje'mam rayyā varcasā sam srjātha*, and with this HGS (ii 6.10) agrees throughout. The ŚGS. version [1.28] differs throughout *yenā 'vapat savitā śmaśru agre ksurenā rājño varunasya vidvān yena dhātā bṛhaspatir indrasya cā 'vapac chirah tena brahmāno vapate 'dam adyā 'yusmān dīrghāyur ayam astu vīrah* (agreeing at the end with Ppp.) MB. (i 6 7) has a still other text *yena pūsā bṛhaspater vāyor indrasya cā*

'vapat tena te vapāmi brahmanā jīvātave jīvanāya dīrghāyustvāya varcase. The verse (10 + 11 11 + 12 = 44) contains no *atiyagatī* element [Ppp. combines *asyā* 'śyāmodīyur, and R notes that c, d appears in Ppp ii]

69. For glory etc.

Verses like the first two are found in Paipp , in two different books (1 in ii , 2 in xix), but perhaps correspond rather to the nearly equivalent verses ix 1 18, 19 It is employed by Kauś (10 24) at the end of the *medhājanana* ceremony with iii 16 and ix 1, on rising and wiping the face, also twice (12 15 and 13 6) in *varcasya* rites, with the same two hymns (and is reckoned to both *varcasya ganas* : notes to 12 10 and 13 1), further, in the ceremony on beginning Vedic study, with vi 38, 39, 58 and others (139 15), and vs 3 in the *savayajñas* (68 7), as expiation for an error in the ceremonial In Vait., in the *sautrāmanī* (30 13), the hymn accompanies, with vi.19 and ix.1 18, the pouring out of the *surā*.

[६९ - वर्चस् प्राप्ति सूक्त]

[ऋषि- अथर्व। देवता- बृहस्पति, अश्विनीकुमार। छन्द- अनुष्टुप्।]

१५०१. गिरावर्गराटेषु हिरण्ये गोषु यद् यशः।

सुरायां सिच्यमानायां कीलाले मधु तन्मयि॥ १॥

What glory [is] in the mountain, in the *aragarātas*, in gold, in kine, in strong-drink when poured out, [what] honey in sweet-drink, [be] that in me.

The verse corresponds nearly to ix. 1.18, below; but the latter has a quite different first half, and with it Ppp. precisely agrees. What our *aragarāta's* are is wholly obscure, and the word is most probably a corruption. The comm. explains it in two alternative ways : as kings that 'go' (*ata*) in 'spoke (*ara*)-swallowers (*gar*),'¹ i.e. chariots; or, as 'shouts' (*rāta*) of soldiers that 'go' (*ga*) at the 'enemy' (*ara* = *ari*)!

१५०२. अश्विना सारधेर्ण मा मधुनाङ्क्तं शुभस्पती।

यथा भर्गस्वतीं वाचमावदानि जनां अनु॥ २॥

O you Aśvins, lord of beauty! anoint me with the honey of bees, that I may speak brilliant words among the people.

The verse is found below as ix.1.19, with the difference of a single

1 अरगरो रथः। तेन अटन्ति संचरन्तीति अरगराटाः रथिनो यशस्विनो राजानः। यद्वा अराः अरयः तात्र गच्छन्तीति अरगाः वीरा भटाः तेषां राटाः जयघोषाः।

word (*varcasvatīm* for *bhargasv-*). The comm reads *āvadāmi* in d [SPP gives the fuller spelling *añktam* cf *Gram* §231 a]

१५०३. मयि वर्चो अथो यशोऽथो यज्ञस्य यत् पर्यः।

तन्मयि प्रजापतिर्दिवि द्यामिव दंहतु॥ ३॥

In me [be] splendor, also glory, also the fatness (*payas*) that belongs to the offering, let Prajāpati fix (*drnh*) that in me, as the heaven in the sky

The verse corresponds to iii 1 in the Nageya supplement to the Sāma-Veda (or SV 1 603), which, however, rectifies the meter of c by reading *parameshtī* for *tan mayi* "Heaven" and "sky" in d are the same word; the comm renders the latter by "atmosphere" The Anukr does not note the deficiency in c

70. To attach a cow to her calf

Not found in Paipp. Used by Kauś (41.18) in a rite for producing mutual attachment between cow and calf

[७० - अघ्न्या सूक्त]

[ऋषि- काङ्कायन। देवता- अघ्न्या। छन्द- जगती।]

१५०४. यथा मांसं यथा सुरा यथाक्षा अग्निदेवने।

यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः।

एवा ते अघ्न्ये मनोऽग्निं वृत्से निहन्यताम्॥ १॥

As flesh, as strong-drink, as dice on the gambling-board, as of a lustful man the mind is fastened (*ni-han*) on a woman - so let your mind, O inviolable one (*aghnyā*), be fastened on your calf.

The verses are six-pāda *jagatī* 6 x 8 = 48). [The stanza is wrongly numbered.]

१५०५. यथा हस्ती हस्तिन्याः पदेन पदमुद्युजे।

यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः।

एवा ते अघ्न्ये मनोऽग्निं वृत्से निहन्यताम्॥ २॥

As the elephant strains foot with foot of the she-elephant, as of a lustful man etc etc.

The obscure first line is with intention rendered obscurely, the Petersburg Lexicon conjectures 'hastens after, step with step,' which then Grill follows The comm takes *udyuje* as = *unnamayati*, "bends up, for love (*premnā*), her foot with his foot "

१५०६. यथा^१ प्र^२धि^३र्यथा^४पृ^५धि^६र्यथा^७ नभ्यं^८ प्र^९धावधि^{१०}।

यथा^१ पुंसो^२ वृषण्युत^३ स्त्रियां^४ निह्न्यते^५ मनः^६।

एवा^१ ते^२ अघ्न्ये^३ मनोऽधि^४ वृत्से^५ नि ह्न्यताम्॥ ३॥

As the felly (*pradhi*), as the rim (*upadhi*), as the nave upon the felly, as of a lustful man etc etc. [See p xcii]

The first line is again obscure, both in its internal relations and in its relation to the refrain (in this resembling 1 a, b) BR define *upadhi* as 'the part of the wheel between the felly and nave,' but this ought to be *arās* 'the spokes' . the comm explains it as 'the circle, bound together by the felly, that is the binder together of the spokes' (*nemisambaddhah arānām sambandhako valayah*) - 1 e a sort of rim inside the felly Probably a solid wheel, without spokes, is had in view We should expect some other preposition than *adhi* 'on' to express the relation of the nave to the felly

71. Against harm from improper food

Found also in Paipp 11 (in the verse-order 1, 3, 2), and vs 1 a second time in xx [For Yajus versions of vss 1 and 3, see vs. Schroeder's *Zwei Hss* , p. 16, and *Tubinger Katha-hss* , p.77] Used by Kauś (45 17) with 111 29, vii 67, etc , in a rite (following the *vaśāśamana*), explained as for obviating ill effects from acceptance of gifts and the like, also (57 29), in the *upanayana*, accompany an offering by the pupil from the food obtained by begging And Vait (4 16) has it in the *parvan* sacrifice, as the priest eats his portion.

[७१ - अन्न सूक्त]

[ऋषि- ब्रह्मा । देवता- १-२ अग्नि, ३ विश्वेदेवा । छन्द- जगती, ३ त्रिष्टुप्।]

१५०७. यदन्नमदि^१ बहुधा^२ विरूपं^३ हिरण्यमश्नुत^४ गामजामविम्।

यदेव किं च^१ प्रतिजग्राहमग्निष्टद्धोता^२ सुहुतं^३ कृणोतु॥ १॥

What food of various form I eat often times (*bahudhā*) - gold, horse, also cow, she-goat, sheep, just whatsoever I have accepted - let Agni the offerer (*hotar*) make that well-offered.

Ppp has, in c, *km cit*, and for d, *a t viśvād agadam k* TA (11 6.2¹³) has pādas a, b, c as a, b, d of a verse of five pādas : in b it inserts *vāscas* (Ppp. *vausu*) before *hiranyam* and omits (not Ppp.) *aśvam* after it, after b it inserts *yad devānām caksusy āgo asti*, in c it contracts -*jagrāhā* 'ham into -*jagrāham*, and it ends with *agnir mā tasmād anrnam krnotu*. The comm (unless it is a misprint) reads *jagrāha* in c. The last pāda is x 9.26 d The first two vss. are mixed *jagatī* and *tristubh*.

१५०८. यन्मा हुतमहुतमाज्जगाम दत्तं पितृभिरनुमतं मनुष्यैः।

यस्मान्मे मन उदिव ररजीत्यग्निष्टद्धोता सुहृतं कृणोतु॥ २॥

Whatever, offered [or] unoffered, has come to me, given by the Fathers, assented to by human beings (*manusya*), what my mind is as it were excited at - let Agni the offerer make that well-offered

The comm reads *rārajītu* in c, but explains it as an indicative. The mss. are divided between *manusyaiah* (which both editions give) and *-yāth* at the end of b (our Bp.P M.H T K. have the latter) Ppp inserts *yat* after *hutam* in a [W has here overlooked a part of R's note, which (if I understand him) means that our vs. 2 continues in Ppp thus (b) *yasmād anna manaso 'drārajīmi*, (c, a corruption of TA's c given under vs. 1 above) *yad devānām caksusākaśīnā*, (d) 'gnis etc.]

१५०९. यदन्नमद्यन्नतेन देवा दास्यन्नदास्यन्नत संगृणामि।

वैश्वानरस्य महतो महिम्ना शिवं मह्यं मधुमदस्त्वन्नम्॥ ३॥

What food I eat unrighteously, O gods, and promise, intending to give [or] not intending to give - by the greatness of the great Vaiśvānara let [it] be propitious honeyed food for me

TA (11 6 2¹¹) has the first half-verse, adding the same three pādas as above (see under vs 1). For the doubtful *samgrnāmi* it reads *vā karīsyān*, and Ppp has the same, also omitting (perhaps by accident) *adāsyān*. The second pāda is nearly repeated as 119.1 b, below. The comm renders *samgrnāmi* by *pratyjānāmi*. The Daś. Kar cites (to Kauś 57.29 see the note to that rule) the three verses in full, but substitutes for 3 c, d our 53.2 c, d, *vaiśvānaro no ad-*, etc

72. For virile power

Found also in Paipp. xx. Used by Kauś (40.16, 17) in a rite for sexual vigor, with an amulet. The *arka*- thread spoken of in 16 may find its explanation in the peculiarity reported by Roxburgh (*Flora Indica*, ii 31). "A fine sort of silky flax is in some parts prepared from the bark of the young shoots."

[७२ - वाजीकरण सूक्त]

[ऋषि- अथर्वङ्गिरा। देवता- शेषोऽर्क। छन्द- जगती, २ अनुष्टुप्, ३ भुरिक् अनुष्टुप्]

१५१०. यथासितः प्रथयते वशाँ अनु वर्षीषि कृण्वन्नसुरस्य मायया।

एवा ते शेषः सहसायमर्कोऽङ्गेनाङ्गं संसमकं कृणोतु॥ १॥

As the black snake spreads himself at pleasure, making wondrous forms (*vapus*), by the Asura's magic (*māyā*), so let this *arka* suddenly make your member altogether correspondent (?*samsamaka*), limb with limb

The comm reads *sitas* instead of *asitas* in a, and explains it as 'a man that is bound.' He takes *arka* as 'an amulet of ark-tree' (*Calotropis gigantea*, of which various medicinal use is made) In d he reads *sam samagam* and paraphrases the latter with 'of like going' (*samānagamana*) The Petersburg Lexicon conjectures for *samsamaka* 'joined to one another' The verse is mixed *tristubh* and *jagatī*

१५११. यथा पसस्तायादुरं वातेन स्थूलभं कृतम्।
यावत् परस्वतः पसस्तावत् ते वर्धतां पसः॥ २॥

As the member of the *tayādara* is made big by the wind - as great as is the member of the *parasvant*, so great let your member grow.

What creature the *parasvant* is is unknown (Pet. Lex "perhaps the wild ass"); the *tayādara* is yet more obscure, being mentioned only here The comm reads *tāyodaram*, and defines the *tayodara* as 'a kind of animal', the *bha* of *sthūlabha* he takes as representing a verbal root *sthaulyena bhāsamānam*.

१५१२. यावदुङ्गीनं पारस्वतं हास्तिनं गार्दभं च यत्।
यावदश्वस्य वाजिनस्तावत् ते वर्धतां पसः॥ ३॥

As much of a limb as is that of the *parasvant*, that of the elephant, and that of the ass - as great as of the vigorous (*vājin*) horse, so great let your member grow.

The comm reads and explains *yāvad aṅgīnam* at the beginning as two independent words, the metrical irregularity, as well as the anomalousness of the word as a derivative and compound, suggest emendation to *yāvad aṅgam* (*aṅgam* = *pasas*). [Cf Pischel, *Ved Stud*, 1 83, with reference to the ass]

The seventh *anuvāka*, having 11 hymns and 34 verses, ends here, and the mss. quote the old Anukr to this effect . *catasrbhir adhikas tu saptamah syāt*.

73. To assure supremacy

Found also in Paipp xix. (with the verse-order 1, 3, 2) This hymn with iii 12, vi 93, xii.1, is reckoned by Kauś. to the *vāstospatyāni* (8 23) or the *vāstu gana*, and it and the following hymn, with others (12 5), to

the *sāmmanasyāni*; also, by the schol (note to 19 1), to the *pustika mantras*, and vs. 3 [so comm not vii.60.7] by itself (23 6) in the ceremony of entering a new house

[७३ - सांमनस्य सूक्त]

[ऋषि- अथर्वा । देवता- सांमनस्य, वरुण, सोम अग्नि, बृहस्पति, वसुगण; ३
वास्तोष्पति । छन्द- भुरिक् अनुष्टुप्, २ त्रिष्टुप्]

१५१३. एह यातु वरुणः सोमो अग्निर्बृहस्पतिर्वसुभिरेह यातु ।

अस्य श्रियमुपसंयातु सर्व उग्रस्य चेतुः संमनसः सजाताः ॥ १॥

Let Varuṇa come here, Soma, Agni, let Brhaspati with the Vasus come here; come you together, [his] fellows, all of you, like-minded, unto the fortune of this stern corrector (*ugra cettr*).

Ppp. reads *abhi-* instead of *upa-* in c, and has at the end *sujātās*. The comm explains *cettr* as “one who properly understands the distinction of what is to be done and what is not to be done”; in this word *cit* seems to take the value of *ci* or *cāy* : ‘one who notes and visits or requites.’

१५१४. यो वः शुष्मो हृदयेष्वन्तराकूतिर्या वो मनसि प्रविष्टा ।

तान्त्सीवयामि हविषा घृतेन मयि सजाता रमतिर्वो अस्तु ॥ २॥

The vehemence (*śusma*) that is within your hearts, the design that has entered into your mind - that I frustrate with the oblation, the ghī; in me, O [my] fellows, be your satisfaction (*ramati*).

Intended to restrain intending emigrants, apparently, as also vs. 3. All the mss., and both editions with them, read *tān* at the beginning of c, although it is unquestionably an error for *tām*, referring to *ākūtim*, as the comm. correctly reads and understands. Only one ms (our Bp.²) has *śrīvayāmi*, all the rest *śrīv-*, or its phonetic product, *chrīv-*; but SPP. quite unaccountably (against the sense, and against the use of *śrīv*, which has no causative conjugation quotable before the Lalita-Vistara) adopts *sīvayāmi* from the comm. (= *parasparasambaddhān karomi*) : Ppp. has *śrevayāmi*, and in d (as in 1 d) *sujātās*. The Anukr. should have noted the verse as *nicrt*. [Read *yo vo 'sti* in a?]

१५१५. इहैव स्त माप याताध्यस्मत् पूषा परस्तादपथं वः कृणोतु ।

वास्तोष्पतिरनु वो जोहवीतु मयि सजाता रमतिर्वो अस्तु ॥ ३॥

Be you just here, go not away from us; let Pūṣan make [it] pathless for you in the distance; let the lord of the dwelling (*vāstu*) call aloud after you; in me, O [my] fellows, be your satisfaction

Ppp. has, in a, *e'ha yāta mā'pa*, at the beginning, it rectifies the meter of b by omitting *vas*, in c, it reads '*yam ahvan* for *johavītu*, in d, it again has *sujātās*

74. For harmony

Found also in Paipp.xix (in the verse-order 2, 1, 3) Reckoned by Kauś. (12 5), with the preceding hymn and others, to the *sāmmanasyāni*.

[७४ - सांमनस्य सूक्त]

[ऋषि- अथर्वा। देवता- सांमनस्य, नाना देवता, त्रिणामा। छन्द- अनुष्टुप्, ३ त्रिष्टुप्।]

१५ १६. सं वः पृच्यन्तां त्वं३ः सं मनींसि समु वृता।

सं वोऽयं ब्रह्मणस्पतिर्भगुः सं वो अजीगमत॥ १॥

Together let your bodies be mixed (*prc*), together your minds, together your courses; together has this Brahmanaspati, together has Bhaga made you come.

Ppp has, for d, *somah sam sparśayātu mām*. The comm renders *samprcyañtām* by *parasparāñurāgena samsrjyañtām*

१५ १७. संज्ञपनं वो मनुसोऽथो संज्ञपनं हृदः।

अथो भर्गस्य यच्छ्रान्तं तेन संज्ञपयामि वः॥ २॥

Concurrence of the mind for you, also concurrence of the heart, also what of Bhaga is wearied (*śrānta*) - therewith I make you concur.

Ppp. has, in d, *sam jñāpayāti mām*. It is one of the most peculiar and unaccountable of the occasional peculiarities of the *pada*-text that in d it reads *sam jñāpayāmi*, combing the preposition with the verb, though the former has the accent Of all the mss. noted, only one of SPP's has the usual reading * *Śrāntam* in c seems an impossible reading, but even Ppp. gives nothing else. The comm. explains it as 'toil-born penance' (*śramajanitam tapah*). Emendation to *śāntam* 'tranquilized', i.e. tranquillity, would be very easy, and tolerably satisfactory. *[Whitney's collation certainly notes also D Kp as reading *sam : jñāpayāmi*, probably his eye rested on the *sam jñāpanam* of b (which in his collation-book stands just above the *sam jñāpayāmi* of d), when he wrote the above statement I suspect that the *avagraha* of *sam jñāpayāmi* has blundered in from the *sam jñāpanam* of a and b by a similar mistake of the scribes.] [Cf. the *pada* reading *upa śekama* at vi.114.2.]

१५१८. यथादित्या वसुभिः संबभूवुर्मरुद्भिर्ग्रा अहणीयमानाः।

एवा त्रिणामुन्नहणीयमान इमाञ्जानान्तसंमनसस्कृधी॥ ३॥

As the Ādityas, severe (*ugra*), not bearing enmity, united with the Vasus, with the Maruts, so, O three-named one, not bearing enmity, do you make these people here like-minded

Ppp. reads, in a, *vasavas* instead of *vasubhis*, and, in c, d, *-yamānam imam janā sammanasam kṛnu tvam*, which is better in so far as it makes *ahrn-* adjunct of the object rather than of the subject in the sentence, our text desiderates *ahrnīyamānān*. The verse is found also in TS (11 1 11³), which has, in b, *marudbhī rudrāh* (our reading seems a corruption of this) *samajānatā 'bhi*, and, in c, d, *-yamānā viśve devāh samanaso bhavantu*. A god *trināman* appears to be met with only in this verse; the one meant is probably Agni, as conjectured by BR, and also explained by the comm

75. To eject a rival

Found also in Paipp xix (with the verse-order 1, 3, 2), and in TB. (111 3.11³⁻⁴) and Āp (111 14 2) [TB and Āp agree with Paipp in the verse-order and several other points] Used by Kauś (47 10) in a rite of sorcery, and again similarly (48 29-31), with strewing of *darbha* grass

[७५ - सपलक्षयण सूक्त]

[ऋषि- कबन्ध। देवता- इन्द्र। छन्द- अनुष्टुप्, ३ षट्पदा जगती]

१५१९. निरमुं नुद ओर्कसः सपलो यः पृतन्यति।

नैर्बाध्येन हविषेन्द्र एनं पराशरीत्॥ १॥

I thrust you man out of home, the rival who fights [us], with the oblation of ejectment; Indra had demolished him.

One of our mss. (O) reads at the end also here (cf 66 2, above [and note to 32 2]) *-śaraut*. Ppp, also TB Āp, have *nurb-* at the beginning of c, and TB Āp have *enam* in d (the two agree in every point through the hymn) [Ppp. *parāśari*, as at 66 2]

१५२०. पुर्मां तं परावतमिन्द्रो नुदतु वृत्रहा।

यतो न पुनरारयति शश्वतीभ्यः समाभ्यः॥ २॥

Let Indra, Vrtra-slayer, thrust him to the most distant distance, whence he shall not come back, through constant years (*samā*).

Ppp TB Āp. read *tvā* for *tam* in a, and TB.Āp *nayatu* for *nudatu* in b, while Ppp has, for b, *indro devo acikṣpat*; all three have *-yasī* at end of c

१५२१. एतु तिस्रः परावत एतु पञ्च जनाँ अति।
 एतु तिस्रोऽति रोचना यतो न पुनरायति
 शश्वतीभ्यः समाभ्यो यावत् सूर्यो असद् दिवि॥ ३॥

Let him go [beyond] three distances; let him go beyond the five peoples, let him go beyond the three shining spaces, whence he shall not come back, through constant years, so long as the sun shall be in the sky.

Instead of *etu* TB Āp have three times *ihi*, and they omit pādas d, e, RV (viu 32 22 a, b) agrees with them in pādas a, b. Ppp reads *anu* for *ati* at end of b, and has, for c, the corrupt *iha ca tvā tu rocanā*; it omits d, e, like the other texts. The *pada*-text reads *rocanā* (not *-nāh*), maintaining the usual and proper gender of the word, although, being qualified by *tisras*, it is apparently taken here as feminine, and should be *rocanāh*. The mark of punctuation added after d in our edition is not in the mss; it was heedlessly introduced in going through the press, and the accent of *śaśvatibhyas* is misprinted.

76. For a kṣatriya's security from death

Found also in Paipp. xix. Used by Kauś. (50.4), with 1.26, 27 and vi.3, by one desirous of success in conquest, and for other like purposes.

[७६ - आयुष्य सूक्त]

[ऋषि- कबन्ध। देवता- सान्तपनाग्नि। छन्द- अनुष्टुप्, ३ ककुम्मती अनुष्टुप्।]

१५२२. य एनं परिषीदन्ति समादधति चक्षसे।
 संप्रेद्धौ अग्निर्जिह्वाभिरुदतु हृदयादधि॥ १॥

They who sit about him, who pile on [fuel] in order to beholding [him] - let Agni, fully kindled, with his tongues arise out of [their] heart.

The sense is somewhat obscure. In b, *caksase* probably 'that he may become conspicuous'; the comm very strangely renders it 'for injury' (*hinsāyai*) and regards the "they" as demons and the like. Ppp. begins *yene'dam par-*, and elides the *a* of *agnir* in c.

१५२३. अग्नेः सांतपनस्याहमायुषे पदमा रभे।
 अद्भुतिर्यस्य पश्यति धूममुद्यन्तमास्यतः॥ २॥

Of the heating (?*sāmtapana*) Agni I take hold of the track

(?pada), in order to length of life (*āyus*) - out of whose mouth the soothsayer (*addhātī*) sees the smoke arising.

Ppp reads, for c, d, *dhātur yasya paśyata mama dyantaś śritah*, corrupt The comm explains *pada* as either 'place' (*sthāna*) or 'sound' (*śabda*)

१५२४. यो अस्य समिधं वेदं क्षत्रियेण समाहिताम्।
नाभिह्वरे पदं नि दधाति स मृत्यवे॥ ३॥

He who knows the fuel of him, piled on by the *ksatriya* - he sets not the foot (*pada*) in detriment unto death

Ppp elides the initial *a* of *asya* in *a*, and begins *c mā vihvare* To the comm, *abhīhvāra* is 'a roundabout crooked cause of meeting death'

१५२५. नैनं घ्नन्ति पर्यायिणो न सुत्रां अव गच्छति।
अग्नेर्यः क्षत्रियो विद्वान्नाम गृह्णात्यायुषे॥ ४॥

They that go about (*pariāyin*) do not slay him, he goes not down to the dead (?*sanna*) - the *ksatriya* who, knowing, takes the name of Agni unto length of life.

Ppp has, in b, *evam* for *ava*, and, in c, *viśvā* for *vidvān*. The comm understands *sannān* as '(the enemies) even when in his neighbourhood', Ludwig, 'die [im Hinter-halt?] gelagerten' cf TB ii 4.7¹¹ *sannān mā 'va gāta*

[A supplementary note from Roth says that Ppp. has, inserted just before iv 9 7 of the Vulgate, the following *nai 'nam ghnantu pariāyano na manvām iva gacchati jane mana pramīyate yas tvām bibharti āñjana* (cf iv 9 5 d)]

77. For recovery and retension of what is lost

[७७ - प्रतिष्ठापन सूक्त]

[ऋषि- कबन्ध । देवता- जातवेदा (अग्नि) । छन्द- अनुष्टुप्]

१५२६. अस्थाद् द्यौरस्थात् पृथिव्यस्थाद् विश्वमिदं जगत्।
आस्थाने पर्वता अस्थु स्थाम्यश्वाँ अतिष्ठिपम्॥ १॥

The heaven has stood; the earth has stood, all this living world has stood; on their base (*āsthana*) the mountains have stood; I have made the horses stand in their station.

The first half-verse is 44 1 a, b, above, the second is nearly vii 96 1 c, d, below But Ppp. is different in c, d, and partly illegible, *tistha ime sthāmann asvā' ransata* can be read The comm inserts 'you, O woman' in d, and regards *asvān* as an incomplete comparison 'as they bind vicious horses with ropes'! Prāt iv 96 prescribes the unchanged *pada*-reading *atisthipam*. [Most of SPP's authorities have *asthuḥ* in *samhitā*]

१५२७. य उदान्त् परायणं य उदानन्यायनम्।

आवर्तनं निवर्तनं यो गोपा अपि तं हवे॥ २॥

He who had attained the going away, he who has attained the coming in, the turning hither, the turning in— he who is herdsman, on him I call

The first half-verse is nearly RV x 19 5 a, b, and the second exactly ib 4 c, d. Rv reads *vyāyanam* for *parāyanam* in a, and *parāyanam* for *nyāyanam* in b. The comm appears to read *nyāyanam*

१५२८. जातवेदो नि वर्तय शतं ते सन्त्वावृतः।

सहस्रं त उपावृतस्ताभिर्नः पुनरा कृधि॥ ३॥

O Jātavedas, cause to turn in; be your turners hither a hundred, your turners this way a thousand; with them get for us again

Ppp has, for d, *tābhīr enam ni vartaya*, thus defining the object of all this recovering action to be some male person or thing The comm interprets it all through as a woman who has escaped or wants to escape RV x 19 is aimed at kine Pādas b and c are found in VS xii 8, which also ends with *Punar no nastam a krdhi punar no rayim a krdhi Santi* would be a better reading in b.

78. For matrimonial happiness

Found also in Paipp xix. [and at MP.1.8.6, 7, 10] Employed by Kauś. twice (78.10, 14) in the marriage ceremonies, with other passages, with anointing the heads of the married pair, making them eat together etc

. [७८ - धनप्राप्तिप्रार्थना सूक्त]

[ऋषि- अथर्वा। देवता- १-२ चन्द्रमा, रयि (धन) ३ त्वष्टा (दीर्घायु)।

छन्द- अनुष्टुप्।]

१५२९. तेन भुतेन हविषायमा प्यायतां पुनः।

जायां यामस्मा आवाक्षुस्तां रसेनाभि वर्धताम्॥ १॥

By this actual (*ṛbhūta*) oblation let this man be filled up again,

the wife that they have brought to him, let him grow superior (*abhi-vrdh*) to her by essence (*rasa*).

Ppp has *bhūtasya* for *bhūtena* in a, and inverts the order of words in b Grill acutely suggests *bhūtyena* in a, 'for prosperity (*bhūti*),' and the comm paraphrases it with *samrddhikarena* 'prosperity-making.' *Abhi* in d, and in 2 a, b, seems to have a meaning like that which it has in *abhi-bhū*. The comm makes no difficulty of rendering the neuter *vardhatām* as if it were causative. Ppp takes away the difficulty of the expression in this verse by the very different reading *jāyām yām asmā* 'vidam sā rasenā' *'bhi vardhatām*

१५३०. अ॒भि॒ वर्ध॑तां॒ पय॑सा॒भि रा॒ष्ट्रेण॑ वर्ध॑ताम्।

र॒य्या स॒हस्र॑वर्च॒सेमौ॑ स्तामनु॑पक्षितौ॥ २॥

Let him grow superior to [her] by fatness (*payas*), let him grow superior to [her] by royalty; by wealth of thousand-fold splendour let these two be unexhausted.

Ppp has, in a, *prajayā* instead of *payasā*. The accent *stām* is read by all but one (O) of our mss and by all but one [or two] of SPP's.

१५३१. त्व॒ष्टा ज॒याम॑जनय॒त् त्व॒ष्टास्यै॑ त्वां पति॑म्।

त्व॒ष्टा स॒हस्र॑मायू॒षि दी॒र्घमायुः॑ कृ॒णोतु॑ वाम्॥ ३॥

Tvastar generated the wife,¹ Tvastar [generated] you as husband for her; let Tvastar make for you two a thousand life-times (*āyus*), a long life-time

[Ppp adds *dadhau* after *patim* in b, which is better, has, in c, *sahasra āy-*, and, in d, *mām* for *vām*]

79. For abundance at home

["Verse" 3 is prose] Found also in Paipp. xix, and in TS iii 3 8²⁻³ Kauś uses the hymn in a rite [21.7] for prosperity (for fatness in grain, comm), and it is reckoned (note to 19.1) to the *pustika mantras* Vait (31 4) has it in the *sattra*, on the *ekāstakā* day, with offerings to the two deities mentioned

[७९ - ऊर्क्प्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- संस्फान। छन्द- गायत्री, ३ त्रिपदा प्राजापत्या जगती।]

1 त्वष्टा वै पशूना मिथुनानां प्रजनयिता (तै० सं० १.८ ४)।

१५३२. अ॒यं नो न॑भस॒स्पतिः॑ संस्फानो॑ अ॒भि र॑क्षतु।
अस॑माति॒ गृहेषु॑ नः॥ १॥

Let the lord of the cloud (*nabhas*) here, the fattener, protect us, [grant] unequalledness (?) in our houses.

For the obscure *asamāti* in c, the minor Pet Lex. conjectures *asamartu* 'unharmedness,' which TS. has in the corresponding pāda, making an *anustubh* of the verse, with *grhānām asamartyai bahavo no grhā asan* for second half, the comm. explains it as 'absence of division (*pariccheda*)* of the grain lying in our storehouses'; Ppp. is defaced, but appears to have read something different TS. further has *nabhasā puras* for *-saspati* in a Most of our *samhitā* mss (except E H s m O) read *nah* after *grhesu*; SPP. reports nothing of the kind from his authorities The comm regards Agni as intended by the "fattener" *[I think the comm intends rather 'absence of determination or measure' i.e. "may the grain be abundant beyond measure"]

१५३३. त्वं नो॑ नभस॒स्पत॑ ऊ॒र्जं॑ गृ॒हेषु॑ धारय।
आ पु॒ष्टमे॒त्वा वसु॑॥ २॥

Do you, O lord of the cloud, maintain for us sustenance (*ūrj*) in our houses; let prosperity, let good (*vasu*) come.

TS. prefixes *sa* at the beginning, and has, for b, *ūrjam no dhehi bhadrayā*, then running off into an entirely different close. The comm regards Vāyu as addressed

१५३४. दे॒वं संस्फान॑ सहस्रापोषस्यै॑शिषे।
तस्य॑ नो रा॒स्व तस्य॑ नो धेहि॑ तस्य॑ ते भ॒क्तिवांसः॑ स्याम॥ ३॥

O divine fattener, you are master of thousand-fold prosperity, bestow upon us of that; assign to us of that, of that from you may we be sharers.

In the first clause, Ppp. corrupts to *sahasrapośise*; it omits *tasya no rāsva*, and has *bhaksimahi* for *bhaktivānsah syāma* TS. has *sahasrap-*, and, after the division-mark, *sa no rāsvā 'jyānim* etc. (an entirely different close) The last part of the verse is found in K. v.4, which reads at the end *bhaktivāno bhūyāsma*; and TB iii 7.5⁷ has the last phrase with [*tasyās te*] *bhaktivānah syāma* a curious set of variants, all irregular or anomalous. The verse, according to the comm, is addressed to the sun.

80. The heavenly dog and the *kālakāñjas*

Found also in Paipp xix (with the verse-order 1, 3, 2) The use of the hymn is Kauś. and Vait. is obscure and indefinite : the former applies it

only (31 18) in a healing rite for one who is *pakṣahata* ('wounded in the side'? [BI suggests hemiplegia or paralysis.] The comm. reads in the Kauś text *aṅgam mantroktamṛttikayā* for *mantroktam caṅkramayā* of BI's ed.); the latter has vs 3 in the *agniṣtoma* sacrifice, accompanying (23 20) the *avabhṛtha iṣṭi* etc

[८० - अरिष्टक्षयण सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्रमा। छन्द- भुरिक् अनुष्टुप्, २ अनुष्टुप्, ३ प्रस्तार पंक्ति।]

१५३५. अन्तरिक्षेण पतति विश्वां भूतावचाकशत्।

शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम॥ १॥

He flies through the atmosphere, looking down upon all existences; what the greatness is of the heavenly dog, with that oblation would we pay worship to you.

The first half-verse is RV.x 136 4 a, b, which differs only by reading *rūpā* instead of *bhūtā* in b; it is part of the hymn that extols the powers of the *muni*. Ppp. has a very different version of b, c, d *sva bhūtā vyacācalat sa no divyasyai'dam mahas tasmā etena havisā juhomi*.

१५३६. ये त्रयः कालकाञ्जा दिवि देवा इव श्रिताः।

तान्सर्वानिह ऊतयेऽस्मा अरिष्टतातये॥ २॥

The three *kālakāñjas* that are set (*śrita*) in the sky like gods - all them I called on for aid, for this man's unharmedness

In explaining this verse, the comm. quotes from TB (1.1.2⁴⁻⁶) the legend of the Asuras named *kālakāñja*, whose efforts to reach heaven Indra thwarted by a trick, except in the case of two of them, who became the heavenly dogs; a corresponding legend is found in MS.1 6 9 (p.101, 1. 1 ff.) The different numbers in our hymn, as regards both dog and *kālakāñjas*, are important, and suggest naturally the dog of our sky (*Canis major* or *Sirius* . so Zimmer, p 353) and the three stars of Orion's belt, pointing directly toward it. The Anukr. does not notice the deficiency of a syllable in a

१५३७. अप्सु ते जन्म दिवि ते सद्यस्य समुद्रे अन्तर्महिमा ते पृथिव्याम्।

शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम॥ ३॥

In the waters [is] your birth, in heaven your station, within the ocean your greatness, on the earth; what the greatness is of the heavenly dog, with that oblation would we pay worship to you.

Ppp substitutes [for c, d] again its own refrain, *sa no divy-* etc., as in vs 1 The comm regards the verse as addressed to Agni

81. For successful pregnancy : with an amulet

Found also in Paipp xix Applied by Kauś (35 11) in a rite for conception of a male, with the direction *iti mantroktam badhnāti*, and the schol. (note to 35.26) quotes it also in a women's rite.

[८१- गर्भाधान सूक्त]

[ऋषि- अथर्वा । देवता- आदित्य, ३ त्वष्टा । छन्द- अनुष्टुप् ।]

१५३८. यन्तासि यच्छसे हस्तावपु रक्षांसि सेधसि।

प्रजां धनं च गृह्णानः परिहृस्तो अभूदयम्॥ १॥

You are a holder, you hold (*yam*) the two hands, you drive away the demons Seizing (*grah*) progeny and riches, this has become a hand-clasp (*parihasta*).

In Ppp, the *a* of *abhūt* in *d* is elided The comm reads *krnvānas* in *c*, he understands Agni to be addressed in *a*, *b*

१५३९. परिहृस्तु वि धारयु योनि गर्भायु धातवे।

मर्यादे पुत्रमा धेहि तं त्वमा गमयागमे॥ २॥

O hand-clasp, hold apart the womb, in order to placing of the embryo; O you sign (*maryādā*), put in a son; him do you make to come, you comer (*āgamā*).

The obscure words *maryādā* and *āgamā* are apparently epithets of the *parihasta*, the comm. understands the [first] of the woman *maryādā* = *marya* + *ā-dā* 'taken possession of by men', [and he takes *āgame* as = *āgamane sati* 'when sexual approach takes place,' which would be acceptable if it did not wholly disregard the accent]. One might conjecture *maryadās* 'giver of a male.' Ppp has at end -*gamah*.

१५४०. यं परिहृस्तमबिभ्ररदितिः पुत्रकाम्या।

त्वष्टा तमस्या आ बध्नाद् यथा पुत्रं जनादिति॥ ३॥

The hand-clasp that Aditi wore [when] desiring a son - may Tvastā bind that on for her, saying "that she may give birth to a son"

Ppp. reads *suvāt* in *d* For Aditi desiring a son, compare x1 1 1.

82. To obtain a wife

Found also in Paipp.xix Used by Kauś (59 11), in a *kāmya* rite, by one desiring a wife, and again, in the nuptial ceremonies (78.10), with v1 78 etc.

[८२ - जायाकामना सूक्त]

[ऋषि- भग। देवता- इन्द्र। छन्द- अनुष्टुप्।]

१५४१. आ॒गच्छ॑तु॒ आ॒गत॑स्य॒ नाम॑ गृह्णाम्या॒युतः॑।

इन्द्र॑स्य वृ॒त्रघ्नो॑ व॒न्वे वासु॑वस्य॒ शत॑क्रतोः॥ १॥

I take the name of the arriving, the arrived, the coming one, Indra the Vrtra-slayer I win (*van*), him of the Vasus, of a hundred-fold power.

The construction of *van* with a genitive is apparently elsewhere unknown, and is of doubtful sense Ppp has instead *rājño* 'of the king', which makes the correctness of *vanve* very doubtful Ppp. also combines *āgachātā* 'gatasya in a The comm reads at the end *śatakrato*, vocative, he apparently takes *āyatas* in b as *āyatas*, from *yam* (*niyato* 'ham) [or, alternatively, with *indrasya*]

१५४२. येन॑ सूर्या सावि॒त्रीम॑श्चिनो॒हतुः॑ प॒था॥

तेन॑ माम॑ब्रवीद् भगो॑ जा॒यामा॑ व॒हता॑दिति॥ २॥

By what road the Aśvins carried Sūryā, daughter of Savitā, by that, Bhaga said to me, do you bring a wife

In b, *aśvino* 'hatus is perhaps better to be taken apart of *aśvinā ā-ūhatus*, but the *pada*-text has no *ā*. [Cf. Bergaigne, *Rel Ved.*, ii 486-7]

१५४३. यस्तै॑ऽङ्कुशो वसु॑दानो बृ॒हन्नि॑न्द्र हि॒र॒ण्ययः॑।

तेना॑ जनी॒यते जा॒यां मह्यं॑ धेहि शची॒पते॑॥ ३॥

The good-giving, great, golden hook that is yours, O Indra - with that, O lord of might (*śacī-*), assign you a wife to me who seek a wife.

Ppp. retains the *a* of *añkuśas*, and has, for d, *tvam dhehi śatakrato* The comm. reads, in a, *vasudhānas*

The eighth *anuvāka*, containing 10 hymns and 31 verses, ends with this hymn, the old Anukr. says - *ekatrīṣakam astamam vadanti*.

83. To remove apacits

[Part (vs. 4) prose] Found also in Paipp. 1 (but without the added vs. 4) Kauś. (31 16) employs it in a healing rite, with vii 76 (against *gandamālā*, schol, comm); vss. 3 c, d and 4 are specified in the sequel of the rite (31 20, 21); the comm. treats vs 4 as beginning of hymn 84; it is

applied by Kauś. in the treatment of a sore of unknown origin (*ajñātārus . catuspāda ganda, comm*)

[८३ - भैषज्य सूक्त]

[ऋषि- अङ्घ्रिङ्गरा । देवता- सूर्य, चन्द्र, (२ रोहिणी, ३ रामायणी) ।

छन्द- अनुष्टुप्, ४ एकावसाना द्विपदा निचृदार्ची अनुष्टुप् ।]

१५४४. अर्पचितः प्र पतत सुपर्णो वसतेरिव ।

सूर्यः कृणोतु भेषजं चन्द्रमा वोऽपौच्छतु ॥ १॥

O *apacits*, fly forth, like a bird (*suparṇa*) from its nest; let the sun make remedy; let the moon shine you away.

It was Bloomfield (in the article referred to above) who first maintained that the *apacit* is a pustule or sore. The comm. directly identifies the *apacits* with the *gandamālās*, “scrofulous swellings of the glands of the neck” (BR.), and explains all the processes implied in the hyran as referring to such. His etymology of the word under this verse is ‘gathered offward by reason of defect’ (*dosavaśād apāk cīyamānāh*), and he describes them as ‘beginning from the throat [and] proceeding downward’ (*galāa ārabhya adhaśtāt prasrīāh*). The accent of *krnotu* in c is the usual antithetical one, SPP makes a wholly unnecessary and very venturesome suggestion to explain it.

१५४५. एन्येका श्येन्येका कृष्णैका रोहिणी द्वे ।

सर्वासामग्रभं नामावीरघ्नीरपेतन ॥ २॥

One [is] spotted, one whitish (*śyenī*), one black, two red, of all have I taken the name; go you away, not slaying [our] men.

The comm explains *enī* as *īsadraktamiśraśveta*.

१५४६. असूतिका रामायण्यपचित् प्र पतिष्यति ।

ग्लौरितः प्र पतिष्यति स गलुन्तो नशिष्यति ॥ ३॥

Barren shall the *apacit*, daughter of the black one, fly forth; the boil (*glau*) shall fly forth from here, it shall disappear from the neck (?*galuntas*)

The translation here given of *galuntas* is the pure conjecture, as if the word were a corruption of some form of *gala* (our W.O.D. read *galantas*), with ablative-suffix *tas*. It might contain *gadu* ‘excrescence on the throat’, indeed, the comm etymologizes it as *gadūn + √ tas* ! He understands *na śisyati* as two independent words. Ppp has *sakalam tena śudhyati* (or *śus*

yati), perhaps 'thereby it dries wholly up' For *rāmāyanī*, compare vii 74 l

१५४७. वीहि स्वामाहुति जुषाणो मनसा स्वाहा मनसा यदिदं जुहोमि॥ ४॥

Partake (*vī*) of [your] own oblation, enjoying with the mind, hail! as now I make oblation with the mind

This verse, which breaks the uniformity of the book, is evidently an intrusion, and has no apparent connection with the rest of the hymn, although it is acknowledged by both Anukr and comm The latter curiously mixes it up with vs. 1 of the next hymn, reckoning it with 84 l a, b as one verse, and reckoning 84 l c, d and 2 as the following verse, thus [making 83 a *trca* and 84 a *caturrrca*] [An *ārcy anustubh* would seem to be 24 syllables]

84. For release from perdition

This hymn is not found in Paipp Kauś applies it (52.3), with vi.63 and 121, in a rite for welfare The comm takes no notice of this, but regards the hymn as implied in 31 21 see under the preceding hymn In Vait (38.1) it is found used in a healing rite in the *purusamedha* this also the comm overlooks

[८४ - निर्वृतिमोचन सूक्त]

[ऋषि- अङ्गिरा। देवता- निर्वृति छन्द- भुरिक् जगती, २ त्रिपदार्षी बृहती,

३ जगती, ४ भुरिक् त्रिष्टुप्]

१५४८. यस्यास्त आसनि घोरे जुहोम्येषां बुद्धानामवसर्जनाय कम्।

भूमिरिति त्वाभिप्रमन्वते जना निर्वृतिरिति त्वाहं परि वेद सुर्वतः॥ १॥

You in whose terrible mouth I make oblation, in order to the release of these bound ones, people think of you as "earth", I know you completely as "perdition" (*nirrti*)

The verse is found also in VS (xii.64), TS (iv.2.5³), and MS (ii 2 1). In a, for *āsanī ghore*, VS MS~ have *ghora āsan*, and Ts *krūra āsan*; before it, TS inserts *asyās*, while MS. begins *yad adya te*; in b, all (also our comm) read *bandhānām*, which is better, MS has after it *pramocanāya*, and all omit *kam*; for c, d, VS MS. have *yām tvā janō bhūmur iti pramandate nirrtum tvā'ham pari veda viśvataḥ*, while TS. agrees nearly with our text, though having simply *janā vidur* for *abhipramanvate janāh*, and at the end *viśvataḥ* The chief result for our text is the demonstration of *manvate* as probably a corruption of *mandate*. It was noted at the end of the preceding hymn that the comm. mixes up

the end and beginning of the two hymns. The metrical definition of the Anukr. is very poor

१५४९. भूतै हविष्मती भवैष ते भागो यो अस्मासु।

मुञ्चेमानमूनेनसुः स्वाहा॥ २॥

O earth (?), be you rich in oblations, this is your share which is in us, free these [and] those from sin. hail!

The translation follows Ludwig's suggested emendation of *bhūte* at the beginning to *bhūme*

१५५०. एवो ष्वंश्मन्निर्ऋतिऽनेहा त्वमयस्मयान् वि चृता बन्धपाशान्।

यमो मह्यं पुनरित् त्वां ददाति तस्मै यमाय नमो अस्तु मृत्यवे॥ ३॥

So, O perdition do you, free from envy, kindly unfasten from us the bond-fetters of iron. Yama verily gives you back to me, to that Yama, to death, be homage

All of this verse except the first *pāda* is a repetition of 63.2 b, c, d above. The comm. explains *anehā* by *anāhantrī*. The fourth is the only *jagatī* *pāda*

१५५१. अयस्मये दुपदे बैधिष इहाभिहितो मृत्युभिर्ये सहस्रम्।

यमेन त्वं पितृभिः संविदान उत्तमं नाकमधि रोहयेमम्॥ ४॥

You were bound here to an iron post, bridled with deaths that are a thousand; do you, in concord with Yama, with the Fathers, make this man ascend to the highest firmament.

This verse is a repetition of 63.3, above

85. For relief from yakṣma

Found also in Paipp. xix. Used by Kauś. (26.33-37) is a healing rite, with vi.109, 127 and others, in 37 with the direction *mantroktam badhnātī*; and reckoned (note to 26.1) to the *takmanāśana gana*. And the first half of vs. 2 is part of a verse given entire in 6.17.

[८५ - यक्षमनाशन सूक्त]

[ऋषि- अथर्वा। देवता- वनस्पति। छन्द- अनुष्टुप्।]

१५५२. वरणो वारयाता अयं देवो वनस्पतिः।

यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन्॥ १॥

The *varana*, this divine forest-tree, shall ward off (*vāray-*); the

yaksma that has entered into this man - that have the gods warded off

The verse is repeated as x 3 5. An amulet made of *varana* is used, as the comm points out [Similar word-play at iv 7 1 -see note.] The deficiency of a syllable in a is not noticed by the Anukr

१५५३. इन्द्रस्य वचसा वयं मित्रस्य वरुणस्य च।

देवानां सर्वेषां वाचा यक्ष्मं ते वारयामहे॥ २॥

With the word (*vacas*) of Indra, of Mitra, and of Varuṇa, with the voice (*vāc*) of all the gods, do we ward off your *yaksma*.

१५५४. यथा वृत्र इमा आपस्तस्तम्भं विश्वधा यतीः।

एवा ते अग्निना यक्ष्मं वैश्वानरेण वारये॥ ३॥

As Vrtra stopped (*stambh*) these waters [when] going in all directions, so, by means of Agni Vaiśvānara, do I ward off your *yaksma*.

For *viśvadhā yatīs*, in b, the comm reads *viśvadhāyanīs*. Ppp combines, in a, *vrtrai mā pah*

86. For supremacy

Found also in Paipp.xix. Employed by Kauś. (59.12), in a *kāmya* rite, by one who is *vrakāma* (*śraisthyakāma*, comm), and the schol (note to 140 6) adds it to v 3 11 and vii.86, 91 as used in the *indramahotsava*

[८६ - वृषकामना सूक्त]

[ऋषि- अथर्वा। देवता- एकवृष। छन्द- अनुष्टुप्।]

१५५५. वृषेन्द्रस्य वृषा दिवो वृषा पृथिव्या अयम्।

वृषा विश्वस्य भूतस्य त्वमेकवृषो भव॥ १॥

Chief (*vrṣan*) of Indra, chief of heaven, chief of earth is this man, chief of all existence; do you be sole chief

“Chief,” lit’ly ‘bull’ : foremost, as the bull is of the herd. *Indrasya* in a can hardly stand; rather *aindrasya*, or, we may conjecture, *idhrasya* (cf. *idhriya*, *vidhra*).

१५५६. समुद्र ईशे स्रवतामग्निः पृथिव्या वशी।

चन्द्रमा नक्षत्राणामीशे त्वमेकवृषो भव॥ २॥

The ocean is master of the streams; Agni is controller of the earth; the moon is master of the asterisms, do you be sole chief.

Ppp. has, in c, *sūryas* instead of *candramās*; the latter makes a redundant pāda, unnoticed by the Anukr

१५५७. स॒म्राड॒स्यसुराणां॑ क॒कुन्म॑नु॒ष्याणाम्।
दे॒वाना॑म॒र्धभाग॑सि॒ त्वमे॑कवृ॒षो भ॑व॥ ३॥

Universal ruler are you of Asuras, summit of human beings, part-sharer of the gods are you, do you be sole chief.

The comm understands 'part-sharer' to mean "having a share equal to that of all the other gods together," and applies it to Indra

87. To establish some one in sovereignty

Found also in Paipp. xix [This hymn and verses 1 and 2 of the next, from one continuous passage in the RV (x 173.1-5). see Oldenberg, *Die Hymnen des RV*, 1 248-9, and cf introduction to our iii 12] It is further found in TB (ii 4 2⁸⁻⁹) and K. (xxxv 7). This hymn and the one next following are used together by Kauś in a *kāmya* rite (59 13), by one desiring fixity (*dhrauvya* or *sthāyrya*), in a rite of expiation for earthquakes (98.3), with xii 1; and the comm regards them (and not iii 12 1, 2) as intended by *dhruvau* at 136.7 (and the same should doubtless be said of 43.11), in the rite against the portent of broken sacred vessels; further, they appear in the *indramahotsava* (140.8), 87.1 c being curiously specified in addition. In Vait (28 16), this hymn alone (or vs 1) appears in the *agnicayana*, at the raising of the *ukhyāgni*.

[८७ -राज्ञः संवरण सूक्त]

[ऋषि- अथर्वा। देवता- ध्रुव। छन्द- अनुष्टुप्।]

१५५८. आ त्वा॑हर्षम॒न्तर॑भूर्ध्रुवस्ति॒ष्ठावि॑चाचलत्।
वि॒शस्त्वा॑ सर्वा॑ वाञ्छन्तु॒ मा त्वद्वा॑ष्ट्रम॒धि भ्र॑शत्॥ १॥

I have taken you; you have become within; stand you fixed, not unsteady; let all the people (*viśas*) want you; let not the kingdom fall away from you.

The RV. version has, in a, *edhi* for *abhūs*, and RV TB. (also VS xii.11) have *-cācalis* at end of b; and so has TS. (iv 2 1⁴), though it reads [in d *asmin* for *mā tvat* and *śraya* for *bhraśat*]; while MS. (ii 7 8) agrees with our text in a, b, c, but gives for d *asme rāstrāni dhārāya* The comm. explains *antar abhūs* by *asmākam madhye 'dhīpatir abhavah*, which reminds us of *madhyamesthā* and *madhyamaśī* [see note to iv.9 4] [Our c is the c of iv.8.4 (see the note thereon), of which the TB version has our d here as its d]

१५५९. इहैवैधिं मापं च्योष्टुः पर्वते इवाविचाचलत्।
इन्द्रइवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारय॥ २॥

Be you just here; be not moved away; like a mountain, not unsteady, O Indra, stand you fixed just here, here do you maintain royalty.

RV.TB. have again *-cācalis* at end of b, and TB has *vyathīsthās* for *apa cyosthās*; in a The metrical contraction *parvate 'va* is not opposed by the Anukr. At beginning of c, RV.TB Āp. have the better reading *indra iva 'ha* (to be read *indre 've 'ha* : whence, doubtless, the AV version); and, as the comm. gives the same, SPP has adopted it in his text, against all his authorities as well as ours The AV version (found also in Ppp) is not to be rejected as impossible, the person is himself addressed in it as Indra : i.e., as chief. Ppp. has *ni* for *u* in d ĀpŚS (xiv.27.7) has the RV. version, except *yajñam* for *rāstram* in d In our text an accent-sign has dropped out under the *sthe* of *-sthe 'ha* in c-d.

१५६०. इन्द्र एतमदीधरद् ध्रुवं ध्रुवेण हविषा।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः॥ ३॥

Indra has maintained this man fixed by a fixed oblation; him may Soma bless, and Brahmanaspati here.

RV begins *imam indro ad-*, and has, in d *tasmā u* for *ayam ca* TB (also ĀpŚS. xiv.27.7, which agrees with it throughout [except *bruvan* for *bravan*]) has *enam* for *etam* in a, and *tasmai devā adhi bravan* for c [Our c, d occurred above, 5.3 c, d]

88. To establish a sovereign

The hymn does not occur in Paipp, but its first two verses are RV.x.173 4, 5 (continuation of those corresponding to our 87) For its use by Kauś with the preceding hymn, see under the latter.

[८८ - ध्रुवोराजा सूक्त]

[ऋषि- अथर्वा। देवता- ध्रुव। छन्द- अनुष्टुप्, ३ त्रिष्टुप्]

१५६१. ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत्।
ध्रुवासः पर्वता इमे ध्रुवो राजा विशामयम्॥ १॥

Fixed [is] the sky, fixed the earth, fixed all this world of living beings (*jagat*), fixed these mountains; fixed [is] this king of the people (*viśām*).

RV varies from this only in the order of pādas, which is a, c, b, d TB (11 4 2⁸) and ĀpŚS (xiv 27 7) follow our order, but have *dhruvā ha* for *dhruvāsas* in c, MB. (1 3 7) has our a, b, c.

१५६२. ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः।

ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम्॥ २॥

Fixed for you let king Varuna, fixed let divine Brhaspati, fixed for you let both Indra and Agni maintain royalty fixed

The RV verse differs in no respect from this

१५६३. ध्रुवोऽच्युतः प्र मृणीहि शत्रूञ्छनूयतोऽर्धान् पादयस्व।

सर्वा दिशः संमनसः सद्भीर्चीर्ध्रुवार्य ते समितिः कल्पतामिह॥ ३॥

Fixed, unmoved, do you slaughter the foes; make them that play the foe fall below [you]; [be] all the quarters (*dis*) like-minded, concordant (*sadhryañc*), let the gathering (*samiti*) her suit (*kdp*) you [who are] fixed.

With d compare v 19 15 c The comm. reads *pātayasva* at end of b The last pāda is *jagatī*. The comm. renders *kalpatām* by *samarthā bhavatu*

89. To win affection

This hymn also, like the preceding, is wanting in Paipp. Kauś (36.10-11) applies it in a women's rite, for winning affection, addressing the head and ear, or wearing the hair, of the person to be affected. *[The Anukr. text is confused here, but the Berlin ms seems to add *manyuvināśanam*.]

[८९ - प्रीतिसंजनन सूक्त]

[ऋषि- अथर्वा। देवता- (रुद्र) १ सोम, २ वात, ३ मित्रावरुण। छन्द- अनुष्टुप्।]

१५६४. इदं यत् प्रेण्यः शिरो दुत्तं सोमेन वृष्यम्।

ततः परि प्रजतेन हार्दि ते शोचयामसि॥ १॥

This head that is love's (?*preni*), virility given by Soma - by what is engendered out of that, do we pain (*śocaya*) your heart.

Preni is as obscure to the comm. as to us; he paraphrases it by *premaprāpaka* 'that obtains (or causes to obtain) affection.' He takes *vr̥s nya* as adj., treats *pari prajātena* in c as one word, and supplies to it *snehaviśeṣena*. [Whitney's O combines *tatas pari*.]

१५६५. शोचयामसि ते हार्दिं शोचयामसि ते मनः।

वातं धूम इव सुध्यं शुद्धं मामेवान्वेतु ते मनः॥२॥

We pain your heart, we pain your mind; as smoke the wind, close upon it (*sadhryañc*), so let your mind go after me

The sign in our text denoting *kampa* in *sadhryañ* should have been, for consistency's sake, 1 (as in SPP's text) and not 3, the mss, as usual, vary between 1 and 3 and nothing. The comm reads *sadhrim*.

१५६६. मह्यं त्वा मित्रावरुणौ मह्यं देवी सरस्वती।

मह्यं त्वा मध्यं भूम्या उभावन्तौ समस्यताम्॥३॥

Unto me let Mitra-and-Varuna, unto me divine Sarasvatī, unto me let the middle of the earth, let both [its] ends fling (*sam-as*) you

The comm renders *samasyatām* by *samyojayatām*

90. For safety from Rudra's arrow

Found also in Paipp. xix (in the verse-order 2, 1, 3) Used by Kauś. (31 7) in a healing rite against sharp pain (*sūla*), also reckoned (note to 50 13) to the *raudra gana*

[९० - इषुनिष्कासन सूक्त]

[ऋषि- अथर्वा। देवता- रुद्र। छन्द- अनुष्टुप्, ३ आर्षी भुरिक् उष्णिक्।]

१५६७. यां ते रुद्र इषुमास्यदङ्गैर्भ्यो हृदयाय च।

इदं तामद्य त्वद वयं विषूचीं वि वृहामसि॥१॥

The arrow that Rudra hurled at you, at your limbs and heart, that do we now thus eject asunder from you

Ppp. has, for c, *imām tvām adya te vayam* The comm. understands the infliction to be the *sūlaroga* (colic ?) [In c, *idam*, 'thus' or 'herewith' i e 'with this spell' ?]

१५६८. यास्ते शतं धमनयोऽङ्गान्यनु विष्टिताः।

तासां ते सर्वासां वयं निर्विषाणि ह्वयामसि॥२॥

The hundred tubes that are yours, distributed along your limbs, of all these of yours do we call out the poisons

Ppp reads *hi:ās* for *śatam* in a, and *sākam* for *vayam* in c The comm. takes *nirvisāni* as a single word in d (= *visarahitāni*) [Cf. 1.17 3]

१५६९. नमस्ते रुद्रास्यते नमः प्रतिहितायै।

नमो विसृज्यमानायै नमो निपतितायै॥ ३॥

Homage to you, O Rudra, when hurling; homage to [your arrow] when aimed (*pratihuta*); homage to it when let fly; homage to it when having hit.

Ppp has, in b, *pratihitābhyas*, in c, d, *visrjyamanābhyo namas trayatābhyah* (but in 1., where the verse is also found, *nipatitābhyah*). The verse is *usnih* only by number of syllables

91. For remedy from disease

Found also in Paipp. xix Used by Kauś (28 17-20) in a healing rite against all diseases (in 17 with v 9, in 20 alone), with binding on of a barley amulet, also reckoned to the *takmanāśana gaṇa* (note to 26 1).

[९१ - यक्ष्मनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- १-२ यक्ष्मनाशन, ३ आपः। छन्द- अनुष्टुप्।]

१५७०. इमं यवमष्टायोगैः षड्योगेभिरचर्कृषुः।

तेनां ते तुन्वोऽरपोऽपाचीनमप व्यये॥ १॥

This barley they plowed mightily with yokes of eight, with yokes of six; therewith I unwrap away the complaint (*rapas*) of your body.

The last half-verse is defaced in Ppp.; it appears to end *praticīna apahvayatā*.

१५७१. न्यग् वातो वाति न्यक् तपति सूर्यः।

नीचीनमघ्या दुहे न्यग् भवतु ते रपः॥ २॥

Downward blows the wind; downward burns the sun; downward the inviolable [cow] milks; downward be your complaint

This verse is RV.x 60.11; the latter rectifies the meter of a by introducing *ava* ('*va*') before *vāti* [or rather, by not being guilty of the haplography which spoils our AV. text : cf note to iv.5.5]. The Anukr. ignores the deficiency of our text.

१५७२. आप इद् वा उ भेषजीरापो अमीवचातनीः।

आपो विश्वस्य भेषजीस्तास्तै कृण्वन्तु भेषजम्॥ ३॥

The waters verily are remedial; the waters are disease-expelling, the waters are remedial of everything; let them make remedy for you.

The first three pādas are the same with those of III.7 5, above, and the whole verse corresponds with RV x.137 6, which differs only by reading *sarvasya* for *viśvasya* in c. Ppp. has a wholly original second half-verse : *āpah samudrārthāyatīs parā vahantu te rapah*

92. for success of a horse

Found also in Paipp xix. Applied by Kauś. (41.21) in a rite for the success of a horse, and by Vait (36.18) in the *aśvamedha*, as the sacrificial horse is tied

[१२ - वाजी सूक्त]

[ऋषि- अथर्वा। देवता- वाजी। छन्द- १ जगती, २-३ त्रिष्टुप्]

१५७३. वातरंहा भव वाजिन् युज्यमान् इन्द्रस्य याहि प्रसुवे मनोजवाः।

युज्जन्तु त्वा मुस्तौ विश्ववेदसु आ ते त्वष्टा पुत्सु ज्वं दधातु॥ १॥

Be you, O steed (*vājin*), of wind-swiftness, being harnessed (*yuj*), go in Indra's impulse, with mind-quickness; let the all-possessing Maruts harness you; let Tvastā put quickness in your feet.

The verse is also VS 1x 8, where, for b, is read *indrasye 'va daksinah śriyai 'dhi* Ppp puts *bhava* after *vājin* in a, and reads *daivyaasya* for *viśvavedasas* in c. The comm gives an alternative explanation of *viśvavedas*, as often of its near equivalent *jātavedas viśvadhanah sarvagocarajñāno vā*. The Anukr, as often, takes no note of the *tristubh* pāda d.

१५७४. ज्वस्ते अर्वन् निहितो गुहा यः श्येने वात उत योऽचरत् परीतः।

तेन त्वं वाजिन् बलवान् बलेन जाजि जय समने पारयिष्णुः॥ २॥

The quickness, O courser, that is put in you in secret, also that went about committed to the hawk, to the wind - with that strength do you, O steed, being strong, win the race, rescuing in the conflict.

This verse also is found in VS. (1x.9 a), with considerable variants at the beginning, *javo yas te vājin*; for b, *śyene parīto acarac ca vāte*; in c, *nas* for *tvam*; for d, *vājayic ca bhava samane ca pār-* Ppp resembles this in b - *śyene carati yaś ca vāte* Half SPP's authorities end with -*iṣṇu*, I

have noted no such reading among our mss. The Anukr. ignores the irregularity of this verse and of vs. 3 [The vs. is discussed by Bloomfield, JAOS. xvi.17 or *Festgruss an Roth*, p 154. For d, see Pischel, *Ved. Stud.*, 11.314, and Baunack, KZ xxxv 516.]

१५७५. तनूष्टे वाजिन् तन्वं॑श्च नयन्ती वाममस्मभ्यं धावतु शर्म तुभ्यम्।
अह॑तो मुहो धरुणा॑य देवो दिवी॑व ज्योतिः स्वमा मिमीयात्॥ ३॥

Let your body, O steed, conducting a body, run pleasance (*vāma*) for us, protection for yourself; uninjured, great, a god for maintaining, may he set up his own light in the sky, as it were

This is translated literally according to the AV text, although comparison with the corresponding RV verse (x.56.2) shows that its readings are in part pure corruptions. So, in b, RV makes [the meter good and] the sense easy by giving *dhātu* for *dhāvatu*, in c it has *devān* for *devas* (the comm. gives instead *divas*); and, in d, *mimīyās* (*ā mimīyāt* = *āgacchatu*, comm.). Ppp has, for a, *aste vājin tanvam vahantu*; in c, *avihvrtas*, in d, *svarānasīvām*. The verse is probably originally addressed to Agni, and added here only because of the occurrence of *vājin* at its beginning. The comm. understands *tanvam* in a of a rider: *ārūdhasya sādīnah śarīram*.

The ninth *anuvāka*, of 10 hymns and 32 verses, ends here, the old Anukr. is thus quoted: *dvyadhikāṁ apacit*.

93. For protection : to many gods

Found also in Paipp xix Reckoned by Kauś (8.23) to the *vāstos patyāni*, and also (9 2) to the *brhachānti gana*, used (50 13), with vi 1, 3, 59, and others, in a rite for welfare, further added (note to 25 36) to the *svastyayana gana*

[९३ - स्वस्त्ययन सूक्त]

[ऋषि- शन्ताति। देवता- रुद्र (१ यम, मृत्यु, शर्व, २ भव शर्व, ३ विश्वेदेवा,

मरुद्गण, अग्नीषोम, वरुण, वातपर्जन्य)। छन्द- त्रिष्टुप्]

१५७६. यमो मृत्युरघमारो निर्ऋत्यो बभ्रुः शर्वोऽस्ता नीलशिखण्डः।

देवजनाः सेनयोत्तस्थिवांसस्ते अस्माकं परि वृज्जन्तु वीरान्॥ १॥

Yama, death, the evil-killer, the destroyer, the brown Śarva¹, the blue-locked archer, the god-folk that have arisen with their army - let them avoid our heroes.

1 शृ हिंसायाम्। शृणाति हिनस्तीति शर्वः।

All the authorities read *astrā* in b, both editions make the necessary emendation to *astā*, which is also read by the comm. and by Ppp Ppp further, in b, has *bhava* instead of *babhrus*, and ends with *-khandī*, in c it has *vrñjanti* (its exchange of *-ti* and *-tu* is common).

१५७७. मनसा होमैर्हरसा घृतेन शर्वायास्त्र उत राज्ञे भुवाय।

नमस्येभ्यो नम एभ्यः कृणोम्यन्यत्रास्मदुघविषा नयन्तु॥ २॥

With mind, with libations, with flame (?*haras*), with *ghī*, unto the archer Śarva and unto king Bhava - to them (pl.), who are deserving of homage, I pay homage, let them conduct those of evil poison away from us

The *pada*-text, in d, reads *agha-viśāh*, doubtless accus pl fem, and belonging to *isūs* 'arrows' understood, but the comm. supplies instead *kṛtyās*. [For c, 'to the homage-deserving ones, homage to th'm I pay.']

१५७८. त्रायध्वं नो अघविषाभ्यो वृधाद् विश्वे देवा मस्तो विश्वेदसः।

अग्नीषोमा वरुणः पूतदक्षा वातापर्जन्ययोः सुमतौ स्याम॥ ३॥

Save you us from them of evil poison, from the deadly weapon, O all you gods, you all-possessing Maruts; Agni-and-Soma, Varuna of purified skill, may we be in the favour of Vāta-and-Parjanya.

The third pāda in our text is made up of nominatives, coordinated neither with the vocatives of b nor with the genitive of d Ppp has, for b, c, *agnīsomā marutah pūtaḍaksāh viśve devā maruto vaiśvadevās*, which may all be vocatives The Anukr. takes no notice of the metrical irregularities of the verse

94. For harmony

The first verse (= 111 8 5; the four preceding verses of 111 8 occurred elsewhere) is found in Paipp xix The comm regards it as intended by Kauś 12 5, in a rite for harmony, as, in almost identical terms, he had above (under 111.8 5, 6 to be intended

[१४ - सांमनस्य सूक्त]

[ऋषि- अथर्वङ्गिरा। देवता- सरस्वती। छन्द- अनुष्टुप्, २ विराट् जगती।]

१५७९. सं वो मनांसि सं वृता समाकूतीर्नमामसि।

अमी ये विव्रता स्थन् तान् वः सं नमयामसि॥ १॥

We bend together your minds, together your courses, together your designs; you yonder who are of discordant courses, we make you bend [them] together ere.

Ppp in d apparently *sam jñāpayāmasi*

१५८०. अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत।

मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्तमान एत॥ २॥

I seize [your] minds with [my] mind; come after my intent with [your] intents; I put your hearts in my control; come with [your] tracks following my motion.

These two verses are a repetition of III 8.5, 6. In our text, *-rete* at the end of b is a misprint for *reta* [As to the meter, see note to III.8 6.]

१५८१. ओतै मे द्यावापृथिवी ओता देवी सरस्वती।

ओता म इन्द्रश्चाग्निश्चर्य्यास्मेदं सरस्वति॥ ३॥

Worked in for me [are] heaven-and-earth; worked in [is] divine Sarasvatī; worked in for me [are] both Indra and Agni; may we be successful here, O Sarasvatī.

Save the last pāda, this verse is a repetition of v.23 1 The comm. paraphrases *ota* by *ābhimukhyena samtata* or *parasparam sambaddha*

95. For relief from disease : with kuṣṭha

The hymn is not found in Paipp As in the case of the preceding hymn, the first two verses have already occurred in the AV text namely, as v 4.3, 4 The comm regards this hymn as included in the *kusthaliṅgās* of Kauś. (28 13; and vs. 3 (instead of v 25 7) as intended in Vait 28.20, in the *agnicayana*.

[१५ - कुष्ठौषधि सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- १-२ वनस्पति, ३ सोम। छन्द- अनुष्टुप्।]

१५८२. अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि।

तत्रामृतस्य चक्षुषं देवाः कुष्ठमवन्वत॥ १॥

The *aśvattha*, seat of the gods, in the third heaven from here; there the gods won the *kuṣṭha*, the sight of immortality.

१५८३. हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि।

तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत॥ २॥

A golden ship, of golden tackle, moved about in the sky; there the gods won the *kuṣṭha*, the flower of immortality.

SPP. reads in c *puṣpam*, with, as he claims, all his authorities save one; as the verse is repeated from a book to which the comm. has not been found, we do not know how he read. [See W's note to v.4.4. But a note in his copy of the printed text here seems to prefer *puṣpam*.]

१५८४. गर्भो^१ अस्योषधीनां^२ गर्भो^३ हिमवतामुता^४

गर्भो^५ विश्वस्य भूतस्येमं मे^६ अगदं कृधि॥ ३॥

You are the young (*garbha*) of herbs; the young also of the snowy [mountains], the young of all existence; make you this man free from disease for me.

The comm. understands the third verse as addressed to Agni; but much more probably the *kuṣṭha* is intended. From *garbho* in c the superfluous accent-mark above the line is to be deleted. [Our a, b, c are nearly v.25.7 a, b, c; and d is nearly v.4.6 c.]

96. For relief from sin and distress

Found also in Paipp.xix. (for other correspondences, see under the verses). Employed by Kauś. (31.22) in a remedial rite against reviling by a Brahman, against dropsy, etc. (the direction in the text is simply *iti mantroktasyau 'śadhībhir dhūpayati*), making incense with herbs; and it is regarded (note to 32.27) as included among the *anholiṅgās*.

[९६ - चिकित्सा सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- १-२ वनस्पति, ३ सोम। छन्द- अनुष्टुप्,

३ त्रिपदा विराट् गायत्री]

१५८५. या ओषधयः सोमराज्ञीर्बुद्धीः शतविचक्षणाः।

बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वहंसः॥ १॥

The herbs whose king is Soma, numerous, of hundred-fold aspect (?*vicakṣaṇa*), impelled by Bṛhaspati - let them free us from distress.

The first half-verse is RV.x.97.18 a, b (with *oṣadhis*) [which makes better meter] for *-dhayas*) and VS.xii.92 a, b (like RV.); TS. iv.2.6⁴ agrees only in a (with *-dhayas*). The second half-verse is RV.x.97.15 c, d and VS.xii.89 c, d and TS. in iv.2.6⁴ c, d, and MS. in ii.7.13 (p.94.12) c, d - all without variation. The comm. explains *śatavicakṣaṇās* by *śatavidhadarsanāḥ*, *nānāvidhajñānopetāḥ*. [MB.ii.8.3 a, b follows the RV. version of our a, b.]

१५८६. मुञ्चन्तु मा शपथ्याद्दथो वरुण्या दुत।

अथो यमस्य पङ्क्तिंशाद् विश्वस्माद् देवकिल्बिषात्॥ २॥

Let them free me from that which comes from a curse, then also from that which is of Varuna, then from Yama's fetter, from all offense against the gods.

The verse is repeated below, as vii 112 2 It is RV x 97 16, VS xii 90, which have *sarvasmāt*, in d, and Ppp reads the same, and LŚS ii.2 11, ĀpŚS vii 21.6 are to be compared. Whether *padbīśāt* or *padvīśāt* should be read is here, as elsewhere, a matter of question, our edited text gives -b-, but most of our mss read -v-, as also the great majority of SPP's authorities, and he prints (rightly enough) -v-; Vs has -v-, RV -b-, the comm has -b-.

१५८७. यच्चक्षुषा मनसा यच्च वाचोपाग्निं जाग्रतो यत् स्वपन्तः।

सोमस्तानि स्वधया नः पुनातु॥ ३॥

If (*yat*) with eye, with mind, and if with speech we have offended (*upa-r*) waking, if sleeping, let Soma purify those things for us with *svadhā*

Compare vi.45.2, of which the second pāda agrees with ours Ppp inserts another *yat* before *manasā* in a, and has, for c, d *somo mā tasmād enasah svadhayā punāti vidvān*.

97. For victory

Fond also in Paipp xix The three hymns 97-99 are used together in a battle rite, for victory, with vi 65-67 and others, by Kauś.(14 7), and they are reckoned to the *aparājita gana* (note to 14 7), and noted by the comm. as therefore intended at 139 7; they are again specifically prescribed in the *indramahotsava* (140.10) a full *homa* is offered, with the king joining in the act.

[१७ - अभिभूर्वीर सूक्त]

[ऋषि- अथर्वा। देवता- १,३ देवगण, २ मित्रावरुण। छन्द- त्रिष्टुप्,

२ जगती, ३ भुरिक् त्रिष्टुप्॥]

१५८८. अभिभूर्यज्ञो अभिभूरग्निरभिभूः सोमो अभिभूरिन्द्रः।

अभ्यृष्टं विश्वाः पृतना यथासान्येवा विधेमाग्निर्होत्रा इदं हविः॥ १॥

An overcomer (*abhubhū*) [is] the sacrifice, an overcomer Agni, an overcomer Soma, an overcomer Indra; that I may overcome

(*abhi-as*) all fighters, so would we, Agni-offerers, pay worship with this oblation.

The comm. paraphrases *agnihotrās* by *agnau juhvatah* [The Anukr balances the deficiencies of a, b by the redundancies of c, d]

१५८९. स्वधास्तु^१ मित्रावरुणा विपश्चिता प्रजावत् क्षत्रं मधुनेह पिन्वतम्।
बाधेथां दूरं निर्वहति पराचैः कृतं चिदेनः प्र मुमुक्तमस्मत्॥ २॥

Be there *svadhā*, O Mitra-and-Varuna, inspired ones; fatten (*pinv*) you here with honey our dominion, rich in progeny, drive off perdition far away; put away from us any committed sin.

Ppp. has in a, b, *parjāpatis* for *vip praj*, in c, *dvesas* for *dūram*; and, for d, *asmai ksatram vacā dhattam ojah*. The second half-verse is RV 1.24 9 c, d, also found in TS (i 4 45¹) and MS. (1.3 39), all have *bādhasva* and *mumugdhi*; 2d sing., for *dūram* in c, RV has *dūre*, TS. (like Ppp) *dvesas*, and MS. omits it, prefixing instead *āre* to *bādhasva*. The comm. takes *svadhā* in a as *havirlaksanam annam*. Only the first half-verse is *jagati*

१५९०. इमं वीरमनु^१ हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम्।
ग्रामजितं^१ गोजितं वज्रबाहुं जयन्तमज्मं प्रमृणन्तमोजसा॥ ३॥

Be you excited after this formidable hero, take hold, O companions, after Indra, the troop-conqueror, kine-conqueror, thunderbolt-armed, conquering in the course (*ajman*), slaughtering with force.

This verse appears again as xix.13.6, in the midst of the hymn to which it belongs, and which is found also in various other texts. The verse corresponds to RV.x.103.6, SV ii 1204, VS xvii.38, and one in TS.iv 14 6.4², MS.ii.10.4. They all reverse the order of the two half-verses, begin our c with *gotrabhidam govidam*, and have, instead of our a, *imam sajātā anu virayadhvam*; TS. differs from the rest by reading 'nu for *anu* in our b. The comm. explains *ajma* by *ajanasīlam ksepanasīlam s atrubalam* [The word "in" were better omitted from the translation of d.]

98. To Indra : for victory

Found also in Paipp. xix Besides the uses in Kauś of hymns 97-99, as stated under 97, hymn 98 is further applied, with vi.67, in another battle rite (16.4); and the schol. add it to vii.86, 91, etc., in the *indramahotsava* (note to 140.6). Vait. also (34.13) has it in the *sattra*, when the king is armed.

[९८ - अजरक्षत्र सूक्त]

[ऋषि- अधर्वा। देवता- इन्द्र। छन्द- त्रिष्टुप्, २ बृहतीगर्भा आस्तार पंक्ति।]

१५९१. इन्द्रो जयाति न परा जयाता अधिराजो राजसु राजयातौ।

चकृत्य ईड्यो वन्द्योपसद्यो नमस्यो भवेह॥ १॥

May Indra conquer, may he not be conquered; may he king it as over-king among kings; be you here one to be famed, to be praised, to be greeted, to be waited on, and to be revered.

The verse is found also in TS. (ii.4.14²) and MS. (iv.12.3), but with a very different second half : c, TS. *viśvā hi bhūyāḥ prtanā abhiṣṭīr*, MS. *viśvā abhiṣṭīḥ prtanā jayaty*; d, both *upasadyo namasyo yathā 'sat*. In the first half, at end of a, MS. *jayate*; at end of b, TS. *rājayāti*, MS. *-yate*. The last pāda occurs again as iii.4.1 d. The comm. regards the king as identified with Indra through the hymn. [MS. has *jayati* for *jayāti*.]

१५९२. त्वमिन्द्राधिराजः श्रवस्युस्त्वं भूरभिभूतिर्जनानाम्।

त्वं दैवीर्विशं इमा वि राजायुषत् क्षत्रमजरं ते अस्तु॥ २॥

You, O Indra, are over-king, ambitious (*śravasyu*), you are the overcomer of people; do you rule over these folk (*viśas*) of the gods; long-lived, unfading (*ajara*) dominion be yours.

The verse is mutilated in Ppp. MS. (in iv.12.2) has a corresponding verse : *tvam indrā'sy adhirājas tvam bhavā'dhipatīr janānām : daivīr viśas tvam utā vi rājau'jasvat kṣatram ajaram te astu*. The metrical definition of the Anukr. is not very successful.

१५९३. प्राच्या दिशस्त्वमिन्द्रासि राजतोदीच्या दिशो वृत्रहञ्जुहोऽसि।

यत्र यन्ति स्रोत्यास्तज्जितं तै दक्षिणतो वृषभ एषि हव्यः॥ ३॥

Of the eastern quarter you, O Indra, are king; also of the northern quarter are you, O Vṛtra-slayer, slayer of foes; where the streams go, that is your conquest; in the south, as bull, you go worthy of invocation.

The verse is found in TS. (ii.4.14¹) and MS. (iv.12.2). Both begin with *prācyām diśi*, and have *udīcyām* (without [the meter-disturbing] *diśaḥ*) in b, ending with *vṛtrahā'si*; in d, TS. has (better) *edhi* for *eṣi*, and MS. the same, with *havyas* before it. Ppp. is mutilated, but has evidently *prācyām diśi*. The third pāda evidently describes the west; that does not suit the basin of central India.

99. For safety : to Indra

[Partly prose, “vs.” 3.] Found also in Paipp xix No use of the hymn is made by Kauś. except in connection with its two predecessors, as explained under hymn 97 But Vait has it in the *agnisṭoma*, as whispered *stotra* (18.16).

[१९ - संग्रामजय सूक्त]

[ऋषि- अथर्वा। देवता- १-२ इन्द्र, ३ सोम, सविता। छन्द- अनुष्टुप्,

३ भुरिक् बृहती॥]

१५९४. अ॒भि त्वे॑न्द्र वरि॒मतः॑ पु॒रा त्वा॑हू॒रणा॑द्भु॒वे।

ह्य॒याम्यु॑ग्रं चे॒त्तारं॑ पु॒रुणा॑मानमेक॒जम्॥ १॥

Unto you, O Indra, on account of width, you against (*purā*) distress I call, I call on the stern corrector, the many-named, sole-born.

In spite of its wrong accent (cf. *animatas*, *sthavimatas**) *varimatas* is probably an adverb in *tas*. The comm interprets it, doubtless correctly, “for the sake of width” (*urutvād dhetoh*) : i.e., of free space, opposed to distress or narrowness [The derivatives of *anh* and *uru* are in frequent antithesis, as, e.g., at RV.v 24.1] [Sole-born,] i.e. ‘unique’ Ppp ends b with *anhūranebhyah*. *[MS iii.10 4, p.135, 1.4.]

१५९५. यो अ॒द्य से॒न्यो व॒धो जि॒घांस॑न् न उ॒दीर॑ते।

इन्द्र॑स्य॒ तत्र॑ बा॒हू स॑म॒न्तं परि॑ दद्यः॥ २॥

The hostile (?*senya*) weapon that goes up today, desiring to slay us - in that case we put completely about us Indra’s two arms.

Ppp reads at the beginning *yo ‘dya*, and at the end *pari dadmahe*, which rectifies the meter of d. The *pada* mss strangely read *yighānsam* in b, both editions make the necessary emendation to *-san*, which the comm also has The comm. further has the better reading *dadhmas*, as have three of ours mss (Bp M T.), and this [which, in connection with the Ppp reading, suggests the emendation *dadhmahe*] is adopted in our text, though not in SPP’s The metrical irregularity of the verse should not have been overlooked by the Anukr [Cf. 1.20.2 a, b]

१५९६. परि॑ दद्य॒ इन्द्र॑स्य॒ बा॒हू स॑म॒न्तं त्रा॑तुस्त्राय॒तां नः॑।

दे॒व स॒वितुः॑ सोम॑ राजन्सुम॒नसं॑ मा कृ॒णु स्व॒स्तये॑॥ ३॥

We put completely about the two arms of Indra the savior; let him save us. God Savitā! king Soma ! make you me well-willing,

in order to well-being

In this verse, only our Bp M read *dadhmas*, but it is adopted in our text. The comm. again gives it Ppp has *dadmān*, and in d it reads, for *krnu*, *krnutam*, which is preferable for sense, though it makes the verse still less metrical. The verse is *brhatī* only by count.

100. Against poison

From also in Pāipp xix Used by Kauś (31.26) in a remedial rite against various poisons, with aid of earth from an ant-hill etc., and the comm. [considers this (and not xviii.4 2) to be intended at 81 10] when the sacrificial cake is laid on the breast of a deceased sacrificer on the funeral-pile

[१०० - विषदूषण सूक्त]

[ऋषि- गरुत्मान् । देवता- वनस्पति (आसुरी दुहिता) । छन्द- अनुष्टुप् ।]

१५९७. देवा अदुः सूर्यो अदाद् द्यौरदात् पृथिव्यदात् ।

तिस्रः सरस्वतीरदुः सचित्ता विषदूषणम् ॥ १॥

The gods have given, the sun has given, the sky has given, the earth has given, the three Sarasvatīs have given, accordant, the poison-spoiler

Ppp combines *devā'duh* in a, and has *sarvās* instead of *tisras* in c. The comm. renders the first verb correctly, by *dattavantas*, but the others as imperatives

१५९८. यद् वो देवा उपजीका आसिञ्चन् धन्वन्युदकम् ।

तेन देवप्रसूतेनेदं दूषयता विषम् ॥ २॥

The water which the gods poured for you, O *upajikās*¹, on the waste, with that, which is impelled by the gods, spoil you this poison.

All the authorities* read *upajikās*, vocative, which was, without good reason, altered to *upajikās* in our edition. The comm., however, with his ordinary disregard of accent, understands *devās* as vocative, and *upajikās* as nominative. He quotes from TA.v 1 4 the passage which describes the *upadikās* (so called there) as 'penetrating to water, wherever the dig'; they are a kind of ant : cf note to ii.3.4. Ppp. reads *upacikā*, and combines *-kā'siñcan*; also, in b, *dhanvann* *[But SPP's Bh has *upajikās*']

1 उपजीकाः वल्मीकस्य निर्मात्र्यः एतत्संज्ञा प्राणिविशेषाः ।

१५९९. असुराणां दुहितासि सा देवानामसि स्वसा।
दिवस्पृथिव्याः संभूता सा चर्करासं त्रिषम्॥ ३॥

You are daughter of the Asuras; you, the same, are sister of the gods, arisen from the sky, from the earth, you have made the poison sapless.

Ppp. omits *sā* in b, and reads *jajñise* instead of *sambhūtā* in c The second pāda is found also as v.5 l d The comm. has, in d, *cakarsa* instead of *cakārtha*, he regards earth from the ant-hill (*valmīkamrttikā*) as addressed in the verse

101. For virile power

Not found in Paipp Used by Kauś (40 18) in a rite for sexual vigor, after v1 72

[१०१ - वाजीकरण सूक्त]

[ऋषि- अथर्वङ्गिरा। देवता- ब्रह्मणस्पति। छन्द- अनुष्टुप्]

१६००. आ वृषायस्व श्वसिहि वर्धस्व प्रथयस्व च।
यथाङ्गं वर्धतां शेषस्तेन योषितुमिज्जहि॥ १॥

Play you the bull, blow, increase and spread, let your member increase limb by limb, with it smite for woman

The comm takes *yathā* and *aṅgam* in c as two separate words, and many of SPP's *samhitā* mss accent *yathā'ṅgam*. According to the comm., the amulet of *arka*-wood is the remedy here used [Cf. also the *Bower Manuscript*, ed Hoernle, Part I, p.5, śloka 60, and p.17, where pomegranate rind and mustard oil take the place of *arka*]

१६०१. येन कृशं वाजयन्ति येन हिन्वन्त्यातुरम्।
तेनास्य ब्रह्मणस्पते धनुरिवा तनया पसः॥ २॥

Wherewith they invigorate one who is lean, wherewith they incite (*hi*) one who is ill - with that, O Brahmanaspati, make you his member taut like a bow.

Our Bp. reads *vājayanti* in a The second half-verse is nearly a repetition of iv 4.6 c, d The comm reads *vaśam* for *krśam* in a

१६०२. आहं तनोमि ते पसो अधि ज्यामिव धन्नि।
क्रमस्वर्श इव रोहितमनवग्लायता सदा॥ ३॥

I make your member taut, like a bowstring on a bow; mount,

as it were a stag a doe, unrelaxingly always.

This verse is a repetition of iv 4.7. The Anukr. passes unnoticed the abbreviated *iva* both here and in vs.2.

102. To win a woman

Found also in Paipp. xix. Used by Kauś. (35.21) in a rite concerning women, with vi.8, 9, etc., for reducing to one's will. Verse 3 is also reckoned (19.1, note) to the *pustika mantras*.

[१०२-अभिसांमनस्य सूक्त]

[ऋषि- जमदग्नि। देवता- अश्विनीकुमार। छन्द- अनुष्टुप्।]

१६०३. यथायं वाहो अश्विना सुमैति सं च वर्तते।

एवा मामभि ते मनः सुमैतु सं च वर्तताम्॥ १॥

As this draft-horse (*vāha*), O Aśvins, comes together and moves together [with his mate], so unto me let your mind come together and move together.

The comm paraphrases *vāhas* with *suśikṣito 'śvāh*, 'a well-trained horse,' but regards the driver (*vāhaka*) as the unexpressed object [?or adjunct] of the verbs - which is also possible.

१६०४. आहं खिदामि ते मनो राजाश्वः पृष्ट्यामिव।

रेष्मच्छिन्नं यथा तृणं मयि ते वेष्टतां मनः॥ २॥

I drag along (*ā-khid*) your mind, as a king-horse a side-mare (?); like grass cut by a whirlwind, let your mind twine itself to me

Some of SPP's authorities give *prṣṭhyām* in b; but in general the mss. cannot be relied on to distinguish *sty* and *sthy*. The Pet. Lex. understands the word with *th*, but the minor Pet. Lex. with *t*, in the sense here given, which Grill (following Roth) accepts. [Cf W's note to xviii.4.10] The comm. explains the word as *śaṅkubaddhām* '[a mare] timed to a stake (to the pole of the chariot?)', *rājāśva* as *aśvaśreṣṭhā*, and *ā khidāmi* as *madabhimukham utkhanāmy unmūlayāmy āvarjayāmi*. The reading *trṇma* in c, which our edition wrongly accepts, is that of only two of our mss. (Bp Bp.²). [Read therefore *trnam*] The comm. explains *resman* as *reṣako vātyātmako vāyuh*. Ppp. ends b with *prṣṭyāmayah*.

१६०५. आज्ञनस्य मुदुघस्य कुष्ठस्य नलदस्य च।

तुरो भर्गस्य हस्ताभ्यामनुरोधनमुद्धरे॥ ३॥

Of ointment, of *madugha*, of *kuṣṭha*¹, and of *nalada*², by the hands of Bhaga, I bring up quick a means of subjection.

The construction of the genitives in the first half-verse is obscure. The comm. makes them depend on *anurodhanam*, and so also Grill. They are perhaps rather the means by which the *anurodhana* (= *anulepana*, comm.) or gaining to one's purposes of the desired person is to be brought about, and so are coordinate with *Bhagasya*, the latter's 'hands' taking the place of the 'means' or 'aid' which would have better suited them. *Turas* in c is possibly genitive, 'of quick' (or powerful) Bhaga (so the comm.: = *tvaramāṇasya*). Ppp. reads (as in other places) *madhugasya* in a; the comm. *madhughasya*. Ppp. has also *ā* for *ud* in d. Several of our mss. (P.M.I.O.T.) accent *ānu rodh-*, [and so do six of] SPP's authorities.

The tenth *anuvāka*, of 10 hymns and 30 verses, ends here; the quoted Anukr. says simply *daśama*.

Here ends also the fourteenth *prapāṭhaka*.

103. To tie up enemies

Found also in Paipp. xix., in reversed order of verses. Used by Kauś. (16.6) in connection with the following hymn, in a battle rite for victory over enemies : fetters, as the comm. explains, are thrown down in places where the hostile army will pass.

[१०३ - शत्रुनाशन सूक्त]

[ऋषि- उच्छोचन। देवता- इन्द्राग्नी, (१ बृहस्पति, सविता, मित्र, अर्यमा, भग, अश्विनीकुमार; २ इन्द्र, अग्नि; ३ इन्द्र। छन्द- अनुष्टुप्।]

१६०६. सु॒दानं॑ वो॒ बृहस्पतिः॑ सु॒दानं॑ सविता कर॑त्।

सु॒दानं॑ मि॒त्रो अ॒र्यमा सु॒दानं॑ भगो॑ अ॒श्विनी॥ १॥

Tying-together may Bṛhaspati, tying-together may Savitā make for you; tying-together may Mitra, Aryaman, tying-together may Bhaga, the Aśvins [make].

Instead of *mitro aryamā*, Ppp. has, in c, *indraś ca 'gñś ca*.

१६०७. सं प॒र॒मान्त॑स॒मव॑मान॒थो सं द्या॑मि मध्य॒मान्।

इन्द्र॑स्तान् प॒र्यहृ॑र्दाम्ना॒ तान॑ग्ने सं द्या॒ त्वम्॥ २॥

1. Costus root (Sassuria Lappa)

2. Arundo Karka. Linn

I tie together the highest, together the lowest, also together the middle ones; Indra has encompassed them with a tie, do you, Agni, tie them together

The comm. reads *paramām*, *avamām* and *madhyamām* in a, b, supplying *śatrusenām* in each case [The *r* of *ahār* is prescribed by Prāt.11.46.]

१६०८. अमी ये युधमायन्ति केतून् कृत्वानीकशः।

इन्द्रस्तान् पर्यहार्दाम्ना तानग्ने सं द्या त्वम्॥ ३॥

They yonder who come to fight, having made their ensigns, in troops - Indra has encompassed them with a tie; do you, Agni, tie them together.

The comm glosses *anīkaśas* with *saṃghaśas*

104. Against enemies

Found also in Paipp. xix., in reversed order of verses Used by Kauś. (16 6) in connection with the preceding hymn, which see

[१०४ - शत्रुनाशन सूक्त]

[ऋषि- प्रशोचन। देवता- इन्द्राग्नी। छन्द- अनुष्टुप्।]

१६०९. आदानेन सुदानेनामित्राना द्यामसि।

अपाना ये चैषां प्राणा असुनासूत्समच्छिदन्॥ १॥

With tying-up, with tying-together, we tie up the enemies; the expirations and breaths of them, lives with life (*asu*) have I cut off.

The translation implies *acchidam* at the end, instead of *-dan*, which all the authorities (and hence both editions) read, save the comm., which has *-dam*. Ppp. has in c, d, *tesām prānān samāsūn amamasutam* (corrupt). One might conjecture *asīnā* for *asunā* in d.

१६१०. इदमादानमकरं तपसेन्द्रेण संशितम्।

अमित्रा येऽत्र नः सन्ति तानग्ने आ द्या त्वम्॥ २॥

This tying-up have I made, sharpened up with fervour by Indra, our enemies that are here - them, O Agni, do you tie up.

Ppp. reads *indriyeṇa śānsitam* in b, and, for d, *metān ādān dviśato mama*.

१६११. ऐना॑न् द्यतामिन्द्रा॑ग्नी सोमो॑ राजा॑ च मेदि॑नौ।

इन्द्रो॑ म॒रुत्वा॑नादान॑म॒मित्रै॑भ्यः कृणोतु नः॥३॥

Let Indra-and-Agni tie them up, and king Soma, allied, let Indra with the Maruts make tying-up for our enemies

Ppp has for b the better version *rājñā somena medinā* (the construction of our *medinau* being anomalous); also *me* for *nas* at the end. Some of the *pada* texts (including our D Kp) read *enām* in a, and the *samhitā* mss generally *enām* instead of *enān*, the comm gives *enān*. The comm. explains *medinau* badly by *medasvināv asmābhir dattena havisā mādyaṇtau vā*

105. To get rid of cough

Not found in Paipp. except 2 a, b in xix. Employed by Kauś (31 27) in a remedial rite against cough and catarrh

[१०५ - कासशमन सूक्त]

[ऋषि- उन्मोचन। देवता- कासा। छन्द- अनुष्टुप्।]

१६१२. यथा॑ मनो॑ मनस्के॑तैः परा॑पत॑त्याशु॒मत्।

ए॒वा त्वं का॑से प्र प॑त॒ मन॒सोऽनु॑ प्र॒वाय्य॑म्॥ १॥

As the mind with mind-aims flies away swiftly, so do you, O cough, fly forth, after the forth-driving (?) of the mind.

The comm *paraphrases manasketais* with *manasā buddhivrttyā ketyamānair jñāyamānair dūrasthair visayaḥ*, and the obscure *pravāyyam* with *pragantavyam avadhim*.

१६१३. यथा॑ बाणः॑ सुसं॑शितः परा॑पत॑त्याशु॒मत्।

ए॒वा त्वं का॑से प्र प॑त॒ पृथि॑व्या अनु॑ सं॒वर्त॑म्॥ २॥

As the well-sharpened arrow flies away swiftly, so do you, O cough, fly forth, after the stretch (?) of the earth.

The comm explains *samvat* by *samhatapradeśa*, which at least shows his perplexity

१६१४. यथा॑ सूर्य॑स्य रश्मयः॑ परा॑पत॑त्याशु॒मत्।

ए॒वा त्वं का॑से प्र प॑त॒ समु॑द्रस्यानु॑ वि॒क्षुर॑म्॥ ३॥

As the sun's rays fly away swiftly, so do you, O cough, fly forth, after the outflow of the ocean.

In all the verses, all the authorities anomalously accent the vocative, *kāse*, our edition makes the called-for emendation to *kāse*; SPP. reads *kāse*

106. Against fire in the house

Found also in Paipp. xix. (with the verse-order 2, 1, 3). Kauś. employed the hymn (52.5) in a rite for welfare, to prevent conflagration of the house : a hole is made inside, and water conducted into it, etc. And vss. 3, 2 appear in Vait (29.13), with others, in the *agnicayana*, in the rite of drawing a frog, water-plant, and reed over the site of the fire-altar.

[१०६ - दूर्वाशाला सूक्त]

[ऋषि- प्रमोचन। देवता- दूर्वाशाला। छन्द- अनुष्टुप्।]

१६१५. आयने ते परायणे दूर्वा^१ रोहन्तु पुष्पिणीः।

उत्सो वा तत्र जायतां हृदो वा पुण्डरीकवान्॥ १॥

In your course hither, [your] course away, let the flowery *dūrvā* grow; either let a fountain spring up there, or a pond rich in lotuses.

The verse corresponds to RV. x.142.8; where, however, the words in b are all plural, and c, d read thus : *hradās ca puṇḍarikāṇi samudrasya grhā ime* SPP., against the majority of his authorities, strangely adopts in his text the RV. version of b; it is read also by the comm., and apparently by Ppp; we have noted only one of our mss. as having *puṣpiṇīḥ* (O.s.m.). The comm. says : *anenā 'gnikṛtabādhasyā 'tyantābhāvaḥ prārthitāḥ*.

१६१६. अपामिदं न्ययनं समुद्रस्य निवेशनम्।

मध्ये हृदस्य नो गृहाः पराचीना मुखा कृधि॥ २॥

This is the down-course of the waters, the abode (*niveśana*) of the ocean; in the midst of a pool are our houses : turn your faces away.

The first half-verse is RV. x.142.7 a, b (also VS.xvii.7 a, b; TS.iv.6 1³; MS. ii.10 1), without variation. The last pāda is by the comm. regarded as addressed to the fire (one of whose common epithets *viśvatomukha* 'having faces in every direction'); perhaps rather 'the points of yours arrows' : cf. VS.xvi.53.

१६१७. हिमस्य त्वा जरायुणा शाले परि व्ययामसि।

शीतहृदा हि नो भुवोऽग्निष्कृणोतु भेषजम्॥ ३॥

With a fetal envelop of snow, O house, do we envelop you; for may you be for us having a cool pond; let Agni make a remedy.

The first two pādas correspond to VS.xvii 5 a, b (also in TS iv.6.1¹, MS ii.10 1), which, however, has *agne* instead of *sāle*; a RV *khīla* to x 142 differs only by *dadātu* for *krnotu* in d. Ppp. has, in c, *-hradāya* for *hradā hi*, and, in d, also *dadātu* for *krnotu*. None of our mss., and very few of SPP's authorities, read *agnis k-* in d, though it appears to be called for Prāt.ii.65, and both editions accept it. The comm. explains the envelop to be *avakārūpena śaivālena*. [Ppp combines *bhuvo* 'gnir']

107. For protection : to various divinities

Found also in Paipp. xix. Reckoned by Kauś. (9.2) to the *brhachānti gana*; and used (50.13), with vi.1, 3-7, etc., in a rite for welfare. The metrical definition of the Anukr. is forced and bad; although the number of syllables is each time not far from 32 (29-33).

[१०७ - विश्वजित् सूक्त]

[ऋषि- शन्ताति। देवता- विश्वजित्। छन्द- अनुष्टुप्।]

१६१८. विश्वजित् त्रायमाणायै मा परिदेहि।

त्रायमाणे द्विपाच्च सर्वं नो रक्ष चतुष्पाद यच्च नः स्वम्॥ १॥

O all-conqueror (*viśvajit*), commit me to rescuer; O rescuer, protect both all our bipeds, and whatever quadrupeds are ours.

Ppp begins *trāyamāne sarvavide mām*; it omits *nas* before *raṁṣa* in the refrain. All the beings addressed are doubtless female; the comm. has nothing to say in explanation of them otherwise than that they are divinities so named.

१६१९. त्रायमाणे विश्वजिते मा परिदेहि।

विश्वजिद्विपाच्च सर्वं नो रक्ष चतुष्पाद यच्च नः स्वम्॥ २॥

O rescuer, commit me to all-conqueror; O all-conqueror, protect both all etc. etc.

Ppp has *sarvavide* instead of *viśvajite*. The comm. prefixes *viśvajit* at the beginning.

१६२०. विश्वजित् कल्याण्यै मा परिदेहि।

कल्याणि द्विपाच्च सर्वं नो रक्ष चतुष्पाद यच्च नः स्वम्॥ ३॥

O all-conqueror, commit me to beauty; O beauty, protect both all etc. etc.

Ppp has *sarvavid viśvavid* instead of *viśvajit* at the beginning

१६२१. कल्याणि सर्वविदे' मा परि' देहि।

सर्वविद् द्विपाच्य सर्व' नो रक्ष चतुष्पाद् यच्च' नः स्वम्॥ ४॥

O beauty, commit me to all-possessor, O all-possessor, protect both all etc etc.

Ppp. reads *tryāyamānāyai* instead of *sarvavide*, and *raksata* instead of *no raksa* *Sarvavid* might, of course, mean 'all-knower.'

108. For wisdom

Paipp xix has vss 1, 2, 5, thus reducing the hymn to the norm of this book Found used in Kauś (10 20), with vi 53 [so the comm but Dārila understands xii.1 53 as intended], in the *medhājanana* ceremony; and also (57 28) in the *upanayana*, with worship of Agni.

[१०८- मेधावर्धन सूक्त]

[ऋषि- शौनक। देवता- १-३, ५ मेधा, ४ अग्नि। छन्द- अनुष्टुप्,

२ उरोबृहती, ३ पथ्याबृहती।]

१६२२. त्वं नो मेधे प्रथमा गोभिश्चैभिरा गहि।

त्वं सूर्यस्य रश्मिभिस्त्वं नो असि यज्ञिया॥ १॥

Do you, O wisdom (*medhā*), come first to us, with kine, with horses, you with the sun's rays, you are worshipful to us

The comm. explains *medhā* as *śrutadhāranasāmarthyarūpinī devī*, and finds in c an elliptical comparison (*luptopamā*) "as the rays of the sun quickly pervade the whole world, so come to us with own capacities able to pervade all subjects."

१६२३. मेधामहं प्रथमां ब्रह्मण्वतीं ब्रह्मजूतामृषिष्ठिताम्।

प्रपीतां ब्रह्मचारिभिर्देवानामवसे हुवे॥ २॥

I call first, unto the aid of the gods, wisdom filled with *brahman*, quickened by *brahman*, praised by seers, drunk of (?) by Vedic students

Ppp omits *brahmajūtām* in b, without rectifying the meter, which can only be saved by leaving out the superfluous *prathamām* in a. It avoids in c, the doubtful *prapītām* by reading instead *pranīhūtām*; and it has *avasā* (for *avase ā?*) *vyne* in d *prapītām* should perhaps be understood as coming from *pra-pī* or *pra-pyā*, the comm takes it alternatively * both ways, paraphrasing it with either *sevitām* or *pravardhitām* The Anukr.

reckons *brahmanvatīm* to b (so do the *pada*-mss), and passes without notice the deficiency of a syllable in a; in fact, *prathamām* is intruded, and the verse otherwise a good *anustubh*. * [That is, he refers it to *pibatī* by *sevitām* and to *pī* or *pyā* by *pravardhitām*]

१६२४. यां मेधामृभवौ विदुर्या मेधामसुरा विदुः।

ऋषयो भद्रां मेधां यां विदुस्तां मय्या वैशयामसि॥३॥

The wisdom that the Ribhus know, the wisdom that the Asuras know, the excellent wisdom that the seers know - that do we cause to enter into me.-

It is the intrusion of *bhadrām* in c that spoils the *anustubh*, but does not make a regular *brhatī*.

१६२५. यामृषयो भूतकृतौ मेधां मेधाविनो विदुः।

तया मामद्य मेधयाम्ने मेधाविनं कृणु॥४॥

The wisdom that the being-making seers, possessed of wisdom, know - with that wisdom do you make me today, O Agni, possessed of wisdom.

Many of the mss. (including our P.M.H.I.K.O.) leave *vidus* unaccented at the end of b. The second half-verse is VS. xxxii 14 c, d (which has *kuru* for *kṛnu*); [so also RV. *khila* to x 151]

१६२६. मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि।

मेधां सूर्यस्य रश्मिभिर्वचसा वैशयामहे॥५॥

Wisdom at evening, wisdom in the morning, wisdom about noon, wisdom by the sun's rays, by the spell (*vacas*), do we make enter into us.

Ppp. is corrupt in c, d : *medhām sūryeno 'dyato dhīrānā uta stvama*

109. For healing : with pipplī

Found also in Paipp xix Employed in Kauś once (26 33) with v1 85, 127, and other hymns, and once (26 38) alone, in a remedial rite against various wounds

[१०९ - पिप्पलीभैषज्य सूक्त]

[ऋषि- अथर्वा। देवता- पिप्पली, भैषज्य, आयु। छन्द- अनुष्टुप्।]

१६२७. पिप्पली क्षिप्तभेषज्युतातिविद्धभेषजी।

ता देवाः समकल्पयन्नि यं जीवितुवा अलम्॥१॥

The berry (*pippalī*)¹, remedy for what is bruised (*?kṣipta*)², and remedy for what is pierced - that did the gods prepare (*samkalpay-*), that is sufficient for life.

As elsewhere, the mss waver between *pippalī* and *pispalī* (our Bp E O.R p.m read the latter) All the *pada*-mss. stupidly give *jīvita vai* as two independent words Ppp has, in a, *ksupta-* for *kṣipta-*, and, for b, *uta ca viśvabh-*, further, for d, *alam jīvātavā yatī**. In the *kampa* between a and b, SPP. unaccountably reads *ū3ta* instead of *ul̥ta*, the fact that his mss happen in this case all to agree in giving *ū3ta* is of no account whatever, since they are wildly inconsistent in this whole class of cases; among our mss are found *ū3*, *ūl* and *u3* The comm. gives two alternatives both for *kṣipta-* and for *atividdha-*. for the former *tiraskṛta* (of other remedies) and *vātarogaviśesa*, and so on. * [Intending *-tavai iti?*]

१६२८. पिप्पल्य३ः सम॑वदन्ताय॒तीर्जन॑ना॒दधि॑।

यं जी॒वमु॒श्नवा॑म॒है न स रि॒ष्याति॑ पू॒रुषः॑।

The berries talked together, coming from their birth : whomever we shall reach living, that man shall not be harmed.

The second half-verse is the same, without variant, as RV.x.97.17 c, d (found also as VS xii.91 c, d, and in TS. iv.2.6⁵ and MS.ii.7.13 . the latter reading *-mahe* in c), while the first half is a sort of parody of the corresponding part of the same verse: *avapatantīr avadan diva osadhayas pari*, our *-vadantā''yatīs* is probably a corruption of *-vadann āy-*. There is again, in a, a disagreement among the mss. as to *pippalyas*, our Bp.E.I.O., with a number of SPP's authorities, giving *piṣp-*. The comm. explains the word by *hastipippalyādīyātubhedabhinnāḥ sarvāḥ pippalyah*; and their "birth" to have been contemporaneous with the churning of the *amṛta* [Ppp ends with *paurusah*]

१६२९. असु॑रास्त्वा न्य॒खन् दे॒वास्त्वोद॑वपन् पुनः॑।

वा॒तीकृ॑तस्य भेष॒जीमथो॑ क्षि॒प्तस्य॑ भेष॒जीम्॥ ३॥

The Asuras dug you in, the gods cast you up again, a remedy for the *vātikṛta*, likewise a remedy for what is bruised.

The comm understands *vātikṛta* as *vātarogāvitaśarīra* [Cf. vi.44.3.] [In Ppp., d is wanting, perhaps by accident.]

1 Piper Longum

2 क्षिप्तभेषजी क्षिप्तानि तिरस्कृतानि अन्यानि भेषजानि यया सा तथोक्ता।

110. For a child born at an unlucky time

This hymn is not found in Paipp Kauś. (46 25) applies it for the benefit of a child born under an inauspicious asterism.

[११० - दीर्घायु सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- त्रिष्टुप्, १ पंक्ति।]

१६३०. प्रलो हि कमीड्यो अध्वरेषु सुनाच्य होता नव्यश्च सत्सि।
स्वां चाग्ने त्वं पिप्रायस्वास्मभ्यं च सौभगमा यजस्व॥ १॥

Since, an ancient one, to be praised at the sacrifices, you sit as *hotar* both of old and recent - do you, O Agni, both gratify your own self, and bestow (*ā-yaj*) good fortune on us.

The verse is RV viii.11.10 (also TA x.1⁶⁹) Our text has several bad readings, which are corrected in the other version : *kam* in a should be *kam*, *satsi* should be *satsi*, and *piprāyasva* should be *-pray-* (TA. has, in a, *pratnosi*, which its comm explains by *visṭārayasi*!): this last the comm. also reads, but renders it *ājyādhavisā pūraya* The verse is not at all a *pañkti*, although capable of being read as 40 syllables.

१६३१. ज्येष्ठघ्न्यां जातो विचृतोर्यमस्य मूलबर्हणात् परि पाहो नम्।

अत्येनं नेषद् दुरितानि विश्वा दीर्घायुत्वाय शतशारदाय॥ २॥

Born in *jyēṭhaghñī*¹, in Yama's two Unfasteners (*vicrt*) - do you protect him from the Uprooter (*mūlabarhaṇa*);² may he conduct him across all difficulties unto long life, of a hundred autumns.

The consecutiveness of the verse is very defective, inasmuch as 'born' (*jātas*, nom.) in a can hardly be understood otherwise than of the child, while Agni is addressed in b, and spoken of in third person in c, d. Three asterisms are here [and in 112] referred to, all in our constellation Scorpio: Antares or *Cor Scorpionis* (either alone or with σ, τ) is usually called *jyēṣṭhā* 'oldest', but also (more anciently?), as an asterism of ill omen, *jyēṭhaghñī* 'she that slays the oldest'*; *mūla* 'root,' also in the same manner *mūla-barhaṇī* [or *-na*], lit. 'root-wrencher,'* is the tail, or in the tail, of which the terminal star-pair, or the sting (λ, ν), has the specific

1 ज्येष्ठं वयसा प्रवृद्धं हन्तीति ज्येष्ठघ्नी ज्येष्ठाख्य नक्षत्रम्। 'ज्येष्ठम् एषाम् अवधिष्मेति तज्ज्येष्ठघ्नी। (तै० ब्रा० १.५.२.८)।

2 मूलनक्षत्रं हि मूलोन्मूलनकरम्। 'मूलम् एषाम् अवृक्षामेति तन्मूलवर्हणी' (तै० ब्रा० १.५.२.८)।

name *vicitrau*. [See note to ii 8 1] The comm takes *yamasya* as belonging to *mūlabarhaṇāt* By a misprint, our text begins with *jyai-* (read *jye-*) * [See TB i.5.2⁸]

१६३२. व्याघ्रेऽह्यजनिष्ट वीरो नक्षत्रजा जायमानः सुवीरः।

स मा वधीत् पितरं वर्धमानो मा मातरं प्र मिनीज्जनित्रीम्॥ ३॥

On the tiger day has been born the hero, asterism-born, being born rich in heroes; let him not, increasing, slay his father; let him not harm his mother that gave him birth.

We should expect at the beginning *vyāghrye* or *vaiyāghre*; the comm paraphrases the word with *vyāghravat krūre* [In d, read *sa mā mātaram* ? As to *minut*, see *Gram* §726.]

111. For relief from insanity

This hymn, like the preceding, is wanting in Paipp. Kaus̐ (8.24) reckons it as one of the *mātrnāmāni* (with ii 2 and viii.6), and the comm quotes a remedial rite against demons (26.29-32) as an example of their use

[१११- उन्मत्ततामोचन सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- अनुष्टुप्, १ परानुष्टुप् त्रिष्टुप्।]

१६३३. इमं मे अग्ने पुरुषं मुमुग्ध्ययं यो बद्धः सुयतो लालपीति।

अतोऽधि ते कृणवद् भागधेयं यदानुन्मदितोऽसति॥ १॥

Free you this man for me, O Agni, who here bound, well-restrained, cries loudly, thenceforth shall he make for you a portion, when he shall be uncrazed.

Nearly all our mss, and the great majority of SPP's, have the false accent *atas* at beginning of c; both editions give *atas*. The comm. reads *yathā* for *yadā* in d. The comm paraphrases *suyatas* by *suṣṭhu niyamito niruddhaprasarah san*. Pāda b has a redundant syllable.

१६३४. अग्निष्टे नि शमयतु यदि ते मन उद्युतम्।

कृणोमि विद्वान् भेषजं यथानुन्मदितोऽससि॥ २॥

Let Agni quiet [it] down for you, if your mind is excited (*ud-yu*), I, knowing, make a remedy, that you may be uncrazed.

The comm. reads *udyatam* (= *grahavikāreno 'dbhrāntam*) instead of *udyutam* in b.

१६३५. देवैः सादुन्मदितुमुन्मत्तं रक्षसुस्परि।

कृणोमि विद्वान् भैषजं यथानुन्मदितोऽसति॥३॥

Crazed from sin against the gods, crazed from a demon - I, knowing, make a remedy, when he shall be uncrazed.

A few of the authorities (including our O) accent *yadā* in d : *yathā* would be a preferable reading [Bloomfield, "sin of the gods," AJP xvii 433, JAOS, etc]

१६३६. पुनस्त्वा दुरप्सरसः पुनरिन्द्रः पुनर्भगः।

पुनस्त्वा दुर्विश्वे देवा यथानुन्मदितोऽससि॥४॥

May the Apsarases give you again, may Indra again, may Bhaga again; may all the gods give you again, that you may be uncrazed.

The *samhitā* reading in a and c would, of course, equally admit of *tvā aduh* 'have given you,' and this would be an equally acceptable meaning; the comm so understands and interprets. In our text, read *punas* at beginning of c (the sign for *u* dropped out)

The difference of meter tends to point out vs 1 as an alien addition by which this hymn has been increased beyond the norm of the book.

112. For expiation of overslaughting

Found also in Paipp. xix (vs 3 in 1.). Used by Kauś. (46 26), with vi.113, in a spell to expiate the offense of *parivitti* 'overslaughting,' or the marriage of a younger before an elder brother [see Zimmer, p 315].

[११२- पाशमोचन सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- त्रिष्टुप्।]

१६३७. मा ज्येष्ठं वधीदुयमग्न एषां मूलबर्हणात् परि'पाहो नम।

स ग्राह्याः पाशान् वि चृत प्रजानन् तुभ्यं देवा अनु जानन्तु विश्वे॥१॥

Let not this one, O Agni, slay the oldest of them; protect him from uprooting; do you, foreknowing, unfasten the bonds of the seizure (*grāhi*); let all the gods assent to you.

The allusions in this verse to the same trio of asterisms that were mentioned in 110.2 are very evident. According to the comm., "this one" in a is the *parivitta* [which he takes quite wrongly as the overslaught - see comm. to vs. 3 a] Ppp. reads *prayā nas* at end of c, and has, for d, *pitāputrau mātaraṁ muñca sarvān* (our 2 d).

१६३८. उमुञ्च पाशांस्त्वर्धम एषां त्रयस्त्रिभिस्तिसता येभिरासन्।

स ग्राह्याः पाशान् वि चूतं प्रजानन् पितापुत्रौ मातरं मुञ्च सर्वान्॥ २॥

Do you, O Agni, loosen up the bonds of them, the three with which they three¹ were tied up; do you, foreknowing, unfasten the bonds of the seizure; free all—father, son, mother.

The comm. reads *utthitās* for *utsitās* in b; the word is, strangely, not divided into *ut sitāh* in the *pada*-text, which [non-division] would be proper treatment for *utthitās*, and part of the mss. (including our H.I.O.) read *utthitās*. The second half-verse is wanting in Ppp. (save as d is found in it as l d : see above).

१६३९. येभिः पाशैः परिवित्तो विबद्धोऽङ्गैर्अङ्ग आपितुं उत्सितश्च।

वि ते मुच्यन्तां विमुचो हि सन्ति भूणञ्चि पूषन् दुरितानि मृक्ष्व॥ ३॥

With what bonds the overslaughed one is bound apart, applied and tied up on each limb - let them be released, for they are releasers; wipe off difficulties, O Pūsan, on the embryo-slayer.

The comm. again commits the violence of understanding *parivittas* in a as if it were *parivettā* 'the overslaughed.' The participles in b are nom. sing. masc., applying to the bound person. The comm. again reads *utthitas*, again supported by a few mss. (including our H.I.), and the *pada*-text again has *utsitah*, undivided. All our mss. save one (K.), and all but one of SPP's, read *te* (without accent) in c, the translation given implies the emendation to *te*, which is made in SPP's text, also on the authority of the comm. After it, SPP. reads *mucyantām*, with, as he claims, all but one of his authorities; of ours, only D.Kp.T. have it, and K. *mucyatām*, all the rest *muñcantām*, as in our text. In Ppp, this verse is found in i., in this form : *ebhis pāsair muduśau patir nibaddhah paroparārpito aṅge-aṅge vi te crtyantām vicrtām hi santi* etc (d as in our text).

113. For release from seizure (grāhi)

In Paipp. [i.] is found only the first half-verse, much corrupted. It is employed by Kauś (46 26) in company with the preceding hymn, which see. Verse 2 c, d is specified in the course of the rite, as accompanying the depositing of the "upper fetters" in river-foam.

[११३ - पापनाशन सूक्त]

[ऋषि- अथर्व। देवता- पूषा। छन्द- त्रिष्टुप्, ३ पंक्ति।]

1 माता पिता पुत्र इत्येते त्रयः येभिः। उत्तमाधममध्यमैः पाशैः।

१६४०. त्रिते देवा अमृजतैतदेनस्त्रित एनन्मनुष्येषु ममृजे।

ततो यदि त्वा ग्राहिरानुशे तां तै देवा ब्रह्मणा नाशयन्तु॥ १॥

On Trita the gods wiped off that sin; Trita wiped it off on human beings; if from that the seizure has reached you, let the gods make it disappear for you by the incantation (*brahman*).

SPP. properly emends the name, here and in vs 3, to *trita*, though all his authorities, like ours, read *trita*; he also, with equal reason, emends *enam* to *enat* (*enan*) in b. TB. has (in iii. 7.12⁵) what corresponds to the first three pādas, reading both *trita* and *enan**; for c it has *tato mā yadi kam cid ānaśe*. The comm reads *trita* and *etat*. He also quotes from TB iii.2 8⁹⁻¹², some passages from the story, as there told, of Ekata, Dvita, and Trita, and of the transference of guilt by the gods to them and by them to other beings. A similar story is found in MS. iv.1.9 (where read *krūram mārks-*, twice) The TB. verse relating to this is in our text adapted to another purpose. The comm holds the “sin” to be still that of overslaughting, as in the preceding hymn. The Anukr. disregards the irregularities of meter. *[And *māmṛje*.]

१६४१. मरीचोर्धुमान् प्र विशानु पाप्मनुदारान् गच्छेत वा नीहारान्।

नदीनां फेनां अनु तान् वि नश्य भूणञ्चि पूषन् दुरितानि मृक्ष्व॥ २॥

Enter you after the beams, the smokes, O evil, go unto the mists or also the fogs; disappear along those foams of the rivers : wipe off difficulties, O Pūṣan, on the embryo-slayer

The last pāda is a repetition of 112.3 d, and discordant with the rest of the verse. Some of SPP's authorities read *naśyan* at end of c. The comm. has instead *viksva*. The comm. explains *marīcīr* by *agnisūryādiprabhāviśesār*, *udārān* by *ūrdhvam gatān meghātmanā parinatāns tām* (*dhūmān*), and *nīhārān* by *tajjanyān avaśyāyān*.

१६४२. द्वादशधा निहितं त्रितस्यापमृष्टं मनुष्यैः नसानि।

ततो यदि त्वा ग्राहिरानुशे तां तै देवा ब्रह्मणा नाशयन्तु॥ ३॥

Twelve-fold is deposited what was wiped off by Trita - sins of human beings; if from that the seizure has reached you, let the gods make it disappear for you by the incantation.

‘Twelve-fold’ : i.e. apparently, in twelve different places, or classes, or individuals, TB. (1.c) specifies eight offenders to whom the transference was successfully made; and the “twelve” is made up, according to the commentator, of the gods, Trita and his two brothers, and these eight. [The vs. is no *pañkti*.]

This hymn is the last of the 11, with 37 verses, that constitute the eleventh *anuvāka*, the Anukr. says *prāk tasmāt saptatrinśah*

114. Against disability in sacrifice

Found also in Paipp. xvi Kauś (67.19), in the *savayajña* chapter, uses hymns 114, 115 and 117 with the offering of a “full oblation,” the giver of the *sava* taking part behind the priest, and, according to the schol. and the comm., the whole *anuvāka* (hymns 114-124) is called *devahedana*, and used in the introduction to the *savayajñas* (60 7), and in the expiatory rite for the death of a teacher (46 30), and the comm. quotes it as applied in Naksatra Kalpa 18, in the *mahāśānti* called *yāmyā*, in the funeral ceremony And hymns 114 and 115 (not verses (114.1, 2) are recited with an oblation by the *adhvaryu* in the *agnistoma*, according to Vait. (22.15), and again in the same ceremony (23 12) in an expiatory rite, also 114 alone (30 22), in the *sautrāmanī* sacrifice, with washing of the *māsara* vessel

[११४ - उन्मोचन सूक्त]

[ऋषि- ब्रह्मा। देवता- विश्वेदेवा। छन्द- अनुष्टुप्।]

१६४३. यद् देवा देवहेडनं देवास्त्रिकुमा वयम्।

आदित्यास्तस्मान्नो यूयमृतस्यर्तेन मुञ्चत॥ १॥

O gods! whatever cause of the wrath of the gods we, O gods, have committed - from that do you, O Ādityas, release us by right of right (*ṛta*).

The whole hymn is found in TB. (in ii 4.4⁸⁻⁹), with *mā* for *nas* in c as the only variant in the verse Then this verse occurs again with a somewhat different version of c, d in TB. ii 6.6¹, with which a version in MS.iii 11.10 precisely agrees; and yet again, more slightly different, in TB.iii.7.12¹, with which nearly agree versions in TA.ii.3.1 and MS.iv.14.17 In TB ii 6.6¹ (and MS.), the second half-verse reads thus : *agnur mā tasmād enaso viśvān muñcatv anhasaḥ*, in TB. iii.7.12¹, it is *ādityās tasmān mā muñcata rtasya rtana mām uta* (TA. *ita* for *uta* [cf. v. Schroeder, *Tübingen Katha-hss.*, p.68]; MS. omits *mā* in c, and has, for d *rtasya tv enam ā'mutah*, with variants for the last two words). VS.xx.14 has our a, b, without variant [and adds the c, d of TB.ii 6.6]. [In b, MS iv.14 17 has *yad vācā'nṛtam odima* (accent! Katha *ūdima*).]

१६४४. ऋतस्यर्तेनादित्या यजत्रा मुञ्चतेह नः।

यज्ञं यद् यज्ञवाहसुः शिक्षन्तो नोपशेकिम॥ २॥

By right of right, O Ādityas, worshipful ones, release you us

here, in that, O you carriers of the sacrifice, we, desirous of accomplishing (*śak*) the sacrifice, have not accomplished it.

Both editions read at the end, as is necessary, *-śekima*, although only two* of our mss (I D.), and a small minority of SPP's authorities, accent the *a* (the *pada* mss. absurdly reading *upa śekima*). Ppp. has instead, for d, *siksantu upārima* TB. has *mā* for *nas* at end of b, *yajñair vas* for *yajñam yat* in c, and, for d, *āsiksanto na śekima*, which is better. *Yajñavāhasas* would be better as nominative. The comm. explains *siks antas* by *nispādayitum icchantas* [For the *pada* blunder, cf vi.74.2.] * [Whitney's collations seem clearly to give BP.²p.m.I.H.D as reading -*śekima*.]

१६४५. मेदस्वता यजमानाः सुचाज्यानि जुह्वतः।

अकामा विश्वे वो देवाः शिक्षन्तो नोप शेकिमा॥३॥

Sacrificing with what is rich in fat, making oblations of sacrificial butter (*ājya*) with the spoon, without desire, to you, O all gods, desirous of accomplishing we have not been able to accomplish.

Part of the mss. (including our P.M.I.) accent *viśve* in c, an the decided majority (not our Bp.M W R s.m.T.) accent *śekima* at the end (by a contrary blunder to that in 2 d), which SPP., accordingly, wrongly admits into his text. TB. has (also Ppp) *ājyena* in b; also it reads *vo viśve devāh* in c, and, of course, *śekima* at the end; Ppp. *śesuma*.

115. For relief from sin

Found also in Paipp. xvi. For the use of this hymn by Kauś., and in part by Vait. with the preceding, see under that hymn; Vait. has this one also alone in the *āgrayana iṣṭi* (8.7), with ii 16.2 and v.24.7; and vs. 3 appears (30.23) in the *sautrāmaṇī*, next after hymn 114.

[११५ - पापमोचन सूक्त]

[ऋषि- ब्रह्मा। देवता- विश्वेदेवा। छन्द- अनुष्टुप्।]

१६४६. यद् विद्वांसो यदविद्वांसु एनांसि चकृमा वृषम्।

यूयं नस्तस्मान्मुञ्चतु विश्वे देवाः सजोषसः॥३॥

If knowing, if unknowing, we have committed sins, do you free us from that, O all gods, accordant.

The reading *sajośasas* at the end in our text is, though evidently preferable, hardly more than an emendation, since it is read only by our P.M.T.; SPP. gives *sajośasas*; the comm. takes the word as a nominative.

With the verse may be compared VS.viii.13 f (prose). The redundant syllable in a is ignored by the Anukr.

१६४७. यदि जाग्रद् यदि स्वप्नेन एनस्योऽर्कम्।

भूतं मा तस्माद् भव्यं च द्रुपदादिव मुञ्चताम्॥ २॥

If waking, if sleeping, I sinful have committed sin, let what is and what is to be free me from that, as from a post (*drupada*).

The verse nearly corresponds with one in TB.ii.4.4⁹, which reads in a y. *divā y. naktam, akarāt* at end of b, and *muñcatuḥ (-tu?)* at end of d. With a, b is to be compared VS.xx.16 a, b, which has *svapne* for *svapan*, and, for d *enāṁsi cākṛmā vayam*. Our *svapan* in a is an emendation for *svapan*, which all the authorities read, and which SPP. accepts in his text. The *pada* mss. mostly accent *enasyaḥ* in c (our D. has *-aḥ*, the true reading), and SPP. wrongly admits it in his *pada* text. The comm. explains *drupada*, doubtless correctly, by *pādabandhanārtho drumah*.

१६४८. द्रुपदादिव मुमुक्षुः स्विन्नः स्नात्वा मलादिव।

पुतं पुवित्रेणेवाज्यं विश्वे शुष्मन्तु मेनसः॥ ३॥

Being freed as if from a post, as one that has sweated from filth on bathing, like sacrificial butter purified by a purifier - let all cleanse (*śumbh*) me of sin.

This verse is found in several Yajus texts : in VS. (xx.20), TB. (ii.4.4⁹), K. (xxxviii.5), and MS. (iii.11.10). TB.MS. add *id* after *iva* in a; in b, for *snātva*, VS. gives *snātas*, and MS. *snātvī*; in d, TB.MS. read *muñcantu* for *śumbhantu*, while VS. reads (better) *śundhantu* and before it *āpas* instead of *viśve*; Ppp. reads *viśvān muñcantu*; and it further has *sindhu* for *svinnas* in b. This time the comm. gives *kāsthamayāt pādabandhanāt* as equivalent of *drupadāt*. The Anukr. passes without notice the excess of syllables in a. [The vs. occurs also TB.ii.6.6³, with *id* again, and with d as in VS. And the Calc. ed. of TB. prints both times *svinna snātvo*.] [As to *śumbh*, see BR. vii.261 top.]

116. For relief from guilt

Found also in Paipp. xvi. The hymn is used by Kauś. in the chapter of portents (132.1), in a rite for expiation of the spilling of sacrificial liquids. As to the whole *anuvāka*, see under hymn 114.

[११६ - मधुमदन्न सूक्त]

[ऋषि- जाटिकायन। देवता- विवस्वान्। छन्द- जगती, २ त्रिष्टुप्]

१६४९. यद् यामं चक्रुर्निखनन्तो अग्रे कार्षीविणा अन्नविदो न विद्यया।
वैवस्वते राजन् तज्जुहोम्यथ यज्ञियं मधुमदस्तु नोऽन्नम्॥ १॥

What that was Yama's the Kārṣīvaṇas¹ made, digging down in the beginning, food-acquiring, not with knowledge, that I make an oblation unto the king, Vivasvān's son; so let our food be sacrificial (*yajñīya*), rich in sweet

Perhaps better ~~emend~~ at beginning to Perhaps better emend at beginning to *yady āmam* [Bloomfield makes the same suggestion, AJP xvii.428, SBE.xlii.457]; the comm. explains by *yamasambandhi krūram*. The *kārṣīvaṇas* are doubtless the plowmen, they of the kindred of *krśīvan* (= *krśīvala*) 'the plower' : whatever offense, leading to death or to Yama's realm, they committed in wounding the earth. The comm. calls the *krśīvaṇas* Śūdras, and their workmen the *kārṣīvaṇas*, in b, he reads *na vidas* for *annavidas*. The metrical irregularities are ignored by the Anukr.

१६५०. वैवस्वतः कृणवद् भागधेयं मधुभागो मधुना सं सृजाति।
मातुर्यदेनं इषितं न आगन् यद् वा पितापरद्वो जिहीडे॥ २॥

Vivasvant's son shall make [us] an apportionment; having a portion of sweet, he shall unite [us] with sweet - whatever sin of [our] mother's, sent forth, has come to us, or what [our] father, wronged,* has done in wrath.

For *bhāgadheyam* in a, Ppp. reads *bhesajāni*. The two half-verses hardly belong together. The comm. explains *aparāddhas* by *asmatkrtāparādhena vimukhah san* * [In his ms. Whitney wrote "guilty" (which seems much better) and then changed it to "wronged."]

१६५१. यदीदं मातुर्यदि वा पितुर्नः परि भ्रातुः पुत्राच्चेतस एन आगन्।
यावन्तो अस्मान् पितरः सचन्ते तेषां सर्वेषां शिवो अस्तु मन्युः॥ ३॥

If from [our] mother or if from our father, forth from brother, from son, from thought (*cetas*), this sin has come to [us] - as many Fathers as have fastened on (*sac*) us, of them all be the fury propitious [to us].

In most of the *pada*-mss *āgan* at end of b is wrongly resolved into *ā . āgan*, instead of *āgan* (our Kp. has *ā āgan*). *Cetasas* the comm. understands to mean 'our own mind', we should be glad to get rid of the word; its reduction to *ca*, or the omission of *bhrātūr* or *putrāt*, would rectify the redundant meter, which the Anukr. passes of *bhrātūr* or

1. कार्षीविणाः कृषिं चनन्ति संभजन्त इति कृषीवनाः शूद्राः । तत्संबन्धिनः कर्मकराः कार्षीविणाः ।

putrāt, would rectify the redundant meter, which the Anukr. passes unnoticed. The comm. paraphrases *pari* in b apparently by *anyasmād api pariṇāṭ* !

117. For relief from guilt or debt

Found also in Paipp. xvi. The hymn [not 1 cd, 2 cd] occurs in TB (iii. 7.9⁸⁻⁹), and parts of it elsewhere, see under the verses. [For 1 and 3, see also v. Schroeder, *Tubinger Katha-hss*, p. 70 and 61] Hymns 117-119 are used in Kauś. (133.1) in the rite in expiation of the portent of the burning of one's house, and Keś. (to Kauś.46.36) quotes them as accompanying the satisfaction of a debt after the death of a creditor, by payment to his son or otherwise; the comm. gives (as part of the Kauś. text) the *pratīka* of 117. [For the whole *anuvāka*, see under h.114] In Vait. (24.15), in the *agniśtoma*, h.117 goes with the burning of the *vedi*.

[११७ -आनृण्य सूक्त]

[ऋषि- कौशिक । देवता- अग्नि । छन्द- त्रिष्टुप् ।]

१६५२. अ॒प॒मि॒त्य॒म॒प्र॒ती॒तुं॑ यद॒स्मि॒ य॒मस्य॑ येन॑ ब॒लि॒ना॒ च॒रा॒मि॒ ।

इ॒दं तद॑ग्ने॒ अनु॒णो भ॑वामि॒ त्वं पा॒शा॒न् वि॒चृ॒तं वे॒द्य॒ सर्वा॑न्॥ १॥

What I eat (?) that is borrowed, that is not given back; with what tribute of Yama I go about - now, O Agni, I become guiltless (*anṛṇa*) as to that, you know how to unfasten all fetters.

The translation implies emendation of *asmi* to *admi* in a; this is suggested by *jaghasa* in vs. 2, and is adopted by Ludwig also; but possibly *apratīttam asmi* might be borne as a sort of careless vulgar expression for "I am guilty of non-payment." More or less of the verse is found in several other texts, with considerable variations of reading : thus TS. (iii.3.8¹⁻²), TA. (ii.3.1⁸), and MS. (iv.14.17 have pādas a, b, c (as a, b, d in TS.), in a, all with *yat kusīdam* for *apamityam* and without *asmi*, and TA.MS. with *apratīttam*, and TS. ending with *mayi* (for *yat*), and TA.MS. with *maye'ha*; in b, all put *yena* before *yamasya*, and TA.MS. have *nidhinā* for *balinā*, while MS. ends with *carāvas*; in c (d in TS.), all read *etat* for *idam*, and MS. accents *anṛnas* (c in TS. is *ihāt'va san niravadaye tat* : cf. our 2 a), d in TA. is *jīvaṇṇ eva pratī tat te dadhāmi*, with which MS. nearly agrees, but is corrupt at the end : *j.e.p hastānṛṇāni* TB. (iii.7.9⁸) corresponds only in the first half-verse (with it precisely agrees ĀpŚS. in xiii.22.5) thus, *yāny apāmityāny apratīttāny asmi yamasya balinā carāmi*; its other half-verse corresponds with our 2 a, b. MB. (ii.3.20) has *yat kusīdam apradattam maye'ha yena yamasya nidhinā carāni . idam tad agne anṛṇo bhavāmi jīvaṇṇ eva pratidatte dadāni*. [This suggests *bhavāni* as an improvement in our c. [Finally GB. (ii.4.8) quotes

the *pratīka* in this form : *yat kusīdam apamītyam apratītam Ppp reads for a, b apamītyum apratītam yad asminnasyena*, etc , and, for d, *jīvanna ena prati dadāmi sarvam* (nearly as TA. d, above) The comm. takes *balinā* as = *balavatā*.

१६५३. इहैव सन्तः प्रति ददा एनज्जीवा जीवेभ्यो नि हराम एनत्।

अपमित्यं धान्यं यज्जघसाहमिदं तदग्ने अनृणो भवामि॥ २॥

Being just here we give it back; living, we pay it in (*ni-hr*) for the living, what grain I have devoured having borrowed [it], now, O Agni, I become guiltless as to that.

With the first half-verse nearly agrees TB (as above, also ĀpŚS., as above), which reads, however, *tad yātayāmas* for *dadma enat* The comm. has *dadhmas* for *dadmas* in a; he explains *ni harāmas* by *nitarām niyamenā vā'pākurmah*. Ppp. has *etat* at end of a, in c, *apamītyu* again also (c, d) *jaghāsā agnir mā tasmād anrnam kṛṇotu Apamītyam* in this verse also would be a more manageable form, as meaning 'what is to be measured (or exchanged) off,' i.e. in repayment *Jaghāsa* in our text is a misprint for *-ghas-*

१६५४. अनृणा अस्मिन्नृणाः परस्मिन् तृतीये लोके अनृणाः स्याम।

ये देवयानाः पितृयाणाश्च लोकाः सर्वान् पृथो अनृणा आ क्षियेमा॥ ३॥

Guiltless in this [world], guiltless in the higher, guiltless in the third world may we be: the worlds traversed by the gods and traversed by the Fathers - all the roads may we abide in guiltless

The verse is found in TB (iii 7 9⁸⁻⁹), TA (ii.15⁴), and ĀpŚS (xiii 22 5), with *-mins tr-* at junction of a and b (except in TB as printed), with *uta* inserted before *pitrūyānās* and *ca lokās* omitted after it (thus rectifying the meter, of which the Anukr. ignores the irregularity), and with *ksīyema* (bad) at the end. *Anrnam* means also 'free from debt or obligation', there is no English word which (like German *schuldlos*) covers its whole sense. The comm. points out that it has here both a sacred and a profane meaning, applying to what one owes to his fellow-men, and what duties to the gods¹ Ppp. combines *anrñā'smin* in a, and has the readings of TB etc in c, and *adīma* for *ā ksīyema* at the end

1 ऋणम् अत्र लौकिकं वैदिकं च परिगृह्यते। लौकिकं तावद् उत्तमर्णाद् गृहीतं हिरण्यधान्यादिकं प्रसिद्धम्। वैदिकं तु 'जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा जायते। ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः' (तै०स० ६.३ १० ५)।

118. For relief from guilt

Found also in Paipp. xvi [The Kāṭha-version of vss. 1 and 2 is given by vs. Schroeder, *Tubinger Kāṭha-hss*, p.70 f.] Is not used by Vait., nor by Kauś. otherwise than with [the whole *anuvāka* and] hymn 117 : [see under hymns 114 and 117].

[११८ - आनृण्य सूक्त]

[ऋषि- कौशिक। देवता- अग्नि। छन्द- त्रिष्टुप्।]

१६५५. यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गल्लुमुपलिप्समानाः।

उग्रपश्ये उग्रजितौ तदद्याप्सरसावनु दत्तामृणं नः॥ १॥

If (*yat*) with our hands we have done offenses, desiring to take up the course (?) of the dice, let the two Apsarases, fierce-(*ugra*-) seeing, fierce-conquering, forgive today that guilt (*ṛṇa*) of ours.

Our mss., like SPP's, waver in b between *gatnum* and *gattum* or *gantum*, but it is a mere indistinctness of writing, and *gatnum* (which not even Böhtlingk's last supplement gives) is doubtless the genuine reading, as given by SPP; our *ganam* is an unsuccessful conjecture. The comm. paraphrases the word with *gantavyam śabdasparsādīvisayam*, and *upalips-* with *anubhavitum icchantah* 'desiring to sense the sound, feeling, etc.'; our knowledge of the ancient Hindu game of dice is not sufficient to enable us to translate the *pāda* intelligently. The verse is found also in several Yajus texts, TB (iii.7.12³), TA. (ii 4.1), and MS (iv.14.17); all read *cakara* in a, and *vagnum* (MS. *vagnum*) for *gatnum* in b, and TB.TA. end b with *upajighnamānah* (while MS has the corrupt reading *avajighram āpah*); in c, d, TB.TA. have the version *dūrepaśyā* (TA. *ugrapaśyā*) *ca rāstrabhṛc ca tāny apsarasāv anu dattām ṛṇāni*, and MS., very corruptly, *ugram paśyāc ca rāstrabhṛc ca tāny apsarasām anu dattā'nrṇāni*. The comm., heedless of the accent, takes the first two words in c as vocatives. Ppp. reads, in a, b, *kalvisam aksam aktam avilipsamānāh*.

१६५६. उग्रपश्ये राष्ट्रभृत् किल्बिषाणि यदुक्ष्वृत्तमनु दत्तं न एतत्।

ऋणान्नो नर्णमिर्त्समानो यमस्य लोके अर्धिरज्जुरायत्॥ २॥

O fierce-seeing one ! realm-bearing one ! [our] offenses what happened at the dice - forgive you that to us; may there not come in Yama's world one having a rope on, desiring to win from us debt (*ṛṇa*) from debt.

Two of the other texts (TA.MS., as above) have this verse also, and with unimportant variations in the first half : TA. simply omits *nas* in b,

thus rectifying the meter; MS. does the same, but it is also corrupt at the beginning, reading *ugram paśyed rāṣṭrabhṛt k-*. Ppp. reads *u. rāṣṭrabhṛtas kalviṣaṃ y a a. attan vas tat*. But in the difficult and doubtful second half, the readings are so diverse as to show themselves mere corrupt guesses : thus, TA *nen na ṛnān ṛnava it samāno y.l.a āya*; MS. *nemna* (p. *net : naḥ*) *ṛnān ṛnavān īpsamāno y.l. nidhir ajarāya*; Ppp. (c) *ṛṇvāno ṛṇvā yad ayacchamāno*. The comm. explains *ṛnān* (*naḥ*) as either for *ṛnān* or for *ṛnāt*; the *pada*-text gives the latter, of course. The *pada*-text does not divide *erts-*, as it doubtless should, into *ā irts-*, in c; the comm. reads instead *ecchamānas* (= *ṛnam grahitum abhita icchan*) and explains *adhirajjus* by *asmadgrahanāya pāśahastaḥ*. The other texts, it will have been noticed, mentioned *rāṣṭrabhṛt* instead of *ugrajit* as second Apsaras in the first verse. The irregularities of meter are passed unnoticed by the Anukr. [Böhtlingk, ZDMG, lii.250, discusses the vs. at length. He suggests for c, *ṛṇāvno no na ṛnam ertsamāno*, or perhaps *ned ṛnam*.]

१६५७. यस्मा ऋणं यस्य जायामुपैमि यं याचमानो अभ्यैमि देवाः।

ते वाचं वादिषुर्मोर्त्तरां मदेवपत्नी अप्सरसावर्धितम्॥ ३॥

To whom [I owe] debt, whose wife I approach, to whom I go begging (*yāc*), O gods - let them not speak words superior to me; you (two) Apsaras, wives of gods, take notice !

Ppp. has a different version (mostly corrupt) of b, c, d : *yaṃ yājamānau abhyemahe · vāte vājin vājibhir mo'ttarām mad devapatnī apsarasaṣaditām*. The comm. reads *abhyemi* in b. By analogy with *abhyaimi*, the *pada*-text understands *upaimi* as *upaimi* in a. Our *pada*-mss. also leave *mā* unaccented in c. The comm. paraphrases *adhi'tam* with *madvijñāpanam citte 'vadhārayatam*.

119. For relief from guilt or obligation

Found also in Paipp. xvi. (in the verse-order 1, 3, 2). All the verses occur, but not together, in TA. [See also v. Schroeder, *Zwei Hss.*, p.15, for vss. 2 and 3; and *Tübinger Kātha-hss.*, pp.70, 75 for 1, 2 and 3.] Is not used by Vait., nor by Kauś. otherwise than with [the whole *anuvāka* and with] hymns 117 and 118; see under [hymns 114 and 117].

[११९ - पाशमोचन सूक्त]

[ऋषि- कौशिक। देवता- वैश्वानर अग्नि। छन्द- त्रिष्टुप्॥]

१६५८. यददीव्यवृणामहं कृणोम्यदास्यन्नग्न उत संगृणामि।

वैश्वानरो नो अधिपा वसिष्ठ उदिन्नयाति सुकृतस्य लोकम्॥ १॥

If (*yat*), not playing, I make debt, also, O Agni, promise (*sam-gr*) not intending to give, may Vaiśvānara, our best over-ruler, verily lead us up to the world of the well-done

Ppp. puts *aham* before *nam* in a, and reads *urum* for *ud it* in d. The first half-verse has correspondents in TB. (ii.7.12³) and TA. (ii.4.1¹). In a, TB. reads *cakāra* and TA. *babhūva* for *krnomi* and TB. puts *yat* after *nam*; for b, TB. reads *yad vā'dāsyant samjagārā janebhyah*, and TA. *aditsan vā samjagara j* [For b, cf vi.71.3 b.]

१६५९. वैश्वानराय प्रति वेदयामि यद्वृणं संगरो देवतासु।

स एतान् पाशान् विचर्त वेदु सर्वानथ प्रक्वेन सह सं भवेम॥ २॥

I make it known to Vaiśvānara, if [there is on my part] promise of debt to the deities; he knows how to unfasten all these bonds, so may we be united with what is cooked (*pakva*).

The first three pādas have correspondents in TA. (ii.6.1¹), which reads, in a, b, *veda-yāmo yadī nram*, and, in c, *pāśān pramucan* (1 e - *cam*) *pra veda*; Ppp. also has *pra veda* instead of *veda sarvān*. Our d, which seems quite out of place here, occurs again at the end of xii.3.55-60, which see (TA. has instead *sa no muñcātu duritād avadyāt*). The comm. explains *pakvena* here as *paripakvena svargādiphaleṇa*, or the ripened fruit of our good works. The Anukr. seems to allow the contraction *sai'tān* in c.

१६६०. वैश्वानरः पविता मा पुनातु यत् संगरमभिधावाम्याशाम्।

अनाजान् मनसा याचमानो यत् तत्रैनो अप तत् सुवामि॥ ३॥

Let Vaiśvānara the purifier purify me, if (*yat*) I run against a promise, an expectation (*āśā*), not acknowledging, begging with my mind; what sin is therein, that I impel away.

The whole verse, this time, has its correspondent in TA. (ii.6.1²), which, however, reads for a *v. pavayān naḥ pavitrair* (Ppp. means the same, but substitutes *pāvayā naḥ*); and has, in d, *atra* for *tatra* and *ava* for *apa*. Ppp. has *saṃgalam* near beginning of b. The comm. reads *-dhāvāni* in b, and explains by *ābhimukhyena prāpnavāni*; the minor Pet. Lex. suggests emendation to *ati-dhāv-* 'transgress'. Ludwig emends *āsām* to *āsām* (referring to *devatāsu* in 2 b); the reading and *pada* division *ā sām* are vouched for by Prāt.iv.72, to which rule the word is the counter-example; the comm. explains it by *devādīnām abhilāsam* [Bergaigne comments on root *sū*, *Rel. Ved.* iii 44.]

120. To reach heaven

Found also in Paipp xvi [Von Schroeder's *Zwei Hss*, p 16, and *Tubinger Katha-hss*, p.76, may also be consulted for all three vss] Not used by Kauś otherwise than with the whole *anuvāka*. see under hymn 114

[१२० - सुकृतलोक सूक्त]

[ऋषि- कौशिक। देवता- अन्तरिक्ष, पृथिवी, द्यौ, अग्नि।

छन्द- जगती, २ पंक्ति, ३ त्रिष्टुप्।]

१६६१. यदुन्तरिक्षं पृथिवीमुत द्यां यन्मातरं पितरं वा जिहिंसिमा

अयं तस्माद् गार्हपत्यो नो अग्निरुदिन्नयाति सुकृतस्य लोकम्॥ १॥

If (*yat*) atmosphere, earth, and sky, if father or mother we have injured (*hiṁs*), may this householder's-fire lead us up from that to the world of the well-done.

The first half-verse is found, without variation, in a number of other texts in TS. (i 8 5³), TB (iii 7 12⁴), TA (ii 6 2⁸), MS. (i 10 3), AŚS. (ii 7 11); they do not agree entirely in the second half which they put in place of ours. Ppp agrees with some of them, reading *agnir mā tasmād enaso gārhapatyah pramuñcatu* Only b is really *jagatī*.

१६६२. भूमिर्मातादितिनो जनित्रं भ्रातान्तरिक्षमभिशास्त्या नः।

द्यौर्नः पिता पित्र्याच्छं भवाति जामिमृत्वा मावं पत्सि लोकात्॥ २॥

May mother earth, Aditi our birthplace, brother atmosphere, [save] us from imprecation, may our father heaven be weal to us from paternal [guilt], having gone to my relatives (*jāmi*), let me not fall down from [their?] world

The verse is found also in TA (ii.6.2⁹), which reads at end of a *abhiśasta enaḥ*; and, in c, d, *bhavāsi jāmi mitvā (jāmum itvā?) mā vivitsi lokān* : the variants are of the kind that seem to show that the text was unintelligible to the text-makers, and that we are excusable in finding it extremely obscure Ppp. brings no help.* Our translation implies in b *abhiśastyās*, but the *pada* reading is *abhi śastyā*, as if instr, the comm. understands -*tyās* Our *pada* mss also leave *mā* unaccented in d Ludwig and Grill supply *lokāt* to *pitryāt* "from the paternal world." The comm. divides alternatively *jāmi mrtvā* and *jāmum rtvā*. The verse is a good *trist ubh*, though capable of being contracted to 40 syllables *[Grill reports a Ppp. reading *trātā* for *bhrātā*, although I do not find it in Roth's collations Might it represent a *trātv antariksam?*]

१६६३. यत्रा सुहार्दः सुकृतो मर्दन्ति विहाय रोगं तन्वः१: स्वार्थाः।

अश्लोणा अद्वैरहुताः स्वर्गे तत्र पश्येम पितरौ च पुत्रान्॥ ३॥

Where the well-hearted, the well-doing revel, having abandoned disease of their own selves, not lame with their limbs, undamaged in heaven (*svarga*)- there may we see [our] parents and sons.

[The first half we had at iii.28 5] The verse corresponds to TA 11 6 2¹⁰, which reads *madante* at end of a, *tanvām svāyām* at end of b, *aślonāṅgair* (so Ppp. also) in c (also *ahrtās*, but this is doubtless a misprint [the Poona ed reads in fact *ahrutās*]), and *pitaram ca putram* at the end The comm reads *tanvās* in b, with part of the mss (including our P.M.I.O.), and *aśronās* in c. [For the substance of the vs., cf Weber, *Sb* 1894, p 775]

121. For release from evil

Found also in Paipp. xvi [For vss 3, 4, cf v Schroeder, *Zwei Hss*, p 15, *Tubinger Katha-hss*, p 75] Used by Kauś. (52 3) with vi 63 and 84, in a rite for release from various bonds; [and with the whole *anuvāka* - see under h 114]

[१२१ - सुकृतलोकप्राप्ति सूक्त]

[ऋषि- कौशिक। देवता- अग्नि, ३ तारके। छन्द- त्रिष्टुप्, ३-४ अनुष्टुप्।]

१६६४. विषाणा पाशान् वि ध्वाध्वस्मद् य उन्तमा अध्मा वारुणा ये।

दुष्पुष्यं दुरितं निः ध्वास्मदर्थं गच्छेम सुकृतस्य लोकम्॥ १॥

An untier, do you untie off us the fetters that are highest, lowest, that are Varuna's, remove (*nus-sū*) from us evil-dreaming [and] difficulty, then may we go to the world of the well-done.

Viśānā (p. vi *sānā*) is doubtless 'antler' here, as at iii.7 1, 2 [which see] (though neither Kauś nor the schol. nor our comm make mention of such an article 'as used here); but it was necessary to render it etymologically, to bring out the word-play between it and vi *śya*; the comm treats it as a participle (= *vimuñcati*), disregarding, as usual, the accent (really vi-*sā* + *ana* [*Skt Gram* §1150 e]). The second pāda is the same with vii 83 4 b The proper readings in c are (see note to Prāt ii 86) *dussvapnyam* and *nissva*, which the mss. almost without exception * abbreviate to *dusvap-* and *nusva*, just as they abbreviate *dattvā* to *datvā*, or, in vs. 2 a, *rajjvām* to *rajvām* (see my *Skt Gr* §232). SPP here gives in his *samhitā*-text *ni sva*, with all his authorities; our text has *nih sva*, with only one of ours (O) doubtless the true metrical form is *nīs suvā' smat*

[Cf Roth, ZDMG. Xlviii 119, note] Ppp lacks our second half-verse, having instead 2 a, b. *[That is, if we take the occurrences of the words as a whole in AV]

१६६५. यद् दारुणि बध्यसे यच्च रज्ज्वां यद् भूम्यां बध्यसे यच्च वाचा।

अयं तस्माद् गार्हपत्यो नो अग्निरुदिन्नयाति सुकृतस्य लोकम्॥ २॥

If (*yat*) you are bound in wood, and if in a rope; if you are bound in the earth, and if by a spell (*vāc*) - may this householder's fire lead us up from that to the world of the well-done.

The second half-verse here is the same with 120 1 c, d, and seems unconnected with the first half Ppp. reads, in a, *dārunā* and *rajvā*, and omits the second half-verse, thus reducing the hymn to three verses, the norm of the book

१६६६. उदगातां भगवती विचृतौ नाम तारके।

प्रेहामृतस्य यच्छतां प्रेतु बद्धकमोचनम्॥ ३॥

Arisen are the two blessed stars named the Unfasteners; let them bestow here of immortality (*amṛta*); let the releaser of the bound advance.

The first half-verse is the same with ii 8 1 a, b, compare also iii.7 4 a, b The verse corresponds to TA ii 6 1³, which has, for a, *amī* [AV iii 7 4, *amū*] *ye subhage divi*, and, in d, *etad* for *prāt'tu*

१६६७. वि जिहीष्व लोकं कृणु ब्रह्मानुज्यासि बद्धकम्।

योन्या इव प्रच्युतो गर्भः पृथः सर्वो अनु क्षिय॥ ४॥

Go you apart; make room; may you free the bound one from the bond; like a young fallen out of the womb, do you dwell along all roads.

A corresponding verse is found in TA (ii 6 1⁴), which has, for a, *vī jihīrsva lokān krdhi*,*and, at the end, *anu sva* (also *pathas* after *sarvān*). Ppp reads at the end *anu gacha*, and this is what the comm gives as paraphrase of *anu ksiya*. The Anukr. seems to authorize the contraction *yonye'va* in c. *[In c, *yones* for *yonyās*]

122. With an offering for offspring

Verses 2, 3 are found in Paipp. xvi. [For vss. 1-3, cf. v Schroeder, *Zwei Hss*, p 15, *Tubinger Katha-hss.*, pp. 75-76.] It appears in Kauś,

with the hymn next following,* in the *savayajñas* (63.29), accompanying the offering of *samsthītahomas*, and the comm regards vs 5 (instead of xi 1.27, which has the same *pratīka*) as intended at 63 4, in the same ceremonies, with distribution of water for washing the priests' hands Vait (22.23) has both hymns in the *agnistoma*, with vii 41 2, as recited by the sacrificer [For the whole *anuvāka*, see under h. 114] *[And with x 9.26]

[१२२ - तृतीयनाक सूक्त]

[ऋषि- भृगु। देवता- विश्वकर्मा। छन्द- त्रिष्टुप्, ४-५ जगती।]

१६६८. एतं भागं परि ददामि विद्वान् विश्वकर्मन् प्रथमजा ऋतस्य।

अस्माभिर्दत्तं जरसः परस्तादच्छिन्नं तन्तुमनु सं तरेम॥ १॥

This portion I, knowing, make over [to you], O Viśvakarman, first-born of right, by us [is it] given, beyond old age; along an unbroken line may we pass (*tr*) together.

The connection in this verse is obscure; *prathamajās* 'first-born' in b can only qualify "I" grammatically, doubtless it should be vocative, belonging to Viśvakarman. The comm connects *dattam* directly with *bhāgam*, which he explains by *pakvam annam havirbhāgam vā*. The second half-verse corresponds to TA ii 6.15 c, d (in immediate connection with the two preceding verses of our text also), which differs only by reading at the end *carema*, and this the comm. also reads. The first half-verse in TA is as follows *sa prajānan pratigrbhnīta vidvān prajāpatih prathamajā rtasya*; and Ppp. apparently intends a similar reading, it has *tam prajānan ity ekā*, as if the verse had occurred earlier in the text; but it has not been found.

१६६९. ततं तन्तुमन्वेके तरन्ति येषां दत्तं पित्र्यमायनेन।

अबन्ध्वेके ददतः प्रयच्छन्तो दातुं चेच्छिक्षान्तस्वर्ग एव॥ २॥

Some pass along the extended line, of whom what is the Fathers' [was] given in course (*āyanena*), some, without relatives, giving, bestowing - if they be able to give, that is very heaven.

The TA (ii 6 2⁶) has this verse also, with variants. *anu samcaranti* for *taranti* (besides the preceding *anu*) in a, *āyanavat* at end of b, - *yacchāt* at end of c (Ppp. has *-yachān*), *śaknuvānsas** for *śikṣān* and *eṣām* for *eva* in d. Both comm's understand *nam* 'debt' with *pitryam*, and *abandhu* (which appears to be used adverbially) as equivalent to *abandhavas* - though without descendants, they too reach heaven as reward of their gifts. Ppp. has also *te* for *cet* in d. *[The Calc. ed seems to

have *śaknuvānsah sv-*. Does it intend *śaknuvān* (or *śaknavān* - see *Gram* §701) *sa sv-?*]

१६७०. अनुवारभेयामनुसरंभेयामेतं लोकं श्रद्धांनाः सचन्ते।

यद् वां पुक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम्॥ ३॥

Take you (both) hold after, take hold together after; to this world they that have faith attach themselves (*sac*); what cooked [offering] of yours is served up in the fire, combine you, O husband and wife, in order to the guarding of it.

The verse is found in TA (11 6 2⁷), with great differences of text *anu-* is omitted at the beginning, *anu*, second time in a, is accented, *anu*, b, is *samānam panthām avatho ghrtena, pūrtam* for *pakvam* is read (also by Ppp.), and *yad* inserted before *agnau*, in c*, d is *tasmai gotrāye 'ha jāyāpatī sam rabhethām* The reading *pūrtam* is against our understanding *pakvam* of the body prepared by fire for the other world. The comm explains *parivistam* by *praksiptam*, the TA. comm by *pariprāpitam*, both apparently taking it from root *viś*. The verse is found repeated, with a different beginning, as xii 3.7. It is too irregular to be called a simple *trist ubh* *[Thus rectifying its meter.]

१६७१. यज्ञं यन्तं मनसा बृहन्तमनुवारोहामि तपसा सयोनः।

उपहृता अग्ने जुरसः पुरस्तात् तृतीये नाकै सधुमादं मदेम॥ ४॥

The great sacrifice, as it goes, with mind, I ascend after, with fervour (?*tapas*), of like origin; being called upon, O Agni, may we, beyond old age, revel in joint reveling in the third firmament.

The connection of *manasā*, in a, is probably with *anvārohāmi*; that of *tapasā* is possibly with *sayonis*; but the comm understands "connected with the sacrifice in virtue of penance"; he guesses two different interpretations of the half-verse. Some of our mss. (P.M.H p.m.O.) make in c the combination *upahūtā 'gne* which the meter demands. Neither this verse nor the next [save its a] has anything of a *jagatī* character.

१६७२. शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु प्रपृथक् सादयामि।

यत्काम इदमभिषिञ्चामि वोऽहमिन्द्रो मरुत्वान्स ददातु तन्मे॥ ५॥

These cleansed, purified, worshipful maidens I seat in separate succession in the hands of the priests (*brahman*); with what desire I now pour you on, let Indra here with the Maruts grant me that.

The verse occurs again, with a slight variation at the end, as x1.1.27, and, with much more important differences, as x 9.27. In the latter verse, instead of the figurative appellation “maidens,” we have “the divine waters (fem)” themselves addressed

123. For the success of an offering

[Partly prose, 3 and 4] This hymn and the one following are not found in Paipp. Its uses by Kauś and Vait with hymn 122 are explained under that hymn And vss 3-5 appear also in Vait (2 15), at the *parvan* sacrifice, in the ceremony of *pravarāṇa* [For the whole *anuvāka*, see under h.114.]

[१२३ - सौमनस्य सूक्त]

[ऋषि- भृगु । देवता- विश्वेदेवा । छन्द- त्रिष्टुप्, ३ द्विपदा साम्नी अनुष्टुप्,

४ एकावसाना द्विपदा प्राजापत्या भुरिक् अनुष्टुप् ।]

१६७३. एतं सधस्थाः परि'वो ददामि यं शै'वधिमावहा'ज्जातवे'दाः ।

अन्वागन्ता यजमानः स्वस्ति तं स्म जानीत परमे व्योमन् ॥ १॥

This one, O you associates (?*sadhastha*), I deliver to you, whom Jātavedas shall carry [as] a treasure; the sacrificer follows after well-being; him do you recognize in the highest firmament.

The verse is found also in VS (xviii 59) and K. (x1.13). VS. reads, in a, *sadhastha* and *te* (for *vas*), in b, it puts *śevadhim* after *āvahāt*; in c, it reads *a yajñapatir vo atra*. The comm explains *sadhassthās* as meaning ‘the gods’ (*saha tisthanty ekatra svarge loke sthāne yajamānena saha nivasanti*).

१६७४. जानीत स्मै'न परमे व्योमन् देवाः सधस्था विद लोकमत्र ।

अन्वागन्ता यजमानः स्वस्तिष्टापूर्तं स्म कृणुताविर'स्मै ॥ २॥

Recognize you him in the highest firmament; you divine associates, you know [his] world there; the sacrificer follows after well-being; make you what he has offered and bestowed plain for him.

This verse is found with the preceding in VS. (xviii.60) and K. (x1. 13), and also in TB (iii.7.13³⁴), but with considerable variants · at the beginning, *etam jānātha* (TB. *jānītāt*) *par-*; in b, TB. *vrkās* for *devās*, both VS. and TB. *sadh-* unaccented, which is better, but VS. *vida*, which is bad, and both *rūpam asya* (for *lokam atra*), which gives a better sense; for c, both *yad āgachāt pathibhir devayānais*; in d, both *istāpūrte*, and VS. *krnavātha*, but TB. *krnutāt*, both without *sma*.

१६७५. देवाः पितॄः पितॄो देवाः।
यो अस्मि सो अस्मि॥३॥

O gods ! O Fathers! O Fathers! O gods! who I am, he am I.

The comm. with his usual carelessness of accent, takes the vocatives here for nominatives. Some of SPP's authorities (also our O.s m) omit the accent of the first *asmī*

१६७६. स पचामि स ददामि स यजे स दत्तान्मा यूषम्॥४॥

He do I cook, he do I give, he do I offer, [as] he, let me not be parted from what is given.

That is, from my gifts, or their reward. The comm counts and explains these two quasi-verses, 3 and 4, as one. But the Anukr. reckons this hymn (as it reckoned the preceding one) as one of five verses (*pañcarca*), and SPP's edition as well as ours so divides. ['As that one, I cook' etc. would be an equally accurate translation, and the English of it is not so harsh.]

१६७७. नार्के राजन् प्रति तिष्ठ तत्रैतत् प्रति तिष्ठतु।

विद्धि पूतस्य नो राजन्स देव सुमना भव॥५॥

In the firmament, O king, stand firm; there let this stand firm; know of what we have bestowed, O king; do you, O god, be well-willing.

The comm understands the addresses of this verse as made to Soma, which is very questionable; and the "this" of *b* to be the *istāpūrtam*, which (or *dattam*, vs.4) is right. It must be by a corruption of the text that the Anukr. does not define the verse as an *anustubh*

124. Against evil influence of a sky-drop

This hymn, like the preceding, is not found in Paipp. It is employed by Kauś. (46.41) in an expiatory rite for the portent of drops of rain from a clear sky. In Vait. (12.7) it is used in the *agnistoma* when one has spoken in sleep; and vs. 3 separately (11.9), in the same ceremony, when the man who is being consecrated is anointed. [For the whole *anuvāka*, see under h 114.]

[१२४ - निर्वृत्यपस्तरण सूक्त]

[ऋषि- अथर्वा। देवता- दिव्य आपः। छन्द- त्रिष्टुप्।]

१६७८. दिवो नु मां बृहतो अन्तरिक्षादुपां स्तोको अभ्यपपत्तद् रसेन।
समिन्द्रियेण पर्यसाहर्मणे छन्दोभिर्यज्ञैः सुकृता कृतेन॥१॥

From the sky now, from the great atmosphere, a drop of water has fallen upon me with essence (*rasa*); with Indra's power, with milk, O Agni, [may] I [be joined], with the meters, with offerings, with the deed of the well-doing.

The verse is found also in HGS 1 16 6, with sundry variants. *mā* for *mām* in a, *apatac chivāya* at end of b, in c, d, *manasā'ham ā'gām brahmanā guptah sukrtā kṛtena*, these are in some respects improvements, especially in relieving the embarrassing lack of a verb in our second half-verse. The comm. paraphrases *antariksāt* by *ākāśān nirmeghāt*, and supplies *samgaccheya* (as in the translation) It is a little strange that the fall of water out of the air upon one is so uncanny and must be atoned for (*ākāśodakaplāvanadosasānti*)

१६७९. यदि वृक्षादुभ्यर्पत्तु फलं तद् यद्यन्तरिक्षात् स उ वायुरेव।

यत्रास्पृक्षत् तन्वो॑३ यच्च वासस॑ आपो॑ नुदन्तु निरृ॑तिं पराचैः॥ २॥

If from a tree it has fallen upon [me], that is fruit; if from the atmosphere, that is merely Vāyu; on whatever part of my body, and what part of my garment, it had touched, let the waters thrust perdition away

This verse also is found with the preceding in HGS, which in a reads *vrksāgrād abhyapatat* and omits *tat*; and in b reads *yad vā* for *yadī* and *tat* for *sa*, for c, it has *yatrā vrksas tanuvai yatra vāsah*, and in d *bādhantām* instead of *nudantu*. The comm. paraphrases the end of b thus : *vāyvātmaka eva nā'smākam dosāya*. The third pāda is really *jagatī*.

१६८०. अ॒भ्यर्ज॑नं सु॒रभि॑ सा स॒मृद्धि॑र्हि॒र॒ण्यं वर्च॑स्तदु॑ प॒त्रिम॑मे॒व।

सर्वा॑ प॒वित्रा॑ वि॒त॒ता॒श्च॒स्मत् त॒न्मा ता॑रि॒न्नि॒र्ह॑ति॒र्मो अ॒रा॑तिः॥ ३॥

A fragrant ointment, a success is that; gold, splendor, just purifying is that. All purifiers [are] stretched out from us; let not perdition pass that, nor the niggard

That is, the uncanny drop is all these fine things. The comm. renders *pūtrīmam* in b by *suddhikaram*; and *adhi* in c by "above." The second pāda is redundant by a syllable

With this ends the twelfth *anuvāka*, of 11 hymns and 38 verses; the old Anukr. says *astatrīṣo dvādaśah*.

125. To the war-chariot : for its success

Found also in Paipp. xv. (in the verse-order 2, 3, 1). This hymn and the next are six successive verses of RV (vi.47.26-31) and also of VS. (xxix 52-57), TS. (iv.6.6⁵⁻⁷), and MS (iii 16.3). In Kauś. (15.11) it [and

not xii.3 33] is used in a battle-rite, with vii.3, 110, and other passages, as the king mounts a new chariot (at Kauś 10.24 and 13.6 it is ix.1 1 that is intended [so SPP's ed of the comm to iii.16], not vs. 2 of this hymn). In Vait (6 8), vss. 3 and 1 are quoted in the *agnyādheya*, accompanying the sacrificial gift of a chariot, and the hymn (or vs. 1), in the *sattra* (34.15), as the king mounts a chariot

[१२५ - वीर-स्थ सूक्त]

[ऋषि- अथर्वा। देवता- वनस्पति। छन्द- त्रिष्टुप्, २ जगती।]

१६८१. वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः।

गोभिः संनद्धो असि वीडयस्वास्थाता ते जयतु जेत्वानि॥ १॥

O forest-tree ! stout-limbed verily may you become, our companion, furtherer, rich in heroes; you are fastened together with kine; be you stout; let him who mounts you conquer things conquerable.

There is no difference of reading among all the versions of this verse. GB. (1 2 21) quotes its *pratīka* [and so does MGS at i 13.5, cf p 155], MB (1 7.16) has the whole verse "Kine," as often elsewhere, means the products of cattle, here the strips of cow-hide; and "tree" the thing made of its wood [cf. i.2 3, note]

१६८२. दिवस्पृष्टिव्याः पर्योजं उद्धृतं वनस्पतिभ्यः पर्याभृतं सहः।

अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज॥ २॥

Forth from heaven, from earth [is its] force brought up, forth from forest-trees [is its] power brought hither; to the force of the waters, brought forth hither by the kine, to Indra's thunder-bolt, the chariot, do you sacrifice with oblation.

Or all the nouns ("force" and "power" in a, b as well) are to be taken as accusatives with *yaj* 'sacrifice to.' Ppp. reads *ābhrtam* at end of a, and *parisambhrtam* in b. All the other versions have the better reading *āvrtam* at end of c, and so has the comm., followed by three of SPP's mss.; and it is accordingly adopted in SPP's text. MS. reads *āvrtam* also in b, and *antariksāt* instead of *oja udbhrtam* in a. TS.VS have *divah p-* at the beginning. The comm refers to TS.vi.1.3⁴ as authority for identifying the chariot with Indra's thunderbolt.

१६८३. इन्द्रस्यौजो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः।

स इमां नो हव्यदाति जुषाणो देव रथं प्रति हव्या गृभाय॥ ३॥

Indra's force, the Maruts' front (*anīka*), Mitra's embryo,

Varuṇa's navel— do you, enjoying this oblation-giving¹ of ours, O divine chariot, accept the oblations.

All the other versions have *vajras* for *ojas* in a, and Ppp. agrees with them All, too (not Ppp), combine *se'mām* at beginning of c, against the requirement of the meter The GB quotes (1 2 21) the *pratīka* of this verse in its form as given by our text [Ppp. has *dharunasya* for *var-* in b]

126. To the drum : for success against the foe

Found also in Paipp. xv.* (but 1 c, d and 2 a, b are wanting, probably by an error of the copyist), and in the same other texts as the preceding hymn (RV VS TS MS : in MS. the three verses are not in consecution with those of 125). Applied by Kauś (16 1) in a battle rite, with v 20, as the drums and other musical instruments of war, duly prepared, are sounded thrice and handed to those who are to play them Vait (34 11) has it (also with v.20) in the same ceremony as the preceding hymn, as the drum-heads are drawn on. *[Seems to be an error for Paipp. vii]

[१२६ - दुन्दुभि सूक्त]

[ऋषि- अथर्वा । देवता- दुन्दुभि । छन्द- भुक्त् त्रिष्टुप्,

३ पुरोबृहती विराड्गर्भा त्रिष्टुप्]

१६८४. उप॑ श्वासय पृथिवीमुत द्यां पु॑रुत्रा तै वन्वतां विष्टि॑तुं जग॑त् ।

स दु॑न्दुभे सजूरि॑न्द्रेण देवैर्दू॑राद् दवी॑यो अप॑ सेध॒ शत्रू॑न् ॥ १ ॥

Blast you unto heaven and earth; in many places let them win for you the scattered living creatures (*jagat*); do you, O drum, allied with Indra [and] the gods, drive away our foes further than far

The second pāda is translated according to the reading of our text, whose *vanvatām*, however, can hardly be otherwise than a corruption of the *manutām* of the other texts; Ppp has instead *sunutām*, which is yet worse, the comm. has *vanutām*. MS has, in d, *ārāt* for *dūrāt*.

१६८५. आ क्र॑न्दय बल॑मोजौ न॒ आ द्या॑ अ॒भि धृ॑न दु॒रिता॑ बाध॑मानः ।

अप॑ सेध दु॑न्दुभे दु॒च्छुना॑मित इन्द्र॑स्य मुष्टि॑रसि वी॒डय॑स्व ॥ २ ॥

Resound you at [them]; may you assign strength [and] force to us; thunder against [them], forcing off difficulties; drive, O drum, misfortune away from here; Indra's fist are you; be stout.

1 हव्यानि हवींषि दीयन्तेस्याम् इति हव्यदातिः यजिक्रिया ।

The other texts have, in b, *nih sanīhi* for *abhi stana*, and, in c, *protha* for *sedha*, and the plural *duchunās* (save TS, which gives *-nān*, in *pada*-text *-nān*).

१६८६. प्रामूं जयाभी॑रुमे जयन्तु॑ केतुमद् दुन्दुभिर्वा॑विदीतु।

समश्च॑र्पणाः पतन्तु॑ नो नरोऽस्माक॑मिन्द्र रथि॑नो जयन्तु॑॥३॥

Conquer you those yonder; let these here conquer, let the drum speak loud [*vāvad-*] [and] clear, let our horse-winged heroes fly together, let our chariot-men, O Indra, conquer.

All the other texts have, for a, *ā'mūr aja pratyāvartaye'māh*, and *vāvadīti* at end of b, in c, for *patantu*, *caranti* (but MS *carantu*), while Ppp reads *patayanti* *Amūm* before *jaya* doubtless means *amūn*, and is so translated above; but the *pada*-text understands it as *amūm*, and the comm. supplies *śatrusenām*. The Anukr. contracts the first pāda into 9 syllables

127. Against various disease : with a wooden amulet

This hymn is not found in Paipp Kauś applies it (26.33-39), with 11 7, 25, vi 85, 109, vii 7, in a healing rite against various diseases (with this hymn specially the person treated is to be smeared by means of a splinter of *palāśa*, 1b 34, and the head of one seized by Varuna is to be anointed, 1b 39), and it is reckoned (note to 26 1) to the *takmanāśana gana*.

[१२७ - यक्ष्मनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- वनस्पति, यक्ष्मनाशन। छन्द- अनुष्टुप्,

३ त्र्यवसाना षट्पदा जगती।]

१६८७. विद्र॑धस्य॑ ब॒लास॑स्य॒ लोहि॑तस्य॒ वनस्प॑ते।

वि॒सर्त्प॑कस्योष॒ष्टे मोच्छि॑षः पि॒शितं॑ च॒ना॥१॥

Of the *vidradha*, of the red *balāsa*, O forest-tree, of the *visalpaka*, O herb, do you not leave even a bit (*?piśita*).

Or *lohitasya* may be a separate disease (so rendered by Zimmer . the comm. takes it as either "red" or "[a disease of] the blood"). The form *visalpaka* is given here on the strength of SPP's authorities (among which living repeaters of the text are included), and of the comm, which derives it from root *srp* (*viividham sarpati*), with substitution of *l* for *r*, no manuscript is to be trusted to distinguish *lpa* and *lya*, and, as the word is unknown save in this hymn and in ix 8 and xix 44, there was nothing to show which was the true reading. The comm. takes

caturaṅgulapalāśavrksa to be the tree addressed, and *vidradha* as *vidaranaśīlo vranaviśesah*; also *piśita* as *nidānabhūtam dustam mānsam*, and *balāsa* as *kāsaśvāsādi* [Our P M E I O R.K. combine *visalpakaṣyos adhe* in *saṃhitā* in c, and this SPP adopts in his text, and reports nothing to the contrary from his authorities]

१६८८. यौ ते बलासु तिष्ठतुः कक्षे मुष्कावपश्चितौ।

वेदाहं तस्य भेषजं चीपुद्रुभिचक्षणम्॥ २॥

The two testicles that are yours, O *balāsa*, laid away in yours armpit (?*kaksa*) - I know the remedy for that, the *cīpudru*, a looking-upon.

By a blundering confusion of *c* and *ś* in transcription, in our text and in the *Index Verborum* founded upon it, the form *śīpudru* instead of *cī-* has been adopted for this verse The comm reads *āīpadru*, and calls it “a kind of tree having this name”, perhaps *cīpudu* is the true form We should have expected rather *upa-* or *api-* than *apaśritau* in b (= *apakrstam āśritau*, and *kakse* = *bāhumūle*, comm) [“Testicles” perhaps swellings of the auxiliary “glands”]

१६८९. यो अङ्ग्यो यः कर्ण्यो यो अक्षयोर्विसर्पकः।

वि वृहामो विसर्पकं विद्वधं हृदयाम्यम्।

परा तमज्ञातं यक्षममधराज्यं सुवामसि॥ ३॥

The *visalpaka* that is of the limbs, that is of the ears, that is in the eyes - we eject the *visalpaka*, the *vidradha*, the heart-disease, we impel away downward that unknown *yakṣma*.

128. For auspicious time : with dung-smoke

Except the third verse, this hymn occurs also in Paipp xix. Besides the ceremony reported under vs 1, Kauś has the hymn (50.13) in a general rite for good fortune, with vi 1, 3-7, 59 etc , and also, in the chapter of portents (100 3), in a expiatory ceremony on occasion of an eclipse of the moon (*somagrahana*, comm), vs.3, too, is specially quoted in the *astakā* ceremony (138 8), as accompanying a nineteenth [oblation?]

[१२८ - राजा सूक्त]

[ऋषि- अथर्वङ्गिरा। देवता- सोम, शकधूम। छन्द- अनुष्टुप्।]

१६९०. शकधूमं नक्षत्राणि यद् राजानमकुर्वत।

भद्राहमस्मै प्रायच्छन्निदं राष्ट्रमसादिति॥ १॥

When the asterisms made the *śakadhūma* their king, they bestowed on him auspicious (*bhadra*-) day, saying “This shall be [his] royalty ”

Śakadhūma (with irregular but not unparalleled accent see my *Skt Gr* §1267 b) means primarily ‘dung-smoke’, i.e. smoke arising from burning dung (or else the vapor from fresh dung) According to the comm , it signifies here the fire from which such smoke arises, and then, “on account of inseparability from that, a Brahman”, and he quotes Ts v 2 8¹⁻² “a Brahman is indeed this Agni Vaiśvānara ” The Kausika-Sūtra, in a passage (50 15, 16) also quoted by the comm , says that, with this hymn, ‘having laid balls of dung on the joints of a Brahman friend, one asks dung-smoke, “what sort of day today?”’ He (of course, the Brahman*) answers “propitious, very favorable ” Prof. Bloomfield takes *śakadhūma* to be out-and-out the title of a Brahman, “weather-prophet”; but this seems not to follow from the Sūtra, also not from the Anukr , and least of all from the hymn The Paipp. version differs considerably from ours (but nearly agrees with one in an appendix to the Naksatra-kalpa · see Bloomfield, AJP vii 485) it reads *yad rājānam śakadhūmam naks atrāny akrnuta bhadrāham asmaī prā’yachan tato rāstram ajāyata*. The accent of *asāt* in d is not explained by any known rule *[So Keśava to Kauś 50 16]

१६९१. भद्राहं नो मध्यन्दिने भद्राहं सायमस्तु नः।

भद्राहं नो अह्नां प्राता रात्रौ भद्राहमस्तु नः॥ २॥

Auspicious day ours at noon, auspicious day be ours at evening, auspicious day ours in the morning of the days; be night auspicious day for us.

That is, may each of these times be free from omens and influences of ill-luck The Ppp version runs thus · *bh astu nas sāyam bh prātar astu nah bh asmahyam tvam śakadhūma sadā krnu*(as in the appendix to the Naksatra-kalpa just cited)

१६९२. अहोरात्राभ्यां नक्षत्रिभ्यः सूर्याचन्द्रमसाभ्याम्।

भद्राहमस्मभ्यं राजञ्चकथूम त्वं कृधि॥ ३॥

From day-and-night, from the asterisms, from sun-and-moon, do you, O king *śakadhūma*, make auspicious day for us

This verse, as already noted, is wanting in Ppp , but its second half nearly agrees with that of the Ppp version of ♣s 2 The accent in b should be emended to *sūryācandramasābhyām*, as is read below [see W’s note] in xi 3.34 The first half-verse is metrically irregular

१६९३. यो नो भद्राहमकरः सायं नक्तमथो दिवा।

तस्मै ते नक्षत्रराज शक्रधूम सदा नमः॥ ४॥

You who have made auspicious day for us at evening, by night, also by day - to you as such, O *śakadhūma*, king of the asterisms, [be] always homage

Ppp reads *akarat* at end of a, and *prātar* for *naktam* in b. All the mss leave *akaras* unaccented, and SPP. accordingly gives *akaras* in his text, ours emends to *akaras*

One may conjecture that it is the Milky Way, which is not unlike a thin line of smoke drawn across the sky, that is the real king of the asterisms, and that its imitation by a column of the heavy smoke of burning dung is what was relied on to counter-act any evil influences from the asterisms, or the behaviour of such smoke, as rising upward or hanging low, may have been really a weather-sign

129. For good-fortune : with a *śiṅśapā* amulet

Found also in Paipp xix (in the verse-order 1, 3, 2) Used by Kauś (36.12), with vi 139 and vii 38, in a rite relating to women, for good-fortune. one binds *sauvarcala* on the head after the fashion of a herb (-amulet ? Keś and the comm explain as the root or flower of the *śaṅkhauspikā*) and enters the village

[१२९ - भगप्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- भग। छन्द- अनुष्टुप्।]

१६९४. भगेन मा शांशुपेन साकमिन्द्रेण मेदिना।

कृणोमि भुगिनं मापं द्रान्त्वरातयः॥ १॥

Me with a portion (*bhaga*) of *śiṅśapā*, together with Indra [as] ally, I make myself portioned; let the niggards run away.

The mss blunder over the word *śāṅśapena*. SPP. reports only *śāṅśaphena* as variant (read by two of his); ours have that, and also *śāṅsayena* and *sāṅśayena*; our text reads wrongly *śāṅśayena* [correct to *śāṅśapena*] The comm gives *samśaphena*, and etymologizes it accordingly as *sam* + *śapha*! Ppp has *sāṅśapena*. The *śiṅśapā* is the *Dalbergia sisu*, a tree distinguished for height and beauty. The comm. understands *bhaga* throughout the hymn as the god Bhaga. [The refrain recurs at xiv 2.11] The Anukr. overlooks the lack of a syllable in c.

१६९५. येन वृक्षां अभ्यर्भवो भगेन वर्चसा सह।

तेन मा भुगिनं कृण्वपं द्रान्त्वरातयः॥ २॥

With what portion you did overcome the trees, together with splendor, therewith make me portioned; let the niggards run away

Ppp reads quite differently *athā vrksān adyabhavat sākam indrena medinā evā mā etc*

१६९६. यो अ॒न्यो यः पु॒नःस॒रो भ॒गो वृ॒क्षेष्वा॒र्हितः।

तेन॑ मा भ॒गिर्न॑ कृ॒ण्व॒र्ष द्वा॒न्व॒रा॒तयः॥ ३॥

The portion that is blind, that is reverted (*punaḥsara*), set in the trees— therewith make me portioned, let the niggards run away

Extremely obscure There must be some special connection, unclear to us, between *bhaga* and *śāṁsapā* The comm. understands the god Bhaga, and explains the epithet 'blind' in this verse by referring to Nirukta xii 14, and 'reverted' as relating to his consequent inability to go forward, he reads *āhata* in b for *āhita*, and pictures the blind Bhaga as running against the trees along his way! The sense is, perhaps, the fortune or beauty that lies invisible and withdrawn in the trees Ppp. ends b with *vrkse sārputah*, and has, for c, *bhage nī rāme 'stu śāṁsapo*

130. To win a man's love

Hymns 130-132 are not found in Paipp Hymn 130 and the next two are used by Kauś (36.13-14) in a women's rite (*dust astrīvaśīkaranakarmani*, comm and Keś), with strewing of beans (comm and Keś read *māsān*, not *māsasmarān*), burning of arrow-tips, and [comm and Keś] piercing of an effigy

[१३० -स्मर सूक्त]

[ऋषि- अथर्वा। देवता- स्मर। छन्द- अनुष्टुप्, १ विराट् पुरस्ताद् बृहती।]

१६९७. रथ॒जिता॑ रा॒थजि॒तेयी॑नाम॒प्सर॑साम॒यं स्म॒रः।

दे॒वाः प्र हि॑णुत स्म॒रम॒सौ माम॑नु॒ शोच॑तु॥ १॥

Of the Apsarases, chariot-conquering, belonging to the chariot-conquering, [is] this the love (*smara*) · you gods, send forth love; let yon [man] burn for (*anu-śuc*) me.

Our *pada*-mss. (and three of SPP's) make in a the absurd division *rātha jite · yinām*, for which the comm reads *rathajite dhīnām* (= *rathena jetavye māsākhye osadhi*, and *dhyānajanānīnām*). The two terms (of which one is an evident derivative of the other) have so little applicability to the Apsarases that Grill resorts to the violent and unacceptable measure of substituting *arthajutām ārthajutīnām*. Perhaps nothing more is meant than to mark strongly the all-conquering power postulated for the

Apsarases in this spell. Ludwig renders *smara* by “love-charm ” The comm , in spite of *priyas* in 2 b and *amusya* in 3 b, thinks it a woman whose love is sought

१६९८. असौ मे स्मरतादिति प्रियो मे स्मरतादिति।

देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ २॥

Let yon [man] love (*smr*) me, being dear, let him love me you gods, send etc. etc.

At the end of *pādas* a and b is added *iti*, not translated, it appears to indicate an expression of the purpose for which the gods are to despatch love The comm combines vss 2 and 3 into one verse, thus restoring the norm of the book, but the Anukr calls the hymn one of four verses, and that is plainly its value in the present state of the text [Here the comm , alternatively, allows that it may be a man whose love is sought]

१६९९. यथा मम स्मरादसौ नामुष्याहं कदा चन।

देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ ३॥

That you [man] may love me, not I him at any time, you gods, send etc etc

SPP's *pada*-text, probably by an oversight, leaves *amusya* unaccented, the comm. undauntedly explains it by *amūm striyam*.

१७००. उन्मादयत मरुत उदन्तरिक्ष मादय।

अग्न उन्मादया त्वमसौ मामनु शोचतु॥ ४॥

Craze (*un-māday*-) [him], O Maruts; O atmosphere, craze [him], O Agni, do you craze [him], let yon [man] burn for me.

131. To win a man's love

Not found in Paipp. (like the preceding and the following hymn) Used by Kauś. only with the preceding and the following hymn (see under the former).

[१३१ - स्मर सूक्त]

[ऋषि- अथर्वा। देवता- स्मर। छन्द- अनुष्टुप्।]

१७०१. नि शीर्षितो नि पतत आध्यो३ नि तिरामि ते।

देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ १॥

Down from the head, down from the feet, your longings (*ādhi*)
I draw down You gods, send forth love, let yon [man] burn for
me

Again the comm stupidly (see vs 3) understands a woman to be
addressed

१७०२. अनुमतेऽन्विदं मन्यस्वाकूते समिदं नमः।

देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ २॥

O Anumatī, assent to (*anu-man*) this, O design (*ākūti*), may
you constrain (*sam-nam*) this You gods, send etc etc.

‘Design’ (*ākūti*) is evidently here a personification
(*samkalpābhīmānī devatā*, comm), as is often *anumatī* ‘assent.’ No ms
reads *namas*, without accent, and SPP accordingly prints *namas* in his
text, ours emends to *namas*, the comm takes the word as a noun, *idam* in
a he explains by *madabhilasitam* The Anukr heeds not that the first pāda
is *tristubh*

१७०३. यद् धावसि त्रियोजनं पञ्चयोजनमाश्विनम्।

तत्स्त्वं पुनरायसि पुत्राणां नो असः पिता॥ ३॥

If (*vat*) you run three leagues, five leagues, a horseman’s day’s
journey, thence shall you come back; you shall be father of our
sons.

The proper division of *āyasī* in c is doubtless *ā ayasī*, which is,
however, read only by one of SPP’s *pada*-mss., the others give *ā ayasī*
(cf. *ā ayasī* at vi 60 2) or *ā ayasī*, and this last is adopted by SPP quite
unaccountably, since such accent and such division do not properly go
together in any *pada*-text.

132. To compel a man’s love

Like the two preceding hymns, not found in Paipp Used by Kauś
only with its two predecessors (see under 130) The metrical definitions of
the Anukr are artificial and worthless

[१३२ - स्मर सूक्त]

[ऋषि- अथर्वा। देवता- स्मर। छन्द- १ त्रिपदा अनुष्टुप्, २, ४ त्रिपदा विराट्

महाबृहती, ३ भुरिक् अनुष्टुप्, ५ त्रिपदा महाबृहती।]

१७०४. यं देवाः स्मरमसिञ्चन्प्रवृत्तः शोशुचानं सहाध्या।

तं ते तपामि वरुणस्य धर्मणा॥ १॥

The love that the gods poured within the waters, greatly burning, together with longing - that I heat for you by Varuna's ordinance (*dharman*).

१७०५. यं विश्वे देवाः स्मरमसिज्वन्नप्स्वश्रुतः शोशुचानं सहाध्या।

तं ते तपामि वरुणस्य धर्मणा॥ २॥

The love that all the gods poured etc. etc.

१७०६. यमिन्द्राणी स्मरमसिज्वदुप्स्वश्रुतः शोशुचानं सहाध्या।

तं ते तपामि वरुणस्य धर्मणा॥ ३॥

The love that Indrānī poured etc. etc.

१७०७. यमिन्द्राग्नी स्मरमसिज्वतामप्स्वश्रुतः शोशुचानं सहाध्या।

तं ते तपामि वरुणस्य धर्मणा॥ ४॥

The love that Indra-and-Agni poured etc. etc.

१७०८. यं मित्रावरुणौ स्मरमसिज्वतामप्स्वश्रुतः शोशुचानं सहाध्या।

तं ते तपामि वरुणस्य धर्मणा॥ ५॥

The love that Mitra-and-Varuna poured etc. etc.

133. To a girdle : for long life etc.

Found also in Paipp v Used by Kauś. (47.14-15) in a rite of sorcery, with the following hymn, for due preparation of girdle and staff; vs 3 also alone in the same rite (47.13), with laying fuel of *bādhaka* on the fire, and vss 4 and 5 twice in the *upanayana* ceremony (56 l, 57.1), with tying on a girdle.

[१३३ - मेखलाबन्धन सूक्त]

[ऋषि- अगस्त्य। देवता- मेखला। छन्द- १ भुरिक् त्रिष्टुप्, २,५ अनुष्टुप्,

३ त्रिष्टुप्, ४ जगती॥]

१७०९. य इमां देवो मेखलामाबन्धयः संननाह य उ नो युयोज।

यस्य देवस्य प्रशिषा चरामः स पारमिच्छात् स उ नो वि मुञ्चात्॥ १॥

The god that bound on this girdle, that fastened [it] together (*sam-nah*), and that joined (*yuy*) [it] for us, the god by whose instruction we move - may he seek the further shore, and may he release us

Ppp. has in c the singular *carāmi*. 'Further shore' is a familiar expression for the end of a difficult or dangerous act or process (*prārīpsitasya karmaṇaḥ samāptim*, comm.). *Tasya* at beginning of c in our text is a misprint for *yasya*. [The Anukr. refuses to sanction the contraction *ye 'mām*.]

१७१०. आहुतास्यभिहुत ऋषीणामस्यायुधम्।

पूर्वा वृतस्य प्राश्नती वीरघ्नी भव मेखले॥ २॥

Offered to are you, offered unto; you are the weapon of the seers (*rṣi*); partaking (*pra-as*) first of the vow (*vrata*), be you a hero-slayer, O girdle.

For the first pāda Ppp. has only the single word *āhuta* (perhaps by accidental omission); in d it reads *avīraghñī*. The comm. explains *vrata* as either 'vow' or, by the usual secondary application, 'milk etc.' (*ks irādikam*); to *abhihuta* in a it prefixes an explanatory *sampāta*-.

१७११. मृत्योरहं ब्रह्मचारी यदस्मि निर्याचन् भूतात् पुरुषं यमाय।

तमहं ब्रह्मणा तपसा श्रमेणानयैन् मेखलया सिनामि॥ ३॥

Since I am death's student (*brahmacārin*), soliciting from existence (?*bhūta*) a man (*yuruṣa*) for Yama, him do I, by incantation (*brahman*), by fervor, by toil, tie with this girdle.

It is the duty of a Vedic student to beg provision for his teacher. Ppp. begins b with *bhūtau niryācan*. The comm. reads *niryācam*, explaining it as first person sing. (= *yāce*)! The result he takes to be "by this binding on of a girdle I impede the progress of my enemy." Pāda c has a redundant syllable.

१७१२. श्रद्धया दुहिता तपसोऽधि जाता स्वसु ऋषीणां भूतकृता बभूव।

सा नो मेखले मतिमा धेहि मेधामर्थो नो धेहि तप इन्द्रियं च॥ ४॥

Daughter of faith, born out of fervor, sister of the being-making seers was she; do you, O girdle, assign to us thought (*mati*), wisdom; also assign to us fervour and Indra's power.

All the mss. (and both editions) accent *babhūva* at end of b, as if a relative were expressed or implied in the line somewhere. The verse is really mixed *triṣṭubh* and *jagatī*; [a is *jagatī* only by count; no in c looks like an intrusion]. [As to the combination -sa ṛṣ-, see note to Prāt.iii.46.]

१७१३. यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे।

सा त्वं परिष्वजस्व मां दीर्घायुत्वाय मेखले॥ ५॥

You whom the ancient being-making seers bound about, do you embrace me, in order to length of life, O girdle

134. To crush an enemy with a thunderbolt

Found also in Paipp v Used by Kauś (47.14) in a rite of sorcery with the preceding hymn (which see), and also later in the same rite (47 18), with smiting down the staff three times. *[The Anukr. text is here confused and defective Its reading (with the probable omission supplied in brackets) is, *antyā bhurik* [*anustubh*, *dvitīyā bhurik*] *trpadā gāyatrī*]

[१३४ - शत्रुनाशन सूक्त]

[ऋषि- शुक्र। देवता- वज्र। छन्द- परानुष्टुप् त्रिष्टुप्,

२ भुरिक् त्रिपदा गायत्री, ३ अनुष्टुप्।]

१७१४. अ॒यं व॒ज्रस्त॑र्पयतामृतस्यावा॑स्य रा॒ष्ट्रम॑प॒ हन्तु॑ जी॒वित॑म्।

शृ॒णातु॑ ग्री॒वाः प्र शृ॑णातु॒ष्णिहा॑ वृ॒त्रस्यै॑व शची॒पतिः॑॥ १॥

Let this thunderbolt gratify itself with right (*?rtasya*), let it smite down his kingdom, away his life, let it crush [his] neck, crush up his nape, as Śachīpati of Vrtra.

Ppp reads *vratena* instead of *rtasya* in a, meaning perhaps *mrtena*, which would be a welcome improvement, suggesting emendation of our text to *-tām mrtasya* 'on the dead man,' anticipating the result of the action imprecated in the next pāda Ludwig translates as if it were *amrtasya*, which is to be rejected The comm. renders it simply 'truth, or sacrifice', and regards a staff (*dhāryamāno daṇḍah*) as intended by *vajra*, in b he apparently overlooks and omits *ava*. The *pada*-reading at end of c is *usnihā*, as if for *-hau*, dual, the comm reads *-hāh*, which is doubtless the right form. Ppp leaves off the last pāda, but whether it ends c with *us nihāh* I am not informed Ppp. also has *jīvam* for *jīvitam* in b, and *skandhā* for *grīvās* in c. [The Anukr ignores the *jagatī* rhythm of a and c]

१७१५. अ॒धरोऽध॑र॒ उत्त॑रेभ्यो गूढः पृ॒थिव्या॑ मोत्सृ॒पत्।

वज्रे॑णाव॒हतः॑ शयाम्॥ २॥

Beneath, beneath them that are above, hidden, may he not creep out of the earth; let him lie smitten down by the thunderbolt.

[The mark which should divide a from b is not noted in W's collation-book.]

१७१६. यो जि॒नाति॑ तमन्विच्छ॒ यो जि॒नाति॑ तमिज्ज॒हि।

जि॒नतो॑ व॒ज्र त्वं सी॒मन्त॑मन्व॒ज्यमनु॑ पातय॥ ३॥

Whoever scathes, him seek you after, whoever scathes, him smite, the crown of the scather, O thunderbolt, do you cause to fall following after

The last pāda is very obscure, it is rendered as if it meant an involving of the offender's crown (*sīmanta* = *śirasō madhyadeśa*, comm) in the fall of the thunderbolt (but the comm explains *anvañcam* by *anulomam*!) Ppp reads *sāyakas* for *tvam* in c The Prāt. gives an *obiter dictum* (III 43) on the derivation of *sīmanta* (or *sīmant*) The metrical definition [*bhurig anustup*] seems to be omitted in the Anukr.

135. To crush an enemy

Found also in Paipp. v Used by Kauś. (47 20) in the same rite of sorcery as the two preceding hymns, with the direction “do as stated in the text ”

[१३५ - बलप्राप्ति सूक्त]

[ऋषि- शुक्र। देवता- वज्र। छन्द- अनुष्टुप्]

१७१७. यदुश्नामि बलं कुर्व इत्थं वज्रमा ददे।

स्कन्धानमुष्यं शातयन् वृत्रस्येव शचीपतिः॥ १॥

When (*yat*) I eat, I make strength, thus do I ‘ake the thunderbolt, cutting to pieces (*śat*) the shoulders of him yonder, as Śachīpati of Vṛtra.

Skandha ‘shoulder’ is always plural [in AV], and so is not precisely equivalent to the word used to render it. Ppp. has for b, *vajram anupātayati* Pāda b is deficient unless we read *va-jr-am*.

१७१८. यत् पिबामि सं पिबामि समुद्र इव संपिबः।

प्राणानमुष्यं संपाय सं पिबामो अमुं वयम्॥ २॥

When I drink, I drink up, an up-drinker like the ocean; drinking up the breath of him yonder, we drink him up.

Ppp. combines *samudrai’va* in b, and reads, in c, d, *saṁpivām saṁpivāmy aham pivā*.

१७१९. यद् गिरामि सं गिरामि समुद्र इव संगिरः।

प्राणानमुष्यं संगीर्य सं गिरामो अमुं वयम्॥ ३॥

When I swallow, I swallow up, a swallower-up like the ocean, swallowing up the breath of him yonder, we swallow him up

Ppp. reads, for c, d, *prāṇam amuṣya saṁgīraṁ saṁgīrāmy ahaṁ girāṁ*. The accent *girāmi* in our text is doubtless wrong (read *girāmi*), but it is read by all the authorities, and accordingly is adopted in both editions.

136. To fasten and increase the hair

Not found in Paipp. Used by Kauś. (31.28), with the following hymn, in a remedial rite for the growth of the hair.

[१३६ - केशदृहण सूक्त]

[ऋषि- वीतहव्य। देवता-नितली वनस्पति। छन्द-अनुष्टुप्,

२ एकवसाना द्विपदा साम्नी बृहती।]

१७२०. देवी देव्यामर्धि जाता पृथिव्यामस्योषधे।

तां त्वा नितलि केशैभ्यो दृहणाय खनामसि॥ १॥

You are born divine on the divine one, [namely] the earth, O herb; you here, O down-stretcher, we dig in order to fix the hair.

The comm. explains the plant addressed to be the *kācamāci* etc; *nitatanī* is apparently not the name, but an epithet, "sending its roots far down" (*nyakprasaraṇaśilā*, comm.).

१७२१. दृहं प्रलाज्जनयाजाताज्जातानु वर्षीयसस्कृधि॥ २॥

Fix you the old ones, generate those unborn, and make longer those born.

The comm. strangely divides vss. 2 and 3 differently, adding 3 a, b to 2, and leaving 3 c, d to form by themselves a verse. [The Anukr. scans as 9 + 9. The "verse" seems to be prose.]

१७२२. यस्ते केशोऽवपद्यते समूलो यश्च वृश्चते।

इदं तं विश्वभेषज्यामि पिञ्चामि वीरुधा॥ ३॥

What hair of yours falls down, and what one is hewn off with its root, upon it I now pour with the all-healing plant.

The comm., as well as all the mss. (and both editions), has the false form *vṛścate* (for *vṛścāte*).

137. To fasten and increase the hair

Of this hymn only the second verse is found in Paipp. (i.). It is used by Kauś. only with the preceding hymn, as there explained.

[१३७ - केशवर्धन सूक्त]

[ऋषि- वीतहव्य। देवता-नितली वनस्पति। छन्द-अनुष्टुप्।]

१७२३. यां जमदग्निरखनद् दुहित्रे केशवर्धनीम्।

तां वीतहव्य आभरदसितस्य गृहेभ्यः॥ १॥

[The herb] which Jamadagni¹ dug for his daughter, [as] hair-increaser, that one Vītahavya brought from Asita's houses.

Or *vītahavya* may be understood (with the Anukr.) as an epithet, 'after the gods had enjoyed his oblations' The comm takes it as a proper name, as also *asitasya* (= *krsnakeśasyai tatsamjñasya muneh*)

१७२४. अभीशुना मेया आसन् व्यामेनानुमेयाः।

केशा नडा इव वर्धन्तां शीर्ष्णस्ते असिताः परि॥ २॥

To be measured with a rein were they, to be after-measured with a fathom : let the black hairs grow out of your head like reeds.²

The Ppp. version, though corrupt, suggests no different reading. The comm, startled at the exaggeration implied in *abhiśu*, declares it to mean "finger." In d, *asitās* is read by all the mss, and consequently by both editions, it apparently calls for emendation to *asitās*, and is so translated (*krsnavarnāh*, comm.) The Anukr. seems to admit the contraction *nade'va* in 2 c, 3 c

१७२५. दृंह मूलमाग्रं यच्छ वि मध्यं यामयौषधे।

केशा नडा इव वर्धन्तां शीर्ष्णस्ते असिताः परि॥ ३॥

Fix you the root, stretch the end, make the middle stretch out, O herb; let the black hairs grow out of your head like reeds.

Yāmaya, in b, is *yamaya* in *pada*-text, by Prāt iv 93.

138. To make a certain man impotent

Found (except vs 5) also in Paipp. i. Used by Kauś (48 32) in a rite of sorcery, with wrapping, crushing and burying urine and faeces

1 जमत् इति ज्वलतिकर्मसु पाठात् (निघ० १.१७)।

2 नडास्तृणविशेषाः। (सायण)

[१३८ - क्लीबत्व सूक्त]

[ऋषि- अथर्वा । देवता- नितली वनस्पति । छन्द- अनुष्टुप्, ३ पथ्यापंक्ति ।]

१७२६. त्वं वीरुधां श्रेष्ठतमाभिश्चुतास्योषधे ।

इमं मे अद्य पूरुषं क्लीबमौपशिनं कृधि ॥ १ ॥

You are listened to, O herb, as the most best of plants; make you now this man for me impotent (*klība*), *opaśa*-wearing

The *opaśa* is some head-ornament worn distinctively by women (comm *strīvyāñjanam*) Geldner holds that *opaśa*, *kurīra* (vs 2), and *kumba* (vs 3) all mean alike 'horn' Ppp reads *paurusam* in c The comm does not attempt to identify the plant addressed.

१७२७. क्लीबं कृध्योपशिनमथौ कुरीणिं कृधि ।

अथास्येन्द्रो ग्रावभ्यामुभे भिनत्त्वाण्डयौ ॥ २ ॥

Do you make him impotent, *opaśa*-wearing, likewise make him *kurīra*-wearing, then let Indra with the (two) pressing-stones split both his testicles

Ppp. gives *krtvā* for *krdhi* in a (combining *krto'p-*), and reads throughout *klīva* and *opaśu*; in c, d it has *ubhābhyām asya gr indro bhinnattv ā* The comm explains *kurīra* as = *keśa*, and quotes from TS iv 1.5³ the phrase *sinīvālī sukaparadā sukurīrā svaupaśā*, and also, from an unknown source, *stanakeśavatī strī syāl lomaśah purusah smrtah*

१७२८. क्लीबं क्लीबं त्वाकरं वध्रे वध्नि त्वाकरमृसारसं त्वाकरम् ।

कुरीरमस्य शीर्षणि कुम्बं चाधिनिदध्मसि ॥ ३ ॥

Impotent one, I have made you impotent; eunuch (*vadhr*), I have made you eunuch, sapless one, I have made you sapless; the *kurīra* and the *kumba* we set down upon his head.

The comm explains *kurīra* here as 'a net of hair' (*keśajāla*) and *kumba* as 'its ornament' (*tadābharanam*), and he quotes from ĀpŚS x 9 5 the sentence *atra patnīśrasī kumbakurīram adhy ūhate*. Both words plainly signify some distinctively womanish head-dress or ornament Ppp. reads (as also our P.s m) *kumbham* in e; and, for c, *arasam tvā'karam arasā'raso 'si*

१७२९. ये ते नाड्यौ देवकृते ययोस्तिष्ठति वृण्यम् ।

ते ते भिनद्धि शम्ययामुध्या अधि मुष्कयोः ॥ ४ ॥

The two god-made tubes that [are] yours, in which stands your virility, those I split for you with a peg, on yon women's loins (*muska*).

Ppp combines *amusyā'dhu* in d (but perhaps the true *samhitā*-reading?) [Ppp has a gap in the place where our *samyayā* stands]

१७३०. यथा नुडं कशिपुने स्त्रियो भिन्दन्त्यश्मना।

एवा भिनद्मि ते शेपोऽमुष्या अधि मुष्कयोः॥५॥

As women split reeds with a stone for a cushion, so do I split your member, on yon woman's loins

In this and the preceding verse, the comm. strangely connects *mus kayos* with the preceding noun (*nādyau*, *śepas*) and supplies *śilāyās* with *amusyās*

139. To compel a woman's love

The hymn is wanting in Paipp. Kauś (36 12) uses it in a women's 11te, with vi.129 and vii 38 . see under the former.

[१३९ - सौभाग्यवर्धन सूक्त]

[ऋषि- अथर्वा। देवता-वनस्पति। छन्द-त्र्यवसाना षट्पदा विराड् जगती,

२-५ अनुष्टुप्।]

१७३१. न्यस्तिका रुरोहिथ सुभगंकरणी मम।

शतं तव प्रतानास्त्रयस्त्रिंशन्नितानाः।

तया सहस्रपुण्या हृदयं शोषयामि ते॥ १॥

Nyastikā has you grown up, my good-fortune maker; a hundred [are] your forth-stretchers, three and thirty your down-stretchers. With this thousand-leaved [herb] I make dry your heart.

The great majority of mss. (including of ours all but Bp D R.Kp.) read *sabhāgamk-* in b, and this appears to be probably the true *samhitā*-reading, with *-bhag-* for *pada*-reading, although neither the Prāt. nor its commentary notes the case, SPP's edition, like ours, reads *-bhag-* The comm. explains *nyastikā* as *nitarām asyantī* 'casting downward' (namely, any omen of ill-fortune). OB. takes it as a fem. of *nyasta-ka* 'stuck in', perhaps rather diminutive of *nyasta*, as if 'something thrown down, cast away, insignificant.' The comm. understands the plant intended to be the *śaṅkha-puṣpikā* (*Andropogon aciculatus* "creeping; grows on barren moist pasture-ground. Of very coarse nature I never found it touched by

cattle " Roxburgh). The comm. ends vs.1 with the fourth pāda, adding the other two to vs 2.

१७३२. शुष्यतु मयि ते हृदयमथो शुष्यत्वास्यम्।
अथो नि शुष्य मां कामेनाथो शुष्कास्या चर॥ २॥

Let your heart dry up on me, then let [your] mouth dry up, then dry you up by loving me; then go you about dry-mouthed.

Read perhaps rather *mām-kāmena* To pādas count an extra syllable each.

१७३३. संवननी समुष्पला बभ्रु कल्याणि सं नुद।
अमं च मां च सं नुद समानं हृदयं कृधि॥ ३॥

A conciliator, a love-awakener (?), do you, O brown, beauteous one, push together; push together both yon woman and me; make [our] heart the same.

The mss hardly distinguish *sy* and *sp*, but ours, in general, seem, as distinctly as the case admits, to read *samusyālā* in a, yet SPP has *-uspa-* (noting one ms. as reading *-usya-*), and as he has living scholars among his authorities, the probability is that he is right. Save here and at xiv 1 60 (*usyalāni* or *uspa-*), the word appears to be unknown. The comm gives a worthless mechanical etymology, *samyak uptaphalā satī* [Is *samubjalā* (root *ubj*) intended, as a marginal note of Mr. Whitney's suggests?] Our P.M'I read *amuim* at beginning of c.

१७३४. यथोदकमपपुषोऽपशुष्यत्वास्यम्।
एवा नि शुष्य मां कामेनाथो शुष्कास्या चर॥ ४॥

As the mouth of one who has not drunk water dries away, so dry you up by loving me, then go you about dry-mouthed.

The third pāda has a redundant syllable.

१७३५. यथा नकुलो विच्छिद्यं संदधात्यहि पुनः।
एवा कामस्य विच्छिन्नं सं धेहि वीर्यावति॥ ५॥

As a mongoose, having cut apart, puts together again a snake, so, O powerful [herb], put together the divided of love

This capacity of the mongoose is unknown to naturalists, nor have any references to it been noted elsewhere.

140. With the first two upper teeth of a child

Found also in Paipp. xix. Used by Kauś (46.43-46) in an expiatory rite when the two upper teeth of a child appear first; it “ is made to bite the things mentioned in the text; and both it and its parents are made to eat of the gram so mentioned after it has been boiled in consecrated water.”

[१४०- सुमङ्गलदन्त सूक्त]

[ऋषि- अथर्वा । देवता-ब्रह्मणस्पति या दन्त समूह । छन्द-उरोबृहती, २ उपरिष्ठात्
ज्योतिष्मती त्रिष्टुप्, ३ आस्तारपंक्तिः]

१७३६. यौ व्याघ्रावर्वरूढौ जिघत्सतः पितरं मातरं च ।

तौ दन्तौ ब्रह्मणस्पते शिवौ कृणु जातवेदः॥ १॥

The (two) tigers that, having grown down, desire to devour father and mother - those (two) teeth, O Brahmanaspati, make you propitious, O Jātavedas.

Our P.M W. reads *kr̥ṇuḥ* in d. Ppp., instead of d, gives the refrain of 2, 3 : *mā h̥ṛ̥s-* etc.

१७३७. ब्रीहिर्मत्तं यवमत्तमथो माषमथो तिलम् ।

एष वां भागो निहितो रत्नधेयाय दन्तौ मा हिंसिष्टं पितरं मातरं च॥ २॥

Eat you (two) rice; eat you barley; then beans, then sesame; this is your deposited (*nihita*) portion for treasuring, you (two) teeth; do not injure father and mother.

Instead of *atho māṣam* in b, Ppp. has *māṣām attam*; it begins c with *sa* for *eṣa*, and reads *-dheyam* in d. The comm. paraphrases *ratnadheyāya* by *ramanīyaphalāya*. The verse (8 + 8 : 8 + 7 + 11 = 42) is but ill-defined by the Anukr [It is really an *anustubh* with d catalectic, and with a *tristubh* refrain.]

१७३८. उपहूतौ सुयुजौ स्योनौ दन्तौ सुमङ्गलौ ।

अन्यत्र वां घोरं तन्वंशुः परंतु दन्तौ मा हिंसिष्टं पितरं मातरं च॥ ३॥

Invoked [are] the two conjoint, pleasant, very propitious teeth; let what is terrible of your selves (*tanū*) go away elsewhere, you teeth; do not injure father and mother.

Ppp. reads *aghorau sayujā samvidānu*, and add at the end *anyatra vām tanvo ghoram astu*. The comm. reads *tanvās* in c. The definition of

the Anukr fits the verse (7 + 8 13 + 11) very ill [Whitney's notes show that he had suspected *sayujau* to be a misreading for *suyujau*, and the latter is the form actually given by the *Index Verborum*, but further notes show that Bp. and the Anukr read *sa-* With them agree SPP and the comm and Ppp Correct the *Index* accordingly]

141. With marking of cattle's ears

Found also in Paipp xix (in the verse-order 1, 3, 2). Used by Kauś (23-12-16) in a ceremony for welfare called *citrākarmaṇ* after due preparation and ceremony, the ears are cut with vs 2, and the blood is wiped off and eaten (by the creature, comm) with vs 3 The hymn is reckoned (note to 19 1) to the *pustika mantras* The schol also uses vs 2 in the ceremony of letting loose a bull (note to 24.19)

[१४१ - गोकर्णलक्ष्यकरण सूक्त]

[ऋषि- विश्वामित्र । देवता-अश्विनीकुमार । छन्द-अनुष्टुप्]

१७३१. वायुरेनाः सुमाकर्त् त्वष्टा पोषाय ध्रियताम् ।

इन्द्र आभ्यो अर्धि ब्रवद् रुद्रो भूमे चिकित्सतु ॥ १॥

May Vāyu collect them; let Tvastā¹ stay fast in order to [their] prosperity, may Indra bless them, let Rudra take care for [their] numbers.

Samākarat (p *saṃ ākarat*) might, of course, also be indicative (*saṃ-ā-akarati*) Ppp, in c, combines *indrā''bhyo*, and reads *bruvat*, in d, it has 'va *gachatu* for *cikitsatu*. The comm. renders *dhriyatām* by *dhārayatu*, and d by *pādāsyādirogaparihārena bahvīh karotu*

१७४०. लोहितेन स्वर्धितिना मिथुनं कर्णयोः कृधि ।

अकर्तमश्विना लक्ष्म तदस्तु प्रजया बहु ॥ २॥

With the red knife (*svadhuti*), make you a pair (*mithuna*) on [their] two ears; the Aśvins have made the mark; be that numerous by progeny.

The comm. explains *mithunam* as *strīpunsātmakam cihnam*, and regards it as applied to the calf's ears. [If the comm. is correct on this point, as is altogether likely, this marking the cattle's ears with marks resembling the genitals is a bit of symbolism most interesting to the student of folk-lore] The 'red' knife is doubtless of copper [so also the

1 'त्वष्टा वै पशूनां मिथुनानां रूपकृत्' (तै०सं० १.७.४५) ।

comm.]. Ppp. reads *laksmi* in c (but *laksmā* in vs. 3) MB. (1.8 7) has the first half-verse, with *krtam* for *krdhi*

१७४१. यथा चक्रुर्देवासुरा यथा मनुष्या उत।

एवा सहस्रपोषाय कृणुतं लक्ष्माश्विना॥ ३॥

As the gods and Asuras made [it], as human beings also, so, O Āśvins, make you the mark, in order to thousand-fold prosperity

142. For increase of barley

Not found in Paipp Used by Kauś (24 1) in a rite of preparation for sowing seed, and reckoned (19 1, note) among the *puṣṭika mantras*; vs 3 also appears (19.27) in a rite for prosperity, with binding on an amulet of barley.

[१४२ - अन्नसमृद्धि सूक्त]

[ऋषि- ऽवश्वामित्र। देवता-वायु। छन्द-अनुष्टुप्।]

१७४२. उच्छ्रयस्व बहुर्भवं स्वेन महसा यव।

मृणीहि विश्वा पात्राणि मा त्वा दिव्याशनिर्वधीत्॥ १॥

Rise up (*ut-śri*), become abundant (*bahu*) with your own greatness, O barley; ruin (*mr*) all receptacles, let not the bolt from heaven smite you.

Instead of *mrñihī* in c, the comm reads *vrñihī*, which he says is, 'by letter-substitution,' for *prñihī* 'fill' *Prñihī* would be an easier reading, and was conjectured by Ludwig, and before him by Aufrecht (KZ. xxvii 218) [Griffith and Bl., 'fill them till they burst']

१७४३. आशृण्वन्तं यवं देवं यत्र त्वाच्छावदामसि।

तदुच्छ्रयस्व द्यौरिव समुद्र इवैध्यक्षितः॥ २॥

Where we appeal unto you, the divine barley that listens, there (*tat*) rise up, like the sky; be unexhausted, like the ocean

The comm., in b, reads *tatra* and *achavad*

१७४४. अक्षितास्त उपसदोऽक्षिताः सन्तु राशयः।

पृणन्तो अक्षिताः सन्त्वत्तारः सन्त्वक्षिताः॥ ३॥

Unexhausted be your attendants (?*upasad*), unexhausted your heaps; your bestowers be unexhausted; your eaters be unexhausted.

The comm. explains *upasadas* as here rendered (= *upagantārah karmakarāḥ*); the translators conjecture 'piles,' a meaning which cannot properly be found in the word.

By a strangely unequal division, the thirteenth and last *anuvāka* is made to consist of 18 hymns and 64 verses; the quoted Anukr. says *yah parah sa catuhsasṭiḥ*

The fifteenth *prapāṭhaka* ends with the book.

Some of the mss. sum up the book correctly as containing 142 hymns and 454 verses.

॥इति षष्ठं काण्डं समाप्तम्॥



The Vedas are the most important records of the religion and the institutions of the Aryans. The last and the latest Veda is the Atharvaveda, which is addressed with many other names such as- Amrtaveda, Ātmaveda, Angiro Veda, Atharvāṅgrasa, Bhrgvāṅgrasa, Ksatra, Bhaisajya and Chandaveda, etc.

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The oldest Bhāṣya of Ācārya Sāyana too is available in this Samhitā. Many translations on Atharva are available, but entire subject-matter on Atharvaveda was translated with critical and exegetical commentary by W. D. Whitney in English and it was edited by Charles Rockwell Lanman during 1905. The translation of the present edition is based on this edition, and included Sanskrit text. Its old usage has been supplanted with corresponding usage of modern English.

In the last we have given the contents of mantras in Devanāgarī for the ready reference of the readers. Whitney's translation is not available on 20th Kānda, we have completed it.

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